Toward a Psychological Understanding of the American Bishop

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TOWARD A PSYCHOLOGICAL UNDERSTANDING OF
THE AMERICAN BISHOP

by

Mary Sheehan, RSM

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

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1974
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LIFE

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

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CHAPTER I

INTRODUCTION

In 1971 the psychological and sociological parts of the national study of the American priesthood were published (Kennedy and Heckler; American priest). The entire study, commissioned by the National Conference of Catholic Bishops, aimed at a better understanding of the changes affecting the American priest with a view to more effective planning for the future. The bishops themselves were included in the sociological part of the study but, due to the nature of the psychological study, they were not included in that part. The present study is a step toward including the bishops in the psychological understanding of the priesthood.

Reasons for the Study

The reasons for initiating a psychological study of the bishops are many. Since the bishops are a group of priests, a knowledge of their psychological functioning is necessary for a thorough understanding of the American priesthood. Secondly, since they have been assigned administrative-leadership roles in the Church, they have a special relationship with the priests who are assigned to work within their jurisdiction. Organization psychologists have been successful in showing that many operations in industry and business
are affected by the way leadership relates to those under it. Though the Church is not simply an industry or a business, it is a complex organization which shares many of the features of other organizations. Carey (1971) showed that many of the factors which influence morale in business also influence morale among priests.

A third reason for studying the bishops is the important part they play in determining official Church policy. Thus their influence is felt directly not only by the priests under their jurisdiction, but by all those people who consider themselves members of the Catholic Church in America. Unlike leaders in industry, the bishops are ordained to explain and uphold the teaching of the Church in matters of faith and morals. Thus in addition to having administrative responsibility they are involved with issues like abortion, war, birth control, belief, etc. which are important issues for millions of people.

Rooney, in his review of the psychological research on the American priesthood, sums up well the importance of a psychological understanding of the American bishop.

1 Indeed even those who do not consider themselves members of the Catholic Church are affected by the bishops' activities. Witness the recent attempts on the part of the bishops to safeguard anti-abortion laws, to obtain parochial for the Catholic schools, to promote the lettuce boycott, and to make effective their Campaign for Human Development.
Relatively little information is available about the characteristics of pastors and the effect of various background and situational factors in influencing their effectiveness and satisfaction, but this important step in the priest's career deserves the attention of researchers. This is true to an even greater extent of bishops and others in high administrative posts in the Church. Social and behavioral scientists who conduct research on organizations emphasize the advantage of studying administrators at the highest possible level since their influence extends throughout the system. Empirical research by psychologists and sociologists on bishops and other administrators is apparently non-existent. Yet information of this kind could be invaluable to such officials in assessing their role in the contemporary Church and in helping them to supply the leadership needed in facing the challenges of our time (Kennedy & Heckler, 1971, p. 276).

Nature of the Study

This study will use two instruments for obtaining information about the bishops. One is the Loyola Sentence Completion Blank for Clergymen (LSCBC); the other is the appended Data Sheet (see Appendix A for copies of both). The latter obtains demographic information about the bishops, e.g., place of origin, training, etc. The LSCBC is a semi-projective personality test which was constructed by Sheehan (1971) to be used in the psychological study of priests referred to earlier. The test instructions ask the respondent to complete a set of incomplete sentences as quickly as possible, expressing his real feelings. There are 72 items on the test. The test gives a total score for psychological development as well as subscale scores for these areas of development: Self-Perception, Interpersonal Relations, Psychosexual Maturity, Church-Faith, Priesthood,
and Job Satisfaction.

Since LSCBC scores are available for the sample of priests studied by Kennedy and Heckler in 1971, many hypotheses comparing bishops and priests\(^2\) can and will be evaluated in the present study. The Data Sheet which furnishes demographic data on the bishops will be used to establish various subgroups of bishops, who again will be compared on several psychological variables. Finally, the additional clinical information which a tool like the sentence completion gives, e.g., personality style, areas of high investment, etc. will be summarized and related to the comparative hypotheses of the first two parts. The particular hypotheses to be tested will be listed in Chapter III rather than here since they are better understood in the light of the studies reviewed in Chapter II.

The study, then, will be an exploratory one made up of three parts: (1) comparison of priests and bishops on the basis of LSCBC scores (2) comparison of subgroups of bishops on LSCBC scores, and (3) a clinical description of the American bishops incorporating the results of the first two parts plus the additional information available from the test used.

\(^2\)"Priests" when used to designate a group in this study refers to priests who are not bishops.
It is hoped that the understanding obtained of the bishops through this study will issue in some recommendations for Church leadership, or in the least, that this study will elicit further research in this area so that significant recommendations can be made.
CHAPTER II

REVIEW OF THE LITERATURE

The inclusion of the bishops in the sociological part of the priest study (American priest, 1971)\footnote{Hereafter referred to as the NORC study (National Opinion Research Center).} provides a good starting place for reviewing the literature related to the present study. The information obtained from the bishops through the NORC study gives some demographic data on the bishops as well as a summary of their opinions on a whole spectrum of topics. Two areas of psychological research which the results of the NORC study indicate as related to the bishops are (1) the area dealing with the liberal-conservative spectrum and psychological health, and (2) the area dealing with authority-dependent personalities. Though these areas are related, they will be treated as two parts in this review of literature.

A fourth area of research which was important in shaping some of the hypotheses of this study is the research on variables affecting people in organizations. Carey's study (1971) of morale among Chicago priests was the most useful of this type of research for the present study. Lastly, the literature on the sentence completion technique
and the particular sentence completion test used in this study, the LSCBC, will be reviewed.

A. The Bishops in the NORC Study of Priests

The NORC researchers sent questionnaires to 276 American bishops as well as to a sample of 6000 priests. Responses were received from 59% (167) of the bishops and from 71% of the active priests sampled. The bishops' responses point to some significant differences between themselves and the active priests studied; their responses are also indicative of where the majority of responding bishops stand on many Church-related issues.

The bishops are older than the active diocesan priests; 68% of the bishops are older than 55, whereas 23% of the active diocesan priests are older than 55 (p. 26). The bishops are more conservative than the priests on matters of religion and morals (doctrine, changes in Church structure, sexual morality), though on matters of social justice (race, welfare) and ecumenism, they are somewhat more liberal than the priests (p. 94). This liberalism regarding ecumenism raises some questions, however, e.g., the majority of bishops indicate both social and working contacts with clergymen of other faiths, while 58% of them (as contrasted with 26% of active diocesan priests) also agree strongly or somewhat with the statement, "One's faith may be jeopardized by studying Protestant theologians" (p. 106). Another apparent inconsistency turns up when one looks at the bishops' position on liturgical initiative. Twice as many
bishops as priests over 55 say Mass in private homes; yet the bishops evidence little sympathy for any change in the regulation regarding the exercise of initiative on liturgical matters (pp. 160-164).

One source of explanation for these apparent inconsistencies will be sought in the bishops' emphasis on authority and the importance they place on building their own life and the lives of others by the dictates of those in authority. Things which appear contradictory on the surface, may be assimilated into a whole if someone higher up says they should be assimilated.

Evidence in the NORC study (p. 97, p. 106) which points up this authority-dependent aspect of the bishops is found in the large percentage of bishops who agree strongly or somewhat with statements such as these.

1). As a priest, I feel that I am a member of the bishop's team. When I am doing a job that has the local bishop's approval, I am doing a priestly work. (87%)

2). To doubt one article of faith that is de fide is to question the whole of revealed truth. (72%)

2 An interesting example of what is meant by guiding one's life by the dictates of authority, even outside the Church, occurred in an explanation given by a spokesman for Cardinal Krol as to why the Cardinal consented to appear at the Republican Convention in August, 1972.

The spokesman noted that the invitation came from the White House, not from the Republican National Committee.

"The Cardinal said he had too much respect for the office of the president to turn it down," the spokesman said. "He would not have considered a request from the party itself." (The National Catholic Reporter, Aug. 18, 1972, Vol. 8, 34, p. 1).
3). Faith means essentially belief in the doctrines of the Catholic Church. (69%)

Further, only 15% of the bishops agree that there are times when a person has to put his personal conscience above the Church's teaching (p. 111); and none of the bishops think the Catholic school system should be eliminated (p. 168). This last fact can be interpreted in many ways; however, the part Catholic schools have played in maintaining a Church which has operated on a heavily authoritarian model cannot be overlooked.

The issuance of the encyclical *Humanae vitae* by Pope Paul in 1969 was seen as a competent and appropriate use of papal teaching authority by 72% of the bishops whereas only 36% of the active diocesan priests thought it was such (p. 132). Differences like these between bishops and active priests help to fill out the statement made earlier that the bishops are more conservative than the priests. They also speak, as is being suggested here, to the authority-dependent style of the bishops.

3 This encyclical upheld the Church's traditional teaching on contraception, i.e., any artificial means of contraception is against the natural law and immoral.

4 It should be noted that with most of these statements there is an interaction with age, i.e., part of the difference between the priests' and the bishops' responses is due to the difference in age between them. However, the attitudinal differences between the groups are evident, and these differences do affect in an important way what happens in the Church.
Some other findings of the NORC study which are of interest for the present study relate to specific areas of psychological development. These focus on psychosexual maturity, job satisfaction, and need for more democratic processes within the Church. Fifty per cent of the bishops reported that they had no dating experience before entering the seminary (p. 53). The statement, "Usually it is unwise for priests to have women as close friends," was agreed to by 76% of the bishops (p. 272). And 11% of the bishops favor strongly or somewhat optional celibacy (p. 266).

Job satisfaction and satisfaction with the Church in general are greater for bishops than for priests (p. 201). This is probably one of the reasons why they do not favor moving toward more democratic processes in the Church.5 Their opposition to the Church's becoming more democratic is found in facts like these: 73% of the bishops think the bishop or chancery office ought to have authority to determine where a priest has living quarters.6 Only 8% of the bishops think the laity should choose a priest for their community from a group of available ordained priests. Twenty-four per cent of

5This relationship could also go the other way, i.e., because the bishops have a lesser need for democratic processes than the younger priests, they have greater job satisfaction. This relationship will be considered further in terms of Carey's research on the priest morale and organization psychology variables.

6This is an even larger percentage of bishops than the per cent who think the bishop or chancery office should determine a priest's working assignment. The latter per cent is 67.
the bishops think the priests of a diocese should choose their bishop (70% of the active diocesan priests think the priests should choose their bishop and even 50% of the priests over 55 think this way); however 43% of the bishops think that the Synod of Bishops should elect the Pope (p.168). This gradual granting of more decision-making as one moves up the hierarchical ladder, is also consonant with a theory of authority-dependent personality style as will be developed in Part C of this review.7

B. The Liberal-Conservative Spectrum and Psychological Health

A second body of research which relates to the study of the psychology of the bishops is the research on conservatism and liberalism. Since the results of the NORC study show the bishops to be generally more conservative than priests, some factors of personality development may be predictable about them on the basis of their conservatism. Ranck (1961) states that "conservatism in theology may tend to be a continuing expression of conformity to parental attitudes and

7Note the corresponding percentages for active diocesan priests and for priests over 55 on the three elective possibilities given above:

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<th>Laity choose priest</th>
<th>Priests choose bishop</th>
<th>Bishops choose Pope</th>
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<td>Active diocesan priests</td>
<td>30%</td>
<td>70%</td>
<td>70%</td>
</tr>
<tr>
<td>Priests over 55</td>
<td>13%</td>
<td>50%</td>
<td>43%</td>
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ideology ..." (p. 38). If this is so, the bishop will evidence authority-dependent styles, as suggested above. Ranck also sees religious conservatism as possibly more mother-oriented than liberalism. Viewing conservatism this way may help one to understand why authority-dependent bishops experience a great deal of job satisfaction in spite of their authority-dependent styles, e.g., a mother can preserve (conserve) and care for her children within the limits set by those higher up in the society (this has been the male in our society) and thus find a great deal of satisfaction.

Other studies on conservatism and liberalism point to the liberal as better developed psychologically than the conservative. Dittes (1968) in summarizing research in religion found generally consistent evidence that religious conservatives have more defensive and constricted personalities than religious liberals. Kupst (1972) in her study of liberal and conservative priests and their performance on Shostrom's Personal Orientation Inventory (POI) found significant negative correlations (low .30's or lower) between conservatism and psychological health, i.e., the higher the conservative score, the lower the measure of psychological health. Psychological health was measured by the following POI scales: Inner-Directed, Existentiality, Spontaneity, Self-Acceptance, and Capacity for Intimate Contact. Conservatism was measured by a set of items on the NORC questionnaire. Applying this notion of constricted personality development to the bishops on the
basis of their conservatism would lead to the prediction that they will score lower on psychological development than will priests. However, for reasons to be discussed in connection with Carey's study, this prediction is not made. Rather the prediction will be made that bishops will score higher on psychological development but lower on some of the subscales, i.e., Interpersonal Relations and Psychosexual Maturity. Further it is predicted on the basis of Kupst and Dittes that the bishops will appear more guarded than priests on the Psychosexual Maturity scale.

Another study which tends to substantiate the idea that some of the scales of the LSCBC (the instrument to be used in the present study of bishops) will indicate favorable scores in accord with the degree of liberalism of the respondent, whereas other scales will not, is Murphy's study (1972). Using the POI scores and the LSCBC scores for a sample of 218 priests, Murphy reported that self-actualization, as measured by the POI, had a low positive correlation with relative adjustment, as measured by the LSCBC (mean $r$ of .20, significant at the .01 level, between POI scales and LSCBC totals). The POI scales of Self-Regard and Time Competence correlated most highly with LSCBC total scores. The LSCBC subscales which correlated best with the POI scales were the Psychosexual Maturity, Interpersonal Relations, and Self scales (mean $r$'s of .34, .29, and .20 respectively). The LSCBC scales more particular to priests (Church-Faith, Job
Satisfaction, and Priesthood) showed little significant correlation with the POI scales. Thus, it is likely that the LSCBC subscale scores most highly correlated with the POI scales, namely, Psychosexual Maturity, Interpersonal Relations, and Self, will indicate better psychological development for the priests who are not bishops than for bishops. As was said above, this will be hypothesized for the Psychosexual Maturity and the Interpersonal Relations scales. It will not be hypothesized for the Self scale for reasons to be considered in the next two sections.

C. Authority-Dependent Personalities

When Adorno et al. published The authoritarian personality in 1950, they raised a whole series of questions about a type of personality they called "authoritarian." Using a combination of pencil-paper scales, projective techniques, and interviews, they tried to assess those factors which account for a high degree of fascism or ethnocentrism within an individual. They concluded that the authoritarian or fascist personality operates out of a context of many variables, e.g., conventionalism, authoritarian submission, authoritarian aggression, superstition, power and toughness, projectivity and concern with sex. The way the authoritarian views things is described as follows:

The interaction of ingroups and outgroups, and indeed all social interaction, is conceived in hierarchical and authoritarian terms. Groups as well as
individuals must 'find their level', and the greatest danger is that certain groups will attempt to rise above their natural position. The same conceptions are applied to ingroup structure and functioning. As in the Army, there should be a series of levels, and individuals on a given level should submit to those above and dominate those below. The conception of the ideal family situation for the child is similar: uncritical obedience to the father and elders, pressures directed unilaterally from above to below, inhibition of spontaneity and emphasis on conformity to externally imposed values (pp. 149-150).

Adorno et al. state some other conclusions which may relate to the subject population of the present study. They found that subjects professing some religious affiliation showed more prejudice than did subjects professing no religious affiliation. Subjects high on ethnocentrism (which correlated highly with fascism) tended to praise their parents in superlatives but often on external or more obvious characteristics. Few of the high ethnocentric scorers described their fathers as relaxed and mild; most of them thought of their homes as father-dominated. There was also negative correlation between ethnocentrism and IQ and level of education. Some of these facts suggest that the bishops may have more authoritarian tendencies than other groups; however others argue against it, e.g., the negative correlation between ethnocentrism and level of education - the average bishop is highly educated compared to the average citizen.

Before mapping any of Adorno's conclusions onto the bishop population, however, one must look at the studies which followed Adorno's. Many of these studies contradicted
Adorno's conclusions; some broadened the Adorno approach; while many agreed with the Adorno study.

Rokeach, in 1960, broadened the Adorno approach to authoritarianism by developing a theory of "belief systems" and by showing that authoritarian personalities, whether to the right or left politically, share a certain kind of belief system. Close-minded people reject more strongly disbelief subsystems. They fail to differentiate clearly their disbelief system, whereas they clearly differentiate what they believe. They see the world as a threatening place; they view authority as absolute and evaluate people on the basis of whether they agree or disagree with them. Again, tendencies in or opposed to this direction can be evaluated for the bishops in the light of their responses to the LSCBC.

In 1967 Kirscht and Dillehay presented a good review of the studies on authoritarianism. They concluded that the authoritarian personality syndrome described by Adorno et al. does not stand up as a coherent and unified set of dispositions. They found the most useful definition of authoritarianism to be in terms of cognitive style, i.e., close-minded cognitive functioning.

The genuine authoritarian lacks ability to deal with novel cognitive material, seeks rapid closure when

\footnote{Adorno et al. had stressed the connection between authoritarianism and the political right.}
exposed to new situations, and ultimately depends heavily on external authority for support of his belief system (pp. 132-133).

Issues to which the close-minded are especially sensitive in American culture are sex and aggression. Institutional arenas toward which the interests of the close-minded are most ably channeled are nationalistic identity and patriotism, and religion—especially in fundamentalist sects or institutionalized religious authority.

Combining some of the information from the NORC study with the above conclusions on authoritarian personalities suggests that the average bishop does exhibit many features of this personality type. He operates very much out of the institutionalized-religious-authority context; he seems to view the members of the Church in clearly hierarchical layers, each layer with its own proper functions. He is less open to change than the average priest.

Some limited approaches to the question of authority-dependent personalities throw additional light on the possible fit of this personality style to the American bishops. Weima (1965) showed authoritarian Catholics to be more anti-Protestant than other Catholics. The bishops scored more liberally than the priests on ecumenism which should mean they are less anti-Protestant and therefore less authoritarian.⁹

⁹It should be remembered, however, that at present ecumenism is in favor with the highest authority in the Church and so may account for the bishops' positive stance toward it.
Brown (1966) evaluated factors related to religious belief and found that positive evaluation of the institutional church did load onto a factor representing authoritarianism. The bishops did show more positive evaluation of the Church than did priests; thus according to this the bishops would appear more authority-dependent.

A study of seminarians and seminaries (Patvin & Suziedelis, 1969) showed an interesting juxtaposition of factors involved in the NORC study and results on Rokeach's Dogmatism Scale. Patvin and Suziedelis found that seminarians who emphasized the sacred role of the priest rather than the service role tended to find celibacy more meaningful and they tended to persevere more than did those who emphasized the service role. Perseverance was measured only over a period of one year, but during that one year the service-role seminarians withdrew two to three times more frequently than did the others. Using scores on Rokeach's Dogmatism Scale to distinguish authoritarian seminarians from others, the authors found that the higher scorers on authoritarianism withdrew from the seminary twice as frequently as did the low scorers. Thus those who tended to persevere over a one year period were those who (1) favored the sacred role of the priest (2) found celibacy more meaningful, and (3) were less authoritarian. On the first two factors the bishops appear more like the seminarians who stayed; perhaps they are also more like them on the authoritarian
factor. However, it is difficult to tell from the study what connection, if any, there is between authoritarianism and the valuing of celibacy and the service-role orientation.

Some other authoritarian attitudes which the literature suggests and which may show up on a projective test like the sentence completion test are a tendency to see others more like oneself and a tendency to accept the evaluation of others rather than exploring for oneself. Granberg (1972), using a group of 307 students, measured them on authoritarianism and attribution of similar thoughts to others. He found that the high authoritarian subjects attributed more similarity of thought to themselves and other students than did low authoritarian subjects. Super (1963) in his discussion of self-concept theory as related to career development makes this statement:

The person who is submissive and conforming and who habitually bows to authority will, as Schachtel says, tend to accept the evaluation of others instead of exploring for himself (p. 74).

Certainly these studies give no convincing evidence that the bishops are more authoritarian than anyone else, but they do make it sensible to at least ask the question. This is also true of some research about birth order as related to leadership styles. Chemers (1970) used Fiedler's "esteem for least preferred coworker score" (LPC) as a measure of leadership style. Subjects with high LPC scores were described as more concerned with warm relationships
(relation-oriented leaders). Subjects with low LPC scores were described as more concerned with task effectiveness and directness in leadership style. Chemers' hypothesis was that first borns "who spend the early years of life in an almost totally adult environment are more completely socialized and develop as highly adult oriented and authority dependent persons. Later-borns by contrast are more socially oriented, being brought up in the company of older and stronger peers" (p. 243). He posited a correlation between task-oriented leaders and first borns, and between relationship-oriented leaders and later-borns. Using $X^2$ on birth order and LPC scores, he found first-borns to be significantly lower scorers on the LPC ($X^2 = 5.08, p < .025$). Thus he concluded that first borns tend to be more authority-dependent in leadership style. One way of correlating this finding with the data which will be obtained from the bishops is to test the proportion of first borns among the bishops. If there are more first-borns than last-borns, then again some support is given to the hypothesis that their style is authority-dependent.

It is difficult to summarize the theory and data presented here on the authority-dependent personality, but some things do come through rather clearly. An authority-dependent person relies on higher-up, external sources for judging what should be done and for evaluating his own success. He finds ambivalences harder to tolerate and so tends to achieve
closure quickly on new issues. He is often tied in strongly with religious groups. He may be of the political right or left. He may be found more frequently among first-borns than among later-borns. Evaluation of the data will attempt to assess these trends among the bishops.

D. Organizational Psychology - Carey's Study on Morale

Carey (1971) studied morale among the priests of the Archdiocese of Chicago. Using a sample of 801 (75% of the active Chicago priests), he predicted that variables affecting morale or job satisfaction in business organizations would also affect priest morale. He found the following such variables affecting priest morale, and in this order: perceived influence in determining policy, opportunity for self-expression, supportive relationships on the part of one's immediate superior, prestige of assignment, and adequate salary. The correlations with morale ranged from .45 to .32. A further variable specific to the priest population which together with "perceived influence" accounted for 30% of the variance on morale (Carey, 1972) was "value seen in celibacy." Thus along with the business organization variables affecting priest morale, the value seen in celibacy affects morale significantly ($r = .41$). Other of Carey's findings which relate to the study of bishops are these:

1) More "specials" have high morale than do pastors, and more pastors have high morale than do associate pastors - 65%, 60%, and 55% respectively. (A
similar finding is reported by Hall and Schneider, 1969, in their study of the priests of the Hartford diocese.

2). There is a curvilinear relation between age and morale though older priests do tend to have higher morale.

3). The value seen in celibacy correlates highly with age (17% of those ordained 6-10 years place a high value on celibacy, whereas 35% of those ordained 36-40 years do).

4). Younger priests express a greater need for independence ($r = -0.23$ between age and need for independence).

5). There is an inverse correlation between morale and desire for more democratic processes.

If one applied Carey's overall findings to the American bishops, one would expect to find a high degree of morale. Morale as Carey was using it had been defined by Guion as "the extent to which the individual's needs are satisfied and the extent to which the individual perceives that satisfaction as stemming from his total job situation" (Carey, p. 1). The bishops indicated high job satisfaction on the NORC questionnaire and they can surely be expected to see themselves as being influential in determining policy, as having much opportunity for self-expression, and as having a prestigious assignment with adequate salary. Their opposition to optional celibacy (only 11% of the NORC bishops favor strongly or somewhat, optional celibacy, whereas 56% of active priests, 52% of major superiors, and even 21% of priests over 55 favor it) must place them with those who value celibacy highly. Their lack of desire for more
democratic processes was also evidenced in the NORC responses. The group lacking in desire for more democratic processes also had higher morale in Carey's study. A final piece of data about the bishops, namely their older age, completes the reasons for why the bishops can be expected to have higher morale. The older priests did tend to have higher morale and to score in the high morale direction on two other factors, i.e., value on celibacy and less need for independence. And as Schuster and Clark (1970) reported in a different kind of study, i.e., a study of 800 professional employees' perception about pay, "the better performing, higher paid, older respondents, with lower levels of education" saw merit-related pay determiners as most important and they were most satisfied with their pay. In addition they felt they understood why raises were granted better than did "the poorer rated, younger, lower paid, more educated group" (p. 396).

From all of this it seems reasonable to predict that the bishops will show significantly more positive affect and less conflict around the LSCBC scales related to their job and their way of life than will priests. This will therefore give them a good developmental score on the subscales Church-Faith, Priesthood, and Job Satisfaction. Further, because their perception of themselves is so bound up with their job and the rewards it has brought, their perception of self will also indicate more positive development than that of the
priests. Since this accounts for four of the six subscales on the LSCBC, their overall psychological development score on the LSCBC will indicate better development. The Psychosexual Maturity and Interpersonal Relations scales which have been shown to be more related to self-actualizing measures (Murphy, 1972) and which were also the two most discriminating scales of the LSCBC when the test was used to differentiate priests along a continuum of psychological development (Kennedy & Heckler, 1971) will be the scales which register the limitations and weaknesses of the conservative, authority-dependent style of many bishops.

E. The Sentence Completion Technique - The Loyola Sentence Completion Blank for Clergymen

Although the primary focus of this study is the American bishop and not the instrument by which he is to be studied, a consideration of the sentence completion technique as a measure of psychological development seems in order. Thus the usefulness of it, the level of consciousness it taps, questions about its reliability and validity, controversies about its form, and uses of it with populations similar to the bishop population will be reviewed. The reliability and validity for the particular test used in this study, the LSCBC, will also be included here.

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

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

As far as actual use of the sentence completion technique is concerned, surveys show that it is used consistently for both clinical and research purposes, though again not with the frequency one might expect. Goldberg (1968) asked 100 members of the Society for Projective Techniques and Personality Assessment to rank 10 tests in order of clinical usage. On the basis of 69 responses, he found this order of preference: Rorschach, Weschler, TAT, MMPI, Projective Drawings, Sentence Completion, Bender-Gestalt, EPPS, Strong, Blacky. Nor was the sentence completion technique found to be the preferred test for dealing with any of 12 clinical tasks which the respondents were asked about. However, the sentence completion was seen as especially useful in measuring interpersonal attitudes and as useful in the personal evaluation of both adults and children, the assessment of adjustment in adults and children, the assessment of anxiety,
and the assessment of aggression. There was disagreement of its usefulness for psychiatric diagnosis, and it was considered useless for intellectual evaluation and assessment of organicity. Some of the respondents who were most favorably disposed toward the sentence completion technique, listed its greatest advantage as its sensitizing power for the therapist, i.e., its ability to lead the therapist directly to fruitful areas of consideration with the client. The order of usage of sentence completion tests was (1) Rotter (2) custom or locally developed tests, and (3) Sacks.

A study aimed at discovering the relative use of projective techniques in research found sentence completion tests used fourth-most frequently; preceding sentence completion tests were the Rorschach, the TAT, and human projective drawings (Crenshaw et al., 1968). Crenshaw et al. gathered these data by tabulating the research publications from 1947 through 1965 which used projective techniques. They found only two other projective tests used with any consistency in the research, viz. Bender-Gestalt and word association tests. Thus, there seems to be a definite interest in the sentence completion test as a research tool. As far as its use in the future for both research and clinical purposes is concerned, it seems that new sentence completion forms will continue to be devised for use with homogeneous populations; it is hoped that these forms will be validated and cross validated as has been done in some
instances (See below: Sheridan & Kobler, 1969; McLaughlin, 1969; Heinrich, 1967); and it is hoped in accordance with Goldberg and Becker et al. that researchers will focus on one or two sentence completion tests as they try to measure adjustment in the general adult population so that more useful and more reliable conclusions can be drawn from the test.

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

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

... most theorists apparently agree that the material elicited by the sentence completion is typically less dynamic than the material elicited by such tests as the Rorschach, TAT, and projective drawings. All this may be so, whether personality is viewed as layered in different levels of psychic functioning or whether tests are arranged in a hierarchy according to degree of permitted possible projection (1965, p. 783).

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

Two other studies which bear on this question of what sentence completion data reveal about the subject overlap with the larger category of sentence completion studies to be considered next (i.e., studies aimed at varying the form, instructions, scoring, or uses of sentence completion tests). However, since their main value seems to lie in saying something about what can be expected from sentence

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

11 Considering the DAP as the least-structured of these tests seems questionable to the writer, but Murstein does not enter into a discussion of this.
completion data, they will be considered here. Neuringer and Orwick (1968) gave the Make a Sentence Test (MAST) and the Rotter to a sample of 10 males and 10 females taken from the upper, middle, and lower deciles as determined by scores on the Manifest Anxiety Scale. Half the $S$s were put under stress conditions (made them think this was a further screening to see if they needed psychological help). Both the Rotter and the MAST were scored for anxiety. The only significant ratios gotten were high anxiety group vs. low and middle group ($F = 16.35$ for Rotter and $9.18$ for MAST) and female vs. male ($F = 10.45$ for Rotter and $6.88$ for MAST). The stress condition when multiplied by anything else did not make a significant difference. In fact, "both sets of anxiety scores earned by the nonstress subjects were higher than those made by the individuals in the stress condition" (p. 204). Since the subjects in the stress situation appeared to the authors to behave as if stress really had been induced, they concluded that the stress situation had the effect of making the subjects in it dissimulate in order to make themselves look psychologically better. This kind of result, then, raises the question of how much control the subject has over his response on the sentence completion test.

The other study mentioned is one by Siipola (1968). Siipola hypothesized that $S$s working under a time pressure condition would produce more ego-alien responses (those
later rejected as inappropriate to oneself) and more conflict responses (C3 responses according to Rotter's scoring system) on a sentence completion test than would Ss working under a free condition. Using 73 college females for each condition, she found that the differences in number of ego-alien responses and the number of conflict responses were significant in the predicted direction (significant at the .001 level). She also gave a group of Ss the same test under both conditions. Those Ss who appeared most incongruent under the two conditions were also the Ss who were highest on an anxiety measure. Siipola herself sees her results as related to the levels controversy, i.e., she sees the time-pressure condition evoking responses which are usually kept below the surface; whereas the responses given under the free condition are more like the responses given when a person has had time to defend by intellectualization and reaction formation. Or as she says, "Free conditions, then, reveal the personality 'at its best' while pressure conditions seem more effective in bringing to the surface vulnerable, ego-alien areas of the personality" (p. 570). Her research is important in that it shows how directive the actual test instructions for sentence completion testing can be. It is also important for demonstrating the different levels of response which are present within the same individual—the actual response given being significantly affected by the
Siipola's research leads us into the whole question of sentence completion forms, scoring procedures, variations in stems and instructions, and uses of the sentence completion test. As was seen in Goldberg's survey (1968), the Rotter and Sacks sentence completion tests are the two non-custom-made tests that are most frequently used by clinicians. Their most frequent use is probably due to the fact that they have been available for some time now and both have devised some kind of an objective scoring system. Though Holsopple and Miale (1954) have objected to these attempts at objectivizing the sentence completion as well as other projective techniques, it is around the "objectivized" sentence completion tests that reliability and validity data have collected.

Sacks and Levy (1950) set up a rough discriminating scale going from two to zero, two designating severe disturbance and zero designating no significant disturbance. Rotter and Rafferty (1950) set up a more graded scale for their Incomplete Sentences Blank (ISB). Using a scale that

12Siipola's description of the free condition as revealing personality "at its best" seems questionable in that it seems to imply that personality at its best means what sounds good to the self or others regardless of what it costs to make it sound good (defending by intellectualization and reaction formation). Personality at its best would seem to the writer to be found somewhere between these two modes of response, but the two extremes of response do give a good picture of the gamut of behavior possible.
goes from positive (0) through neutral (3) to most conflictual (6) response, they have provided a way of rating sentence completions which has been used advantageously in many studies. Their setting up of manuals based on empirically produced responses has also been repeated frequently. Reliability and validity figures for Rotter's and Rafferty's test are good. In their own work (1950) they reported inter-scorer reliability of .96 using the female manual and .91 using the male manual. These correlations were further verified by Churchill and Crandall (1965). The test-retest reliability figures which Churchill and Crandall reported for ISB, though significant at the .01 level, were not especially high (.43, .52, and .38 for male subjects at 6-, 12-, and 36-month intervals). However Stephens (1960) found support for the hypothesis that these low test-retest reliability figures reflect real changes in the subject. "the stems with lowest retest reliability were those most likely to be sensitive to change in adjustment in the first six months of college experience." Since Churchill and Crandall collected their retest reliability figures from college freshmen's protocols, the reliability of the test does not seem seriously hampered by these low retest reliability scores. Validity figures as reported by Rotter, Rafferty, and Schachtilz (1965) were derived from a biserial correlation between adjustment ratings and ISB scores. The biserial validity coefficients obtained were .64 for females and .77 for males. Thus their
sentence completion test seems to be a valuable discriminator of adjustment.

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

The other kinds of variations found in sentence
completion tests center around the kind of instructions given and the kind of stems used. Kinds of instruction vary primarily between ones which tell the S to give his real feelings and ones which tell him to give his first response. The Siipola study (1968) mentioned earlier enforced this difference in instructions by limiting the time for the immediate response condition to ten minutes with the Ss' knowledge and allowing the "real feelings" group as much time as they wished. As stated they got significantly different results. Cromwell and Lundy (1965) found no significant difference between speed and real feeling conditions when they tested patients in a Veterans Administration hospital. They were testing to find out which stems were most productive for making personality inferences. Irvin and Johnson (1970) tested the hypothesis that different types of instructions would get different types of responses but their results were negative. Using a 36-item sentence completion test, they set up four types of instructions: real feelings, immediate response, immediate response plus real feelings, and neutral instructions. They found no evidence that one set of instructions should be preferred to any other though they thought some item-clusters might be more vulnerable than others to the nature of the instructions given. The type of instructions used for the sentence completion test in the present study combines the immediate response instruction with the real feelings instruction. Since no time limit was enforced, however, it seems
best to judge the results somewhat in the direction of Siipola's findings, i.e., the $S$s would have had time to censor some of their immediate feelings; thus they would tend to intellectualize and therefore report less ego-alien feelings. In other words, the $S$s had some opportunity to present their ideal self; if in spite of this they appeared very conflicted, their adjustment seems more precarious than if they appeared this way on a less controllable test.

The type of stem used has also been a subject of controversy: are first or third person stems more useful diagnostically? Are negatively-toned, positively-toned, or neutral stems more productive? Goldberg concluded from his review of the literature that the assumptions regarding the use of first or third person stems seemed largely untested though he cited some evidence favoring first person stems. Becker et al. concluded from their review of Irvin (1967), Stricker and Dawson (1966), and Siipola (1968) that the evidence for the use of first or third person stems is still inconclusive: Stricker and Dawson report no differences; Irvin reports a difference favoring first person stems; and Siipola reports a difference favoring third person stems. A later study done by Murstein et al. (1972) concluded that the best type of sentence completion test would be one which combined all first person stems with all neutral stems. They noted that Rotter's Incomplete Sentences Blank contains a majority of first person stems and an even greater
majority of neutral stems and that the test has good validity. Though the LSCBC also has a 70% majority of first person stems and a 70% majority of neutral stems, the proposal by Murstein et al. to make it a better test by having all first person stems and all neutral stems needs to be questioned. The design used by Murstein et al. did not include a test form which contained all first person and all neutral stems. What they found was that the first person stems elicited a good deal of projection and the neutral stems offset the "look good" set, but a further study would need to be done to conclude that a test with all first person-neutral stems would be most revealing. The caution of Holsopple and Miale (1954) seems appropriate here:

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

Before considering the reliability and validity of the LSCBC itself, one other area of research will be summarized, namely, the use of sentence completion tests with populations somewhat similar to the bishop population.

Most of the studies which fall into this category and which use sentence completion tests use custom-made tests. However, Palomo (1967) used one of the tests referred to earlier in his study of seminarians. Using the Sacks
test with high school seniors and comparable seminarians, Palomo found significantly different chi-square values (at least at the .05 level) favoring seminarians with regard to attitude toward family unit, superiors, goals, fears, mother, father, and heterosexual relations.

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

Whitesel (1952), Whitlock (1962), Dodson (1957), and Siegelman (1960, 1961) all have devised sentence completion tests to test some hypothesis in relation to ministerial or theology students. Whitesel used a 132-item sentence completion test to show that "dominant theological students describe their parents as accepting them while submissive theological students describe their mothers as accepting them and their fathers as rejecting them." Whitlock used a sentence completion test to get a rating on degree of passivity in ministerial candidates. He correlated these ratings with a counselor's clinical rating which was based on depth interviews to get an \( r = .845 \) between the clinical ratings of passivity and the passivity rating gotten on the sentence completion test.

Dodson used several tests, one of them a sentence completion test, to discriminate between "most liberal" and "most conservative" ministerial students and to discriminate ministerial students from non-ministerial students. According to the sentence completion test he used, ministerial students appeared significantly more guilt-ridden, and more inhibited about sexual and hostile responses than did the non-ministerial group. The word association test he used
with these groups also supported these conclusions. However, these same measures were discrepant when used to discriminate "most liberal" from "most conservative" ministerial students. In spite of this, Dodson did conclude that he had adequate evidence to support the hypothesis that alleviation of guilt feelings and constraint of sexual and hostile impulses are some of the unconscious motives for ministers' entering the ministry.

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

Studies referred to earlier which validated or cross-validated a sentence completion test for seminarians were done by Sheridan and Kobler (1969), McLaughlin (1969), and Heinrich (1967). Sheridan and Kobler validated the Loyola Seminarian Sentence Completion Test (LSSCT) using protocols from seminarians in the Chicago archdiocesan minor seminary. By using an objective scoring system to rate the items on the protocols, they found that total LSSCT scores correlated
.88 with the "need for counseling" criterion which they used. "Need for counseling" was defined as (1) having three or more scales (excluding the Mf scale) on the MMPI greater than 70, and (2) being rated by two priest-psychologists as "in need of counseling." The subtests on the LSSCT correlated as follows with this criterion: Self=.82; Priesthood=.60; Family=.59; Women=.49; Others=.73; Important Issues=.69. The inter-scorer reliability coefficients gotten by correlating the total scores obtained when two graduate psychology students scored 30 protocols according to the scoring manual was .91. Test-retest reliability obtained by correlating the scores from 30 Ss who retook the test after a two-month period was .84.

McLaughlin cross-validated this study using a different group of Chicago seminarians, while Heinrich used seminarians from several religious communities to get similar results. The method used by Sheridan and Kobler thus seemed like a good one to use for setting up a sentence completion test for clergymen. This method was basically the one used by Sheehan (1971) for devising the sentence completion test to be used in the present study of American bishops. For scoring the LSCBC, a manual was devised according to Rotter-Rafferty (1950) technique. Reliability and validity studies were done showing the test to have good inter-scorer reliability and good validity. Inter-scorer reliability ranged from $r=.96$ on the total score to $r=.84$. 


on the Self scale. Validity was measured by biserial correlations between the total LSCBC scores and (1) an MMPI criterion \( r = .62 \) (2) psychologists' ratings based on in-depth interviews \( r = .66 \), and (3) a criterion combining the MMPI and psychologists' rating criteria \( r = .86 \). All of these correlations were significant at the .01 level. Biserial correlations between the subtests and the above criteria showed the greatest correlation when the double criterion was used. These correlations were significant at least at the .05 level.

From this review of the sentence completion literature, several conclusions appear relevant to the present study.

1). The sentence completion technique is particularly useful for assessing psychological development in special populations.

2). It is useful for both clinical and research purposes, especially in the latter case if an empirically-devised scoring manual is used.

3). Valid and reliable sentence completion tests have been developed for use with clergymen or similar populations.

Thus it seems reasonable to conclude that the instrument this study will use to test various hypotheses about the psychological development of the American bishop is a viable psychological instrument.
CHAPTER III

PROCEDURE

This study is an exploratory study of the bishops, i.e., it will rely on correlations and clinical judgment as it attempts to reach some initial psychological understanding of the bishops. Since there is at present no well-defined body of psychological knowledge available on the bishops, controlled experiments which could account for causal relations explaining and then predicting the bishops' behavior cannot be set up. A correlational study such as the one being done here can-counter-indicate areas for further investigation but it cannot confirm that any one variable is the cause of something else. So for example, this study might show that guardedness concerning psychosexual development is not correlated with the bishop population. This would then be counter-indicative to setting up studies to predict how the bishops' guardedness will interact with support for the proposed treatment center for homosexual priests (National Catholic Reporter, April 20, 1973, Vol. 9, 25, p. 1). What the study cannot say, for example, is that bishops are better developed psychologically because they are bishops. The study can show the bishops to be better developed psychologically than priests, but it cannot tell us if the bishops were made
bishops because they were better developed psychologically or if being a bishop develops one psychologically in a more positive manner than simply being a priest does.

The limitations on the results of a study using correlational procedures are thus obvious; however, such an approach seems reasonable for an initial study of a special population who may be very uninterested in participating in a psychological study under any conditions.

The use of clinical judgment as a method for studying a specific population also has its problems. Since the end of World War II when clinical psychology developed as a specialty, the question of clinical judgment has been a hotly-debated issue (Goldberg, 1968). The debate was focused on the accuracy and reliability of trained clinical judgment, contrasting the accuracy with the accuracy achieved by naive judges or actuarial prediction tables, and comparing clinical judgments across time, judges, and data sources to measure reliability.

Meehl (1954) described in some detail the differences between clinical and actuarial (statistical) prediction. Clinical prediction proceeds from interview impressions, personal history data, and psychometric information to psychological hypotheses about the person's personality. These hypotheses are then used to predict how the person will behave. The actuarial method proceeds by the mechanical assignment of a subject to a class on the basis of objective facts,
scores on psychometric tests, behavior ratings on check lists, etc. After the subject is assigned to a class, a statistical table is consulted which gives the statistical frequencies of various kinds of behavior associated with persons who belong to the class to which the subject was mechanically assigned.

Meehl sees both of these methods as useful for the psychologist but favors the cookbook or actuarial method in those instances where a similar degree of accuracy can be obtained using either method. Since a clerk can use the statistical method as well as a clinician, the clinician can be freed for other psychological work which requires specialized training. Reflecting at a later time on the type of prediction a clinician might be better able to make using the clinical method, Meehl (1959) lists these:

1). Open ended predictions which involve no prespecified criterion, dimension, or exhaustive set of categories.

2). Predictions which demand the recognition of certain patterns as relevant to classifying the data and for which explicit rules cannot be used because they are unknown.

3). Predictions which include a factor not included in any kind of extended experience table.

4). Hypothesis-building predictions for which automatic rules cannot be written.
Predictive situations (e.g., interpretive psychotherapy) which require that the prediction be made shortly after the data is received.

Harty (1971) took exception to Meehl's study because Meehl compared the clinical judge with the actuarial table on data which could better forecast "a predetermined, unambiguous, noninferentially measurable behavior outcome" (p. 343). The clinician, according to Harty (1972), spends much time trying to answer what the patient's behavior means, and for this, statistical prediction is not enough. Holt (1958) objected to Meehl's pitting clinical prediction against actuarial prediction because the actuarial judgments referred to in Meehl's review of studies were being cross-validated whereas the clinical judgments used in the studies were being validated for the first time.

The above studies only touch on the controversy existing around clinical judgment. However they do point to several facts which should be considered in relation to the present study. First, skilled clinical judgment is often unreliable and often inaccurate. Further, neither the amount of information available to the judge nor his degree of training correlates consistently with the accuracy and reliability of his predictions. And thirdly, statistical predictions are often better predictors of overt behavior than is clinical judgment. Yet the present study purports to rely on clinical judgment in many respects. The sentence completion test
itself was constructed on the basis of clinical judgment, i.e., the stems were chosen because they were judged to be good for eliciting dynamic material regarding certain aspects of personality. The scoring manual was also constructed on the basis of clinical judgment consensus. A scoring system was devised to arrive at a tool which would be a better statistical predictor, but it was not possible to construct a manual which accounted for all the kinds of responses gotten. Thus even the use of the scoring manual requires clinical judgment. Finally, the responses given to the sentence completion test are far from being completely coded along the many dimensions they tap. Thus a section of this study will focus on the many dimensions not coded into the scoring. Some of Meehl's reasons for using clinical judgment do seem borne out in the present study. Further there seems no way to avoid using clinical judgment at some points in a psychological study just as there seems no way to avoid aiming at actuarial judgments at least for some predictions. Meehl's cautions about failing to use actuarial methods where possible seems important to the author and she will point out changes at the end of this study which should be made regarding the use of the LSCBC in the future so that it will be as actuarially fruitful as possible.

A. Subjects, Instruments, Collecting the Data

The American bishops were the primary subjects for this study. The official mailing list of the National
Conference of Catholic Bishops was used for the mailing.\(^1\) The list included 304 bishops; 265 were listed as active and 39 as retired.\(^2\)

An additional group of subjects included for comparative purposes in this study was the sample of American priests studied by Kennedy and Heckler and for whom LSCBC data was available. This group consisted of 236 priests. Pains had been taken in the original drawing of this sample to avoid population biases, e.g., neither old nor young were over-represented; location, size of diocese, and membership in religious community were also taken into account in drawing the sample. The sample was drawn in conjunction with the NORC sample, i.e., the sample for the psychological part of the study was a subsample of the subsample of NORC subjects who had been sent the POI as well as the sociological questionnaire. The original NORC sample was based on a stratified sampling procedure set up so that population parameters could be estimated. The sample for the psychological part of the study was not claimed as an estimator of population parameters, but it was evaluated carefully for the

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\(^1\) The list was current for March, 1972. Some changes had occurred in it by the time the data-gathering process for this study was completed (March, 1973). These changes will be indicated with the responses in Chapter IV.

\(^2\) Archbishops and cardinals are included in this listing as are some members of religious communities who have the rank of bishop.
systematic biases referred to above (Kennedy & Heckler, 1971, pp. 53-55).

The Data Sheet and the LSCBC were the instruments used (See Appendix A). The Data Sheet was devised to obtain some information which might be instrumental in sorting the bishops into groups whose differences would relate to psychological development. It was also devised with a view to brevity. It asks information about age, ethnic background of parents, job history as a priest, geographic location, residence situation, birth order, ecclesiastical rank, and education. The LSCBC as described in a previous section of this study asks the bishop to respond quickly, expressing his real feelings, to 72 sentence stems which relate to these areas: Self-Perception, Interpersonal Relations, Psychosexual Maturity, Church-Faith, Priesthood, and Job Satisfaction.

The bishops were asked in a letter of December 5, 1972 to respond to the enclosed Data Sheet and Incomplete Sentences Blank and to return them in the stamped envelope. A cover letter by E. Kennedy, M.M., Ph.D. and F. J. Kobler, Ph.D. accompanied the mailing and encouraged the bishops to cooperate with the study (See Appendix A). A reminder

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3Consultors on the study at the initial stage were very aware of the reluctance many bishops would have to respond at all. A lengthier instrument was expected to lower the response rate, perhaps beyond use.
letter was sent to the non-responding bishops\(^4\) on January 23, 1973 and follow-up mailings of the original materials were sent in February and March. In the March mailing an additional card was included asking those bishops who were choosing not to respond to check the reason(s) for their non-response. The reasons listed on the card had been drawn up from reasons given by bishops who had written earlier saying that they chose not to respond. Reasons listed were inappropriateness of the study, time pressure, lack of anonymity, insignificant results from such a study, physical disability, retirement, and other. It was asked that the card be returned in the stamped envelope if the bishop chose not to complete the other sheets.

An eight-digit code number was used to identify each bishop's returns. There was debate about using a code number rather than having no source of identification on the materials. It was felt that most bishops could be identified from even the brief data sheet included; thus having a simpler form of identification (i.e., the code number) would make it easier to evaluate biases in the sample due to non-respondents. It would also make the follow-up mailing simpler. Had it been possible to get some demographic information without making identification of the respondent so

\(^4\)"Non-responding bishop" meant one from whom no response had been received. Thus those who wrote saying they chose not to complete the data were excluded from follow-up mailings as well as those who completed or partially completed the data.
easy, the anonymity of the respondents would have been a priority. Since this was not possible, the use of a code number with guaranteed confidentiality was a second choice.

B. Scoring of Responses

The manual for the LSCBC (See Appendix C) was the main scoring tool. This manual is composed of scoring examples for each item and scoring principles to be used for rating responses which do not appear in the manual. Since the manual was assembled from responses obtained solely from the priest population, a preliminary evaluation of its appropriateness for use with bishops' responses was deemed necessary. This was carried out by having two Ph.D. clinical psychologists rate the responses from 30 bishops' protocols according to the general principles (See Appendix B) which were used for obtaining the examples for the manual. The responses on whose ratings they agreed were then given to a third clinical psychologist to compare with the examples in the manual. This psychologist was asked to tabulate the responses that were the same as ones in the manual and rated

5 Using the general principles for scoring, these judges had a correlation of $r=0.67$ on overall scores. It will be recalled that scorers using the scoring manual had a correlation of $r=0.96$. The better reliability would, of course, be expected for judgments based on the manual. The examples for the scoring manual were obtained by finding those responses to which three out of four judges gave an identical rating when they scored priests' responses using the general scoring principles. No $r$ was calculated at that time for the ratings of these judges.
the same and to tabulate those that were the same but were rated differently. She was further asked to judge those responses which did not appear as examples in the manual on the basis of "agree more" or "disagree more" with the examples given (See Appendix D). It was postulated that if 75% of the ratings of the bishops' responses were "in agreement" or "more in agreement than disagreement" with the ratings of the examples, then no observable bias regarding the use of the manual with bishops would be operating.

This rater found that 15 responses were identical with responses given as examples in the manual. Nine of them were rated the same way as the manual; six were not (three of these were from the same stem). Of the other 646 responses whose ratings had been agreed upon by the first two judges, 599 were judged in agreement with the scoring examples and 47 were judged not in agreement. Thus 92% of the stems rated were in agreement with the manual. No bias regarding the bishops' responses in relation to the scoring manual seems operative.

The scoring itself of the bishops' protocols was then carried out by four persons, each of whom was either a graduate student or a practitioner of clinical psychology. All had earned at least an M.A. in clinical psychology. Each person scored one page of the test. The priests' protocols (the scores of which are being used for comparative purposes) were scored by four graduate students in clinical psychology.
who were also at the M.A. level or beyond.

In addition to the manual-based scoring of the LSCBC, a few items were selected for rating on an active-passive dimension and one was selected for a rating on aggressiveness in interpersonal relations. The items selected for an active-passive rating were #62 "I am best able to . . ." and #21 "I feel powerful when . . . ." The item selected for a rating of aggressiveness was #52 "If someone gets in my way . . . ."

Two Ph.D. clinical psychologists were asked to judge the bishops' and the priests' responses to items 21 and 62 as either active or passive or not applicable. The responses they both rated as active or passive would then be tabulated for a comparison of priests and bishops on this dimension. For the item, "If someone gets in my way . . . .," these same two judges were asked to rate the bishops' and priests' responses on a 4-point scale, going from very aggressive to not at all aggressive. A mean score from the two judges per item would then be used to compare priests and bishops on aggressiveness (See Appendix E for judge's directions). The responses rated in this part of the study were typed on pages; the pages of bishops' responses were mixed randomly with those of priests.
C. Hypotheses to be Evaluated

**Bishops versus Priests**

I a. The bishops show better overall psychological development than do priests.

I b. In particular the bishops show better psychological development in these areas: Church-Faith, Priesthood, Job Satisfaction, Self.

I c. The bishops' degree of psychological development in the areas of Church-Faith, Priesthood, Job Satisfaction, and Self is most like the subgroup of priests called "specials" and least like that of associate pastors.

I d. The bishops show poorer psychological development than the priests in the areas of Interpersonal Relations and Psychosexual Maturity.

The above set of hypotheses stem from the NORC study, Carey's research, and the studies by Kupst and Murphy. The bishops appeared much more satisfied with their job and with the present structure of the Church than did the priests in the NORC study. The variables affecting morale, as studied by Carey, would also argue for the bishops' feeling more positive and less conflicted around their whole church-identity. Thus it is hypothesized that they will score

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6 "Specials" refers to priests who have job assignments other than pastor of a parish or associate pastor. Examples of such job assignments are teaching, serving as chaplain, chancery office work.
better on the three Church-related scales. It is further postulated that their self-identity is so tied in with their identity as priest and bishop, that this scale too will show less conflict for them. Since it is expected that they will show better psychological development on four of the six sub-scales, it is expected that their overall score will be better than that of priests. Less positive scores on Interpersonal Relations and Psychosexual Maturity are expected for the bishops because of the correlation of these two scales with self-actualizing measures and the negative correlation between religious conservatism and self-actualizing tendencies. The bishops are expected to be most like "specials" and least like associate pastors on the Church-related and self scores because specials have been shown to have the most positive scores on job satisfaction (Hall and Schneider, 1969) and morale (Carey, 1971), and associate pastors the least.

II. The bishops are more guarded about their psychosexual development than are priests.

This hypothesis comes from the studies on religious conservatism and the theory that authority-dependent people find this a more threatening area than do others.

III. The bishops evidence more positive feeling toward their mother than toward their father; in this they are like the priests.

The priests' more positive feeling toward their
mother than toward their father was apparent on the earlier reading of their LSCBC protocols. Barry and Bordin's study (1967) of developmental factors operative in the choice of ministry as a vocation suggests the more prominent role of the mother. Also Ranck's study conceives of conservatism as more mother-oriented.

IV. The bishops have a more favorable reaction to their first assignment than do priests.

V. The bishops are more achievement-oriented than are priests.

These two hypotheses may provide some correlates for the greater job satisfaction and the greater fulfillment the bishops experience in connection with their role as priests.

VI. The bishops have a more active personal orientation than do priests.

VII. The bishops have a more aggressive interpersonal style than do priests.

On the earlier reading of the priests' responses to the LSCBC many of them appeared rather passive and non-aggressive in their orientation toward people and things. It was thus hypothesized that this might be an area of significant difference between them and the bishops, the appointed leaders in the Church.
Bishops versus Bishops

This set of hypotheses attempts to discover past experiences, present operations, or other demographic information which will correlate with good psychological development in the bishops.

VIII. Bishops with some training in Rome and/or Canon Law indicate better psychological development in job-related, Church-related areas of their lives than do bishops who did not have this training.

IX. Ordinaries of dioceses evidence better psychological development on job-related, Church-related scores than do auxiliary bishops.

These correlations are hypothesized in the light of the effects of influence, prestige and similar variables on job satisfaction. (Carey, 1971; Schuster and Clark, 1970).

X. Bishops working in small or medium size dioceses indicate better psychological development than those working in large or extra large dioceses.

XI. Bishops who live with at least one other person show better psychological development than do those bishops who live alone.

XII. Bishops who completed college before entering the seminary show more positive self-perception and
greater psychosexual maturity than bishops who did not complete college before entering the seminary.

XIII. Bishops of Irish ethnic background show better psychological development scores on Interpersonal Relations and show poorer ones on Psychosexual Maturity than bishops of other ethnic backgrounds.

XIV. Bishops who indicate experience in the Chancery Office, the Tribunal, and/or as Secretary to the Bishop indicate more positive feeling about the Church and their job than those without these experiences.

These hypotheses are not clearly suggested by any of the research studied. They are hunches of a sort, which may provide some direction in attempting to understand the American bishop from a psychological point of view.

XV. Bishops represent a larger percentage of first-borns than last-borns.

This hypothesis will be tested as a partial substantiation of the idea that the bishops are authority-dependent personalities. Chemers (1970) showed that first-borns have a more authority dependent style of leadership. Evidence has been presented above which suggests that the bishops tend toward an authority-dependent personality style. If
they are authority dependent, then there should be a significantly larger number of first-borns among them.

The whole question of the authority-dependent style of the bishops plus any other psychological trends, which appear among them on the basis of the projective material in the LSCBC will be evaluated in the final section of the Results Chapter.
CHAPTER IV

RESULTS

A. Respondents

As of April 15, 1973, 161 active bishops and 30 retired bishops (64%) responded in some way to the study. Of the active respondents, 81 completed the LSCBC and the Data Sheet; 11 completed the Data Sheet only; and 69 indicated that they chose not to respond to the study. Ninety-three active bishops did not respond in any way. Two of the retired bishops completed the LSCBC and the Data Sheet; 4 completed the Data Sheet only, and 24 indicated that they chose not to respond. These totals are tabulated in Table 1.

The bishops who chose not to respond to the LSCBC and who indicated this in some way represent a substantial part of the active bishops (31%). Their reasons for not responding and their manner of expressing this will be considered in Appendix F. The responses received from the retired bishops will also be considered in a separate appendix (Appendix G). The reason for this is the very limited number of LSCBC protocols obtained from the retired bishops (two) and the difficulty involved in getting even some

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1Two more completed Data Sheets and LSCBC's were received after April 15, but were not included in the study.
Table 1
Active and Retired Bishops:
Response Rates

<table>
<thead>
<tr>
<th>Response Type</th>
<th>Active</th>
<th>Retired</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
<td>#</td>
</tr>
<tr>
<td>Completed LSCBC and Data Sheet</td>
<td>81</td>
<td>32</td>
<td>2</td>
</tr>
<tr>
<td>Indicated choice not to respond to LSCBC</td>
<td>80</td>
<td>31</td>
<td>28</td>
</tr>
<tr>
<td>No response</td>
<td>93</td>
<td>37</td>
<td>14</td>
</tr>
<tr>
<td>Totals</td>
<td>254*</td>
<td>100</td>
<td>44*</td>
</tr>
</tbody>
</table>

*Differs from total of original mailing list (304 - 265 active, 39 retired) to account for deaths (5), retirements (6), and change of listing because of job change (1).

**Difference from 100 is due to rounding errors.
minimal demographic information about many of the non-
respondents in this class. Thus the following comparisons
are considered in terms of the active bishops only. The 81
bishops who completed the LSCBC show relatively equal respond-
ing rates across some of the information categories that could
also be determined for the non-responding bishops. 2 On
others, however, unequal response rates are obvious. In terms
of function (Table 2) the responding bishops represent the
categories in a proportionate way, i.e., almost the same pro-
portion of auxiliaries as ordinaries responded ($X^2=0.081$, df=1,
n.s.). No tabulation is given on the number of bishops who
are also members of religious communities. This number rep-
resents a very small proportion of the active bishops. There
are nine bishops listed as members of religious communities.
Two of these, or 22%, responded to the study. Thus their
response rate is 10% less than that of the active bishops.

The mean age for the responding bishops is 57; the
mean number of years ordained is 31 and the mean number of
years ordained to the bishopric is nine. The non-responding
bishops are presumably somewhat older since the mean number
of years they have been ordained is 33 and the mean number
of years as bishop is 12. 3 T-tests show that the responding
bishops have been ordained significantly fewer years than

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2 The Official Catholic Directory, 1972 was used to obtain information about the non-responding bishops.

3 Age is not usually listed in the Official Directory.
Table 2

Response Rate of Active Bishops in Relation to Function

<table>
<thead>
<tr>
<th>Function</th>
<th>Respondents</th>
<th></th>
<th>Non-Respondents</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
</tr>
<tr>
<td>Ordinary of Diocese (N=161)</td>
<td>53</td>
<td>33</td>
<td>108</td>
<td>66</td>
</tr>
<tr>
<td>Auxiliary Bishop (N=87)</td>
<td>27</td>
<td>31</td>
<td>60</td>
<td>68</td>
</tr>
<tr>
<td>Other or Unknown (N=6)</td>
<td>1</td>
<td>17</td>
<td>5</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>81</td>
<td></td>
<td>173</td>
<td></td>
</tr>
</tbody>
</table>

$\chi^2$ for respondents and non-respondents across function (ordinaries versus auxiliaries) = .081, df=1, n.s.
the non-respondents \( p < .05 \) and that they have been bishop for significantly fewer years \( p < .01 \). See Table 3. Thus the non-respondents are apt to be slightly older than the respondents, while they are just as apt to be ordinaries or auxiliaries as are the respondents.

Table 4 shows some disproportion of responses in terms of geographic location. Eastern bishops indicate a notably lower response rate than western or midwestern bishops. The fact that no bishops from one of the largest Eastern dioceses responded to the LSCBC affected this rate. The differences between all of the geographic location groups was not significant when tested by \( X^2 \). However when the four largest groups of respondents were combined into higher versus lower response rate groups (i.e., midwestern and western versus eastern and southern), a significantly different response rate was found \( p < .05 \).

The largest differences in response rate occurred in connection with rank and diocese size. Archbishops and cardinals had a response rate three times smaller than the other bishops. Four of the 35 cardinals and archbishops responded (11\%), whereas 77 of the 219 bishops responded (35\%). The difference in response rate between these two groups was significant at the .01 level \( X^2 = 6.77, \text{df}=1 \). This difference had some overlap with the difference in response rate according to diocese size. Bishops from large and extra large dioceses (where archbishops and cardinals are appointed)
Table 3
Responding Bishops versus Non-Respondents:
Years as Priest, Years as Bishop

<table>
<thead>
<tr>
<th></th>
<th>Responding Bishops (N=81)</th>
<th>Non-Responding Bishops (N=173)</th>
<th>T-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
</tr>
<tr>
<td>Number of years as priest</td>
<td>30.67</td>
<td>7.13</td>
<td>33.49</td>
</tr>
<tr>
<td>Number of years as bishop</td>
<td>8.86</td>
<td>7.22</td>
<td>11.77</td>
</tr>
</tbody>
</table>

*Significant at .05 level, df=∞
**Significant at .01 level, df=∞
Table 4
Response Rate of Active Bishops in Relation to Location of Diocese

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Bishops</th>
<th>Responding Bishops</th>
<th>Per cent Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern U.S.</td>
<td>83</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td>Midwestern U.S.</td>
<td>79</td>
<td>30</td>
<td>38</td>
</tr>
<tr>
<td>Southern U.S.</td>
<td>41</td>
<td>11</td>
<td>27</td>
</tr>
<tr>
<td>Western U.S.</td>
<td>37</td>
<td>15</td>
<td>41</td>
</tr>
<tr>
<td>Hawaii, Alaska</td>
<td>4</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Non-U.S.</td>
<td>3</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>Unknown or Inapplicable</td>
<td>7</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>254</td>
<td>81</td>
<td></td>
</tr>
</tbody>
</table>

$X^2$ for all groups = 12.27, df=6, n.s.

$X^2$ for respondents and non-respondents across location (midwestern and western versus eastern and southern) = 4.65, df=1, $p < .05$. 
responded at least twice as infrequently as did bishops from small and medium size dioceses (See Table 5). But the rank alone of the ordinary is not enough to account for the dis-proportion of responses between large and small dioceses since there are 126 bishops located in large and extra large dioceses in addition to the 35 archbishops and cardinals located in these dioceses. However, the lower response rate does correlate with higher rank and larger diocese.

The per cent of responding bishops originating in various parts of the country parallels the number of bishops presently working in these parts of the country. The mid-western area and western areas are exceptions. The midwest produces more bishops than work there; the west produces fewer. Forty-two per cent of the responding bishops originated in the midwest; whereas the present number of bishops working in the midwest is equal to 32% of the entire bishop population. Ten per cent of the responding bishops originated in the west, whereas 15% of the active bishops are presently working in the west. The east produces almost the same number of bishops as the number who work there; the south a few less. Perhaps the larger number of responses from bishops who originate in the midwest is related to the fact that this study also originated in the midwest.

The types of experiences the bishops have had since ordination are varied. Most bishops (75%) served as assistant pastors and a majority (59%) served or serve as pastors.
### Table 5

Response Rate of Active Bishops in Relation to Size of Diocese

<table>
<thead>
<tr>
<th>Size</th>
<th>Number of Bishops</th>
<th>Responding Bishops</th>
<th>Per cent Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small (1-100 Priests)</td>
<td>35</td>
<td>19</td>
<td>54</td>
</tr>
<tr>
<td>Medium (101-200 Priests)</td>
<td>51</td>
<td>27</td>
<td>53</td>
</tr>
<tr>
<td>Large (201-500 Priests)</td>
<td>79</td>
<td>21</td>
<td>27</td>
</tr>
<tr>
<td>Extra Large (Over 500 Priests)</td>
<td>82</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>Unknown or Inapplicable</td>
<td>7</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>254</td>
<td>81</td>
<td></td>
</tr>
</tbody>
</table>

$X^2$ for respondents and non-respondents across diocese size (small and medium versus large and extra large) = 25.37, df=1, $p < .001$. 


Between 20-30% of them have had experience as Chancelor (30%), in the Tribunal or Chancery Office (28%), as a chaplain (23%), and as rector or teacher in the seminary (22%). Some other job experiences which a number of bishops indicated in their job history are Vicar General (17%), Secretary to Bishop (17%), high school teacher (15%), and Consultor (12%). A few bishops indicate experience as a college teacher or administrator and a few indicate work in various social action apostolates.

In terms of experience, then, the bishops have had many job experiences which would be classified as "special"; they have also had many experiences in parish work. There is no reason to suspect that they differ from the non-respondents in terms of these experiences.

The educational preparation the bishops have had for their work is summarized in Table 6. These data were obtained from the bishops' responses to the Data Sheet. A possible bias in terms of education was to be evaluated on the basis of degrees conferred on non-responding bishops as listed in The Official Catholic Directory, 1972. The attempt to evaluate this bias failed since the Directory reports this information differently than do the responding bishops, e.g., almost all of the bishops listed in the Directory are listed as

Most bishops did not give the number of years they worked in these various jobs so it is not possible to judge the mean number of years experience they had in these various positions.
Table 6
Education of Responding Bishops

<table>
<thead>
<tr>
<th>Education</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor's degree before entering seminary</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>Highest ecclesiastically accredited degree in theology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachelor</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>Licentiate</td>
<td>14</td>
<td>17</td>
</tr>
<tr>
<td>Doctorate</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Doctor of Divinity</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>Doctorate or Licentiate in Canon Law</td>
<td>25</td>
<td>31</td>
</tr>
<tr>
<td>State accredited Master's degree</td>
<td>29</td>
<td>36</td>
</tr>
<tr>
<td>State accredited Doctor's or Professional degree</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Study in Rome</td>
<td>26</td>
<td>32</td>
</tr>
</tbody>
</table>
Doctors of Divinity whereas only 14% of the responding bishops indicated on the Data Sheet that they had a Doctor of Divinity degree. Other discrepancies were also noted. Thus it is not possible to say if the responding bishops differ from the non-respondents in terms of education.

In looking at the educational background of the bishops one should remember that most of the NORC bishops thought their seminary training prepared them well or moderately well for their priestly work (93% of them felt this way in contrast to 66% of the active diocesan priests). It is difficult to pinpoint any type of experience in their training which could account for their feelings about their training. Perhaps it is a combination of things, e.g., almost one-third of the bishops had some training in Rome; and almost one-third received a Canon Law degree; more than one-third earned a Master's degree. What is also possible and even more likely is that the general satisfaction they evidenced for their seminary training is the result of their tendency to look favorably on the Church in whose structure they have been rewarded—special educational opportunities being part of the reward.

Subject Bias

Before looking at the bishops' scores on the LSCBC and the consequent psychological analysis of them, it is important to consider the appropriateness of generalizing the results of this study to the entire population of active
American bishops. Since neither a random nor stratified cluster sampling procedure was used to select subjects for this study, the statistics calculated are not meant to be population parameters. Rather, an effort was made to get as many bishops as possible to respond, with the awareness that this study would have the bias of its subjects being "volunteers for a psychological study". The subjects may therefore be more cooperative, more curious, more psychologically-minded, less shy, or more guilt-ridden than the non-respondents. They might also differ on a whole set of other variables which could interact with psychological development. These are age, education, ethnic background, ecclesiastical rank and function, etc.

Attempts were made to assess the respondents and non-respondents on this second set of variables. As has been noted, the non-respondents are approximately two years older than the respondents. They are as apt to be ordinaries of dioceses as are the respondents. The non-respondents are more apt to be of a higher ecclesiastical rank than are the respondents, and they are somewhat more likely to be from the East or the South than are the respondents. They are also more likely to be from large or extra-large dioceses. There is no reason to think that the non-respondents differ from the respondents on educational background or previous job experiences. The respondents show a wide variety of responses in both of these areas.
How can these biases be expected to affect the results of this study? The difference in rank and the difference in terms of diocese size appear to be the only biases among this set that might affect the psychological dimensions. It was hypothesized (X) that bishops from smaller dioceses would show better psychological development than those from larger ones. This was hypothesized on the basis of less tension and less conflict around one's Church-related job in a smaller diocese. In the light of this the responding bishops could be expected to score somewhat more positively than the non-responding ones since the larger dioceses are notably underrepresented among the respondents. On the basis of rank, however, the opposite would be expected. Higher ranking jobs are assumed to be more influential, more prestigious. Thus the higher ranking group could be expected to score more positively on Church-related scores. Since the higher-ranking bishops are underrepresented among the respondents, the respondents can be expected to have lower psychological development scores. These two biases go in opposite directions; thus there is the possibility of their balancing each other off when relating the results to the entire population of American bishops.

The other set of biasing variables is harder to evaluate. What psychological factors mediated the responding of the bishops while 31% made known they would not respond, and 37% responded in no way? In terms of the bishops' responses
to the LSCBC, two factors seemed strongly operative in their responses. Many of them indicated, as an important strength, their ability to get along well with people and their liking of people.

A second thing noted was a tendency on the part of many bishops to feel constrained to respond to the material. For example the stem, "What really bugs me..." was responded to with answers such as these:

"this questionnaire."
"is a questionnaire like this from which stupid conclusions sometimes can be drawn."
"questionnaires which make no sense."
"the slant I suspect behind queries of this kind."
"now is this questionnaire and the endless imposition it represents."
"are the omniscient psychologists..."

These, of course, were not the only types of responses to this stem, but references of this type to the completion test occurred frequently enough in response to this one stem alone to suggest that a sense of obligation or constraint was one of the factors related to response. This constraint may have stemmed from a guilt feeling about refusing to respond or it may have stemmed from a felt need to shape the results of the study in a more representative manner.

At any rate the responding bishops do represent a
biased sample since they did volunteer to participate in the study. Some volunteered after one request; some after four. Volunteering to participate in a study like this can mean any one of several things. Some of these things are psychological positives; some are psychological negatives. The frequent number of responses which indicated strong positive feelings for people on the part of the responding bishops moves this author toward the conclusion that the majority of responding bishops are somewhat more person oriented than the majority of non-respondents.

A last factor which needs to be considered with regard to biased results is the effect a source of identification (the code number) has on results. Since several of the bishops who chose not to respond indicated lack of anonymity as a reason for not responding and since the sentence completion test taps into very personal areas, it is reasonable to assume that concern or lack of concern about one's responses being identifiable is related to psychological development. Further, the fact that responses are identifiable tends to increase the "look good" set. What this probably means in terms of the general population of bishops is that their scores would be somewhat less positive than those of the responding bishops. The respondents were undoubtedly affected by a "look good" set. The sentence completion test, when given under conditions where no time pressure is exerted, has shown itself to be susceptible to
this influence as was mentioned earlier (Siipola, 1968).

Thus, the responding bishops can be assumed to have presented a picture of themselves which gives more space to what they consider their better selves. Secondly, because they are willing to describe themselves in terms of some psychological variables, they can be assumed to be more confident and somewhat more inner-directed. Since these are considered psychological positives, it can be concluded that their overall psychological development is somewhat more positive than that of the non-responding bishops.

B. Evaluation of Hypotheses

The first set of hypotheses compares bishops with priests. The means and standard deviations for the scores of the two groups are given in Table 7. Since the priest sample for the Kennedy and Heckler study had been chosen with a view to eliminating several biases, the priests will be seen to differ from the bishops on one important variable—age. The mean age for responding bishops was 57; the mean age for the priest subjects was 45. This represents an average of 12 years difference between them. This difference is certainly representative of the age difference between the American priests and bishops and it must interact with many of the psychological variables being treated in this study. For example, questioning of authority, discussion of sex, and investment in self-actualization have
Table 7
Means and Standard Deviations of LSCBC Total and Subtest Scores: Bishops and Priests

<table>
<thead>
<tr>
<th>Test</th>
<th>Bishops (N=81)</th>
<th>Priests (N=236)</th>
<th>T-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean*</td>
<td>Standard Deviation</td>
<td>Mean*</td>
</tr>
<tr>
<td>Total</td>
<td>257.68</td>
<td>15.67</td>
<td>269.05</td>
</tr>
<tr>
<td>Self</td>
<td>45.47</td>
<td>2.45</td>
<td>47.25</td>
</tr>
<tr>
<td>Interpersonal Relations</td>
<td>42.73</td>
<td>4.32</td>
<td>43.87</td>
</tr>
<tr>
<td>Psychosexual Maturity</td>
<td>45.35</td>
<td>3.95</td>
<td>46.33</td>
</tr>
<tr>
<td>Church-Faith</td>
<td>40.19</td>
<td>3.77</td>
<td>42.18</td>
</tr>
<tr>
<td>Priesthood</td>
<td>41.14</td>
<td>4.33</td>
<td>45.10</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>42.82</td>
<td>4.33</td>
<td>44.33</td>
</tr>
</tbody>
</table>

*Lower scores indicate better psychological development on the LSCBC

**Significant at the .001 level
+Significant at the .01 level
++Significant at the .05 level
become more significant factors in the American culture over the past 12 years than they had been previously. These factors can be expected to affect differently those who went through their years of adolescence or young adulthood during the last 12 years than those who passed through these periods in the 30's or 40's or 50's. Since the average priest is younger than the average bishop, these changing values can be expected to be more acceptable to him.

How much this age difference contributes to other differences between bishops and priests is not evaluated for each of the following hypotheses. The reason for this is that it is clear that age contributes significantly to the differences that exist between bishops and priests (This can be seen from the NORC study and from Carey's study). What seems more important here is to evaluate the differences that exist and to then try to draw some constructive implications from them.

**Hypothesis I-a.** The bishops show better overall psychological development than do the priests.

A t-test done on the total LSCBC scores for the bishops (N=81) and the priests (N=236) showed a significant difference between the two groups in the predicted direction (t = 5.20, p < .001). The bishops, on the average, scored 11 points better than the priests on the total score. The bishops also showed less variability in their scoring than
did the priests (See Table 7). The large number of subjects included in the priest sample does make the statistical difference between the bishops' and priests' scores more significant, but it was not thought wise to cut that sample any further since it was already a subsample of a subsample. However, even if the N of the priest sample were lowered, the difference between bishops and priests on the total score is large enough to substantiate Hypothesis I-a.

Hypothesis I-b. In particular the bishops show better psychological development in these areas: Church-Faith, Priesthood, Job Satisfaction, and Self.

The subscale scores for each of these areas were used for this set of t-tests. The results indicated significant t's in the predicted direction in all four cases (See Table 7).

The biggest scoring difference between bishops and priests came out of their responses to sentence stems relating to the priesthood. This is not to say that the bishops are positive about the priesthood and the priests negative. The average score for the items relating to the priesthood for both groups was positive rather than negative. But the bishops showed less conflict around this area than did the priests. Showing less conflict can be done in several ways on the LSCBC, e.g., by indicating positive
feelings, by saying something which cannot be judged positive or negative, or by omitting responses to particular stems. The bishops did show more positive reaction to some specific stems relating to the priesthood, e.g., 63% of the bishops versus 48% of the priests responded positively to the stem, "For me, being a priest at this time . . . ." They did give many neutral responses. And, they omitted responses to the item, "I wonder if a priest ever . . . ." more frequently than did the priests (19% of the bishops omitted this item, whereas only 11% of the priests omitted it). This item generally got negatively scored responses.

Another way of looking at the bishops' psychological development in terms of these scores is to compare them with cut-off scores and criteria used initially to validate the LSCBC. The criteria used to judge good versus poor psychological adjustment for the validation study were scores on the MMPI and psychologists' ratings of the subjects based on in-depth interviews. Total scores on the LSCBC correlated well with psychological adjustment as measured by a combination of the above two criteria (\( r_{bis} = .86 \)). However, the subscale Priesthood correlated least with this criteria (\( r_{bis} = .54 \)) while the subscale Job Satisfaction correlated

5"Psychological adjustment" was the term used in the validation study. "Psychological development" has been used here to correspond with the terminology of the priest study. Murphy's (1971) study raised the question of different meanings for these two concepts. This will be considered after all the results have been presented.
almost as well as the total ($rbis = .78$). The results of the present study show the bishops to be most different from the priests on the subscale Priesthood and least different (of the four subscales being considered in this hypothesis) on the subscale Job Satisfaction. These differences suggest that some of the subscale differences found between priests and bishops would not be as predictive of differences in psychological adjustment between them as they were for the priest group only. However, the difference in the total score, which was the best predictor of adjustment, still stands between bishop and priests and so would differentiate them. Using an LSCBC cut-off score of 274 for the validation study, Sheehan found that 89% of the adequate adjustment group could be identified and 86% of the inadequate group. If this cut-off score is used with the bishops' and priests' scores from the present study, it divides the bishop group into 16% inadequate adjustment and 84% adequate adjustment. The priests would be divided with 36% showing inadequate adjustment and 64% showing adequate adjustment ($\chi^2 = 12.4$, df = 1, $p < .001$). This difference in proportions is accounted for by the bishops' more positive feelings about themselves and their lives; it is also accounted for by the priests' greater variability in responding to the stems, or by the bishops' tendency to cluster more around the neutral point.
In conclusion, the bishops show better psychological development than do priests on job-related and Church-related areas of their lives as well as in terms of self-perception. This is as measured by the LSCBC subscale scores. Why the bishops do not show a greater difference from the priests than they show on Job Satisfaction will be considered in connection with the clinical analysis of the responses.

Hypothesis I-c. The bishops' degree of psychological development in the areas of Church-Faith, Priesthood, Job Satisfaction, and Self is most like the subgroup of priests called "specials" and least like that of associate pastors.

Priests were classified into the above three groups in cases where such information was available. Teachers were classified with the subgroup "Specials." Priests who indicated a combination of jobs, e.g.: pastor and chaplain were not included in the subgroups. The groups were composed of 59 pastors, 44 associate pastors, and 88 specials. The mean LSCBC total scores for the three subgroups of priests were 269, 268, and 270 respectively. Their scores on the subscales were likewise very close. No discernible patterns could be found that differentiated them. The only constant difference between the bishops and the subgroups of priests was that the bishops had a more positive score on each of
the subscales than did any of the subgroups of priests. (See Table 8 for the mean scores).

The lack of differences between the subgroups of priests on the LSCBC scores makes it fruitless to pursue this hypothesis any further. It does, however, raise a question about the instrument. These three groups of priests have shown differences in morale (Carey, 1971) and job satisfaction (Hall and Schneider, 1969) when studies were made of priests working in a single diocese. Why this difference shows up in no way on the LSCBC scores of the national sample is probably due to the fact that the sentence stems do not provide specific enough lead-ins to the kinds of things that differentiate the pastor's job from the special's job. It is true that the subjects could have projected these differences onto the stems, but this apparently is not what they do in terms of their job specifics.

**Hypothesis I-d.** The bishops show poorer psychological development than the priests in the areas of Interpersonal Relations and Psychosexual Maturity.

*T*-tests run with the mean scores from the Interpersonal Relations scale and the Psychosexual Maturity scales showed that hypothesis I-d should be rejected. The *t* value for the Interpersonal Relations comparison was 2.1, and for Psychosexual Maturity, 1.89. Both of these values are significant at the .05 level, but they are in the opposite direction than
<table>
<thead>
<tr>
<th>Test</th>
<th>Bishops (N=81)</th>
<th>Pastors (N=88)</th>
<th>Associate Pastors (N=44)</th>
<th>Special (N=88)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>257.7</td>
<td>269.0</td>
<td>267.7</td>
<td>270.3</td>
</tr>
<tr>
<td>Self</td>
<td>45.5</td>
<td>47.3</td>
<td>47.4</td>
<td>47.0</td>
</tr>
<tr>
<td>Interpersonal Relations</td>
<td>42.7</td>
<td>44.3</td>
<td>43.2</td>
<td>43.9</td>
</tr>
<tr>
<td>Psychosexual Maturity</td>
<td>45.4</td>
<td>47.1</td>
<td>45.7</td>
<td>46.2</td>
</tr>
<tr>
<td>Church-Faith</td>
<td>40.2</td>
<td>41.0</td>
<td>41.9</td>
<td>43.1</td>
</tr>
<tr>
<td>Priesthood</td>
<td>41.1</td>
<td>44.8</td>
<td>45.2</td>
<td>45.6</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>42.8</td>
<td>44.5</td>
<td>44.4</td>
<td>44.3</td>
</tr>
</tbody>
</table>
predicted. The bishops thus showed better psychological development on these two subscales as well as on the other four. The differences between them and the priests on these two subscales are obviously less than the differences for the other four subscales but nevertheless they favor the bishops' psychological development.

**Hypothesis II** Bishops are more guarded about their psychosexual development than are priests.

Guardedness was measured by the number of neutral, extra-long responses, and omissions given to the 12 items on the Psychosexual Maturity scale. Sixty-two per cent of the bishops' responses qualified as guarded, whereas 43% of the priests' responses qualified. A difference of proportion was used to indicate significance \( z = 2.96, df = \infty, p < .005 \). Thus the bishops are more guarded than the priests in terms of psychosexual development.

This result again raises the question of what "being better developed psychologically" means in terms of LSCBC scores. The bishops' mean score on the Psychosexual Maturity scale was more positive than the priests (45.35 versus 46.33), yet the bishops were also more guarded in their responses to this scale. This suggests that it is just as important to look at the content and the neutral-ness of the responses to the sentence completion test as it is to look at total scores or subscale scores. As was
stated earlier, there are several ways to get "less conflicted" scores on the LSCBC.

**Hypothesis III** The bishops evidence more positive feeling toward their mother than toward their father; in this they are like the priests.

Mean scores on the items, "My mother . . ." and "My father . . ." were calculated for bishops and priests (See Table 9). *t*-tests indicated that the bishops favor their mothers over their fathers (*t*=5.39, df=77, *p* < .005); that the priests favor their mothers over their fathers (*t*=3.09, df=∞, *p* < .005), and that the bishops' favoring of mother over father is significantly greater than the priests (*t*=3.03, df=∞, *p* < .005). This last relationship had not been hypothesized. It may tie in with the greater conservatism evidenced by the bishops and Ranck's view of conservatism as more mother-oriented.

**Hypothesis IV** The bishops have a more favorable reaction to their first assignment than do priests.

Means and standard deviations for scores on this item were given in Table 9. A *t*-test comparing the means indicated that the bishops do have a more favorable reaction to their first assignment (*t*=2.64, df=∞, *p* < .01). The difference here was not as large as had been expected based on Hall and Schneider's earlier study. What begins to become more and more apparent as these hypotheses are tested
### Table 9

Means and Standard Deviation for Bishops and Priests on Mother, Father, and First Assignment Items

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean *</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bishops</td>
<td>Priests</td>
</tr>
<tr>
<td>My mother</td>
<td>2.83</td>
<td>3.18</td>
</tr>
<tr>
<td>My father</td>
<td>3.65</td>
<td>3.50</td>
</tr>
<tr>
<td>My first assignment</td>
<td>3.34</td>
<td>3.76</td>
</tr>
</tbody>
</table>

* These means are calculated on a 7-point scoring scale with a score of 1 being most positive.
is that the bishops are not so much of a homogeneous group as one might suspect. Many of them did have positive reactions to their first assignment but many did not. They differ some from priests in this regard, but not to a very large extent.

Hypothesis V The bishops are more achievement-oriented than are priests.

A positively-scored response to the item, "When the odds are against me..." was selected as a measure of "achievement-oriented." Fifty-two of the 81 bishops gave positive responses to this item; 101 of the 227 priests who responded to the item answered it positively. Again a significant difference is found between bishops and priests ($\chi^2=9.27$, df=1, $p<.01$). This tendency on the part of the bishop to struggle harder when the odds are against him may be worth investigating further.

Hypothesis VI The bishops have a more active personal orientation than do priests.

Active orientation was measured by frequency of active rather than passive responses to two stems, one of which clearly favored active completions ("I feel powerful when..."), the other being more ambiguous ("I am best able to..."). The judges who did the active-passive ratings agreed on 81% of the responses. The responses they agreed upon and the corresponding statistical comparisons are
presented in Table 10. These tabulations indicate that a little more than 3/4 of both the bishops and priests gave active responses to the more ambiguously active stem ("I am best able to "). Thus no difference between priests and bishops appeared here. On the more clearly active stem ("I feel powerful when...") the priests responded significantly more frequently with active responses than did the bishops (74.4% of the priests gave active responses; 60.3% of the bishops).

This result was a surprise. Twenty-five per cent passive responses to an active stem appeared high when the priest responses were tabulated earlier. It was not expected that the bishops would indicate even more passivity in such a context. The fact that they did, in response to a stem using the word "powerful", may correlate with the frequency with which many of the bishops considered their ordination as bishops to be the most serious crisis of their lives. This may again relate to a certain authority-dependent style of operating, i.e., power because of its extrinsicness, is more awesome, more controlling, etc. This question of power will be considered again in the clinical description of the bishops.

Hypothesis VII The bishops have a more aggressive interpersonal style than do priests.

The reasoning behind this hypothesis was similar to that behind the last one, e.g., the priests appeared rather
Table 10
Active and Passive Responses:
Bishops vs. Priests

<table>
<thead>
<tr>
<th>Item</th>
<th>Respondent</th>
<th>N</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>*I am best able to</td>
<td>Bishops</td>
<td>60</td>
<td>47</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Priests</td>
<td>193</td>
<td>149</td>
<td>44</td>
</tr>
<tr>
<td>**I feel powerful when</td>
<td>Bishops</td>
<td>63</td>
<td>38</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Priests</td>
<td>196</td>
<td>146</td>
<td>50</td>
</tr>
</tbody>
</table>

*No $X^2$ done - 78.3% of the bishops gave active responses and 77.2% of the priests.

**$X^2 = 4.6$, df=1, $p < .05$
non-aggressive in their interpersonal style; thus it was thought that this might be an area in which the bishops differed from them. Two judges rated the priests' and bishops' responses to the item, "If someone gets in my way..." on a 4-point scale with a score of 1 indicating "not at all aggressive" and a score of 4 indicating "very aggressive." The judges agreed on their ratings for 71% of the responses deemed judgeable (both judges rated 276 responses; on the remaining 41 responses either one or both of the judges thought the scale did not apply). Mean scores for priests and bishops were obtained by using the mean score per response of the two judges. The mean score for bishops was 1.59; for priests 1.64. A $t$ of .52 showed the difference not at all significant. In terms, then, of their aggressiveness in interpersonal relations both bishops and priests tend to respond with similar degrees of aggression. Responses rated as not-at-all aggressive were ones which said "I try to avoid trouble" or "I go around." Responses which indicated slight aggressiveness said things like, "I try to approach the person without running over him" or "I blow the horn."

The healthiest psychological responses to this item usually fell into the class rated two ("slightly aggressive"). The three's and four's usually indicated active trampling of the other person (for example, "remove them" or "I try to destroy him or I simply withdraw or ignore him").
one-ratings usually implied avoiding the other person either by withdrawing or going around. Both the bishops and priests tend more toward this latter alternative than towards trampling people, and the bishops a little more so than the priests. Thus the hypothesis is rejected. In connection with the rejection of this hypothesis, it should be remembered that one of the biases thought to be operative with this sample of bishops in contrast to the whole population of American bishops is their stronger orientation toward people. This may be one reason why they tend to score between a not-at-all aggressive and a slightly aggressive stance on interpersonal relations.

The overall impression left by the comparisons made between priests and bishops is that the bishops feel better about themselves and their lives than do the priests. The bishops show this by appearing less conflicted in the following areas: Self-Perception, Interpersonal Relations, Psychosexual Maturity, Church-Faith, Priesthood, and Job Satisfaction. Indeed a discriminant analysis using the priests' and bishops' scores on these subscales of the LSCBC shows that three of the scales in combination (Self, Priesthood, and Job Satisfaction) can identify correctly 65% of the priests and 65% of the bishops (A cut-off score of +.42 on the translated scores was used as the best discriminator). This means that the bishops' scores on these scales especially, combine in a more positive direction than do those
of the priests.

The bishops also appear more positive about their mothers and their first assignments than do priests. They are no more aggressive than priests but they are more achievement-oriented. They are less active or more afraid of power than are priests; and they are more constricted in their responses, especially as these relate to sexual matters. On the basis of this information and the degrees of differences spelled out earlier, the bishops and priests seem more similar than dissimilar on psychological variables. Given the differences in age and rank between them, it seems that many of the differences found between the two groups could be accounted for by these. Of course, the differences are there, but what is being said here is that if the priests who were included in the psychological study were made bishops and then studied again when they were 12 years older, the differences between them and the present group of bishops would be minimal.

Bishops vs. Bishops

The following attempts to correlate demographic variables with the bishops' psychological development as measured by the LSCBC, gave very few significant differences. The bishops do show a range of scores on the LSCBC (231–291) but only a few of the following hypotheses suggest variables with which high or low scores on the LSCBC might
Hypothesis VIII  
Bishops with some training in Rome and/or Canon Law indicate better psychological development in job-related, Church-related areas of their life than do bishops who did not have this training.

For this comparison, totals were gotten on the Church-Faith, Priesthood, and Job Satisfaction scales. Mean scores and standard deviations for these totals are given in Table 11. The means show that those not trained in Rome and/or Canon Law score more positively than those who were so trained. This is in the opposite direction of the prediction and is significant at the .05 level ($t=2.05$, df=79). Thus there is a small inverse relation between training in Rome and/or Canon Law and psychological development on Church-related scores. One reason for this result may be related to the effect experience has on expectations. Because those sent to Rome for study or sent to school to get a doctorate in Canon Law were given preferential treatment somewhat early in their priestly life, they may have come to overvalue Church-related aspects of their lives and so be somewhat more conflicted about lacks or imperfections in those areas now. It is also possible that the group with the special training is more conscious of the conflicts related to the Church and so gives stronger responses to Church-related questions (Those not trained in Rome
Table 11
Means and Standard Deviations on Church-Related Scores: Bishops Trained in Rome and/or Canon Law Versus Those not So-trained

<table>
<thead>
<tr>
<th>Training</th>
<th>N</th>
<th>Mean*</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trained in Rome and/or Canon Law</td>
<td>37</td>
<td>126.43</td>
<td>10.21</td>
</tr>
<tr>
<td>Not So-trained</td>
<td>44</td>
<td>122.20</td>
<td>9.05</td>
</tr>
</tbody>
</table>

*t=2.05, df=79, p < .05 in opposite direction of prediction
cluster more around the neutral point on the scale than do the ones trained in Rome).

The difference in means between the two groups is not extremely large, but it does tend to confirm Carey's conclusion about the priests he studied, i.e., prestige is not an especially important value to this population.

**Hypothesis IX** Ordinaries of dioceses evidence better psychological development on job-related, Church-related scores than do auxiliary bishops.

The total on Church-Faith, Priesthood, and Job Satisfaction was again used for this comparison. Means and standard deviations showed little difference; the means for ordinaries (N=54) was 124.2, for auxiliaries (N=27) 124.1; standard deviations were 10.89 and 9.27 respectively. Since the means for these two groups were almost identical, no t-test was run. Again there seems to be some verification of the low place prestige occupies in the scale of values of this group. If prestige played a large part, one would expect those with more prestigious positions (ordinaries) to have more positive feelings about Church, Priesthood, etc. Other factors could be interacting with the ones named to prevent the expected result, i.e., the greater responsibility related to being an ordinary could decrease job satisfaction. Also being in a top-ranking position of
authority, as is the ordinary in his diocese, probably involves him in more controversial issues with priests than happens with auxiliaries. The Church and priesthood could thus become greater areas of conflict for the ordinary. The content of the bishops' responses do indicate much concern about the inadequacies of priests and religious. Tension related to correcting people is also a frequently-mentioned tension.

**Hypothesis X** Bishops working in small or medium size dioceses indicate better psychological development than those working in large or extra large dioceses.

The difference in means for these two groups on total LSCBC scores was 4.52. A t-test gave a t of 1.26 which was not significant. Further, the more positive score was gotten by the bishops in large or extra large dioceses (N=34). It was hypothesized that the difference in score would favor the bishops from the smaller dioceses because the pressures and conflicts involved in a smaller diocese were supposed to be less which would make itself known by fewer conflictual responses to the LSCBC. This was not borne out. One reason for this negative result may be that bishops are appointed to larger dioceses because of their ability to deal with more complex situations without becoming psychologically conflicted about the situations themselves. Another possible explanation is that the small
percentage of respondents from the larger dioceses may not be representative.

Hypothesis XI  Bishops who live with at least one other person show better psychological development than do those bishops who live alone.

Table 12 gives the means and standard deviations for the categories of residences the bishops checked on the Data Sheet. From this data it is clear that the category "live alone" is not correlated with poorer psychological development. The two categories which show better scores are the "live alone" and the "live with small group" categories. These were combined for comparison against the other two groups. A significant difference at the .05 level was found between the groups when compared this way with a one-tailed test of significance ($t=1.75$, df=79). Again the difference between the group means is not overwhelmingly large, but it does at least suggest an area which might be further examined. The kinds of living situations included here could apply equally well to priests, especially if priests were permitted more choice of residence. Thus, one might be able to show that greater psychological maturity on the part of clergymen evidences itself today in their choice to live with a small group or alone. Reasons why a lesser degree of psychological maturity is found in those who live with one other or with a large group could be found in abundance,
Table 12
Means and Standard Deviation of LSCBC Totals:
Bishops Residing alone or with Others

<table>
<thead>
<tr>
<th>Residence Situation</th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Live alone</td>
<td>29</td>
<td>257.51</td>
<td>14.67</td>
</tr>
<tr>
<td>Live with one other</td>
<td>16</td>
<td>263.25</td>
<td>18.09</td>
</tr>
<tr>
<td>Live with small group (3-9)</td>
<td>32</td>
<td>254.28</td>
<td>14.90</td>
</tr>
<tr>
<td>Live with large group</td>
<td>4</td>
<td>263.75</td>
<td>16.39</td>
</tr>
<tr>
<td>Live alone or with small Group</td>
<td>61</td>
<td>255.81*</td>
<td>14.75</td>
</tr>
<tr>
<td>Live with one other or with large group</td>
<td>20</td>
<td>263.35*</td>
<td>17.34</td>
</tr>
</tbody>
</table>

* t=1.75, df=79, p<.05
e.g., greater anonymity is possible in a large group, more security is found in the "live with one other person" situation, etc.

**Hypothesis XII**  
Bishops who completed college before entering the seminary show more positive self-perception and greater psychosexual maturity than bishops who did not complete college before entering the seminary.

As can be seen in Table 13, this hypothesis is not substantiated. The two groups of bishops have almost identical means on the Self-Perception scale. On the Psychosexual Maturity scale, a comparison of means by way of a t-test revealed a t of 1.60 which is not significant (df=79). Further, the bishops who had not completed college before entering the seminary scored in a more positive direction on this scale. One explanation for the poorer scoring on this subscale on the part of those bishops who completed college before entering the seminary is that problems with psychosexual maturing acted, perhaps in an unconscious way, on the individual's choice of vocation. Thus the group of bishops who had completed college before entering the seminary are in fact a subgroup who entered the seminary, among other reasons, as a way of coping with psychosexual problems. This is certainly no more than a hypothesis; and it is suggested as one way of explaining the non-appearance of an expected result.
Table 13
Means and Standard Deviations on Self-Perception and Psychosexual Maturity: Bishops Completing College before Entering the Seminary vs. Those Not

<table>
<thead>
<tr>
<th>Scale</th>
<th>Bishops</th>
<th>N</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Perception</td>
<td>Completed college before</td>
<td>20</td>
<td>42.65</td>
<td>4.51</td>
</tr>
<tr>
<td></td>
<td>Did not complete college before</td>
<td>61</td>
<td>42.75</td>
<td>4.30</td>
</tr>
<tr>
<td>Psychosexual Maturity</td>
<td>Completed college before</td>
<td>20</td>
<td>46.65*</td>
<td>4.40</td>
</tr>
<tr>
<td></td>
<td>Did not complete college before</td>
<td>61</td>
<td>44.91*</td>
<td>3.73</td>
</tr>
</tbody>
</table>

*_{t}=1.60, df=79, n.s.
Hypothesis XIII  Bishops of Irish ethnic background show better psychological development scores on Interpersonal Relations and poorer ones on Psychosexual Maturity than bishops of other ethnic backgrounds.

Mean scores on both these scales differed very little for the three groups looked at through this hypothesis, i.e., the 24 bishops with 2 Irish parents, the 21 with one Irish parent, and the 36 with neither parent Irish. The mean score on Interpersonal Relation's favored slightly the non-Irish bishops (difference of means was 1.27), but the difference was not large enough to be tested for significance. The scores on psychosexual maturity were even more similar. Thus the ethnic background differences which certainly affect personality development do not show up in the tests done in this study. This is another area where some kind of further research might be planned. Writers have frequently related the course of affairs in the Church to some of the ethnic variables which affect its leadership and members. The only ethnic group other than the Irish represented with notable frequency in this study was the German group. Ten of the responding bishops indicated that both of their parents were Germans. Ethnic variables have been indicated in many different kinds of studies as important correlates of behavior. The still heavily-weighted percentage of American bishops who are of Irish descent suggests that consequences
of this should be apparent in the bishops' behavior and in the larger operation of the Catholic Church in America. However, these were not apparent in the present study.

Hypothesis XIV Bishops who indicate experience in the Chancery Office, the Tribunal, and/or Secretary to the Bishop indicate more positive feeling about the Church and their job than those without these experiences.

More than half (48) of the 81 bishops indicated that they had had at least one of these work experiences. Their scores on the three Church-related, job-related scales were compared, but the differences were minimal. Thus this hypothesis is rejected. Past work experiences undoubtedly play a part in the way a bishop presently feels about the Church and his part in it, but these were not gotten at by scores on the LSCBC.

Hypothesis XV Bishops represent a larger percentage of first-borns than of last-borns.

Last-borns rather than later-borns was chosen for comparison with first-borns because of the unequal probability that Catholics especially would have of being middle-born. Of the 81 responding bishops, 31 were oldest

6 Chemers (1970) used later-borns rather than last borns in his study of authority-dependent leaders.
children, 34 were middle children, 13 were youngest children, and 3 were only children. $X^2$ for the youngest versus oldest groups = 3.04, df=1. This was not quite significant at the .05 level but the larger percentage of first borns was in the direction predicted. Chemers' study indicated some correlation between an authority dependent leadership style and being first-born. Thus this result suggests at least a tendency toward an authority-dependent leadership style on the part of the bishop.

In summary, the American bishops who responded to this study show very little subgroup patterning in terms of factors related to psychological development. Those trained in Rome and/or Canon Law have more conflicted feelings about Church-related areas of their life than do the bishops who were not trained in these ways ($p < .05$). Those who live alone or with a small group show better psychological development than do those who live with one other or with a large group ($p < .05$). None of the other differences obtained was large enough to assume that they occurred other than by chance. Thus the results do not show ordinaries better developed psychologically, nor those from smaller dioceses better developed than those from larger ones. The study does not show that particular work experiences in the ecclesiastical structure affect one's present feelings about Church-related matters. Nor does it show that variables affecting an individual before entering the seminary,
presently affect his score on psychological development (e.g., Irish ethnic background, completing college before entering the seminary, being the first-born). Some of these variables tend strongly in one direction, e.g., bishops are first-borns more than twice as frequently as they are last-borns, but the most this information can do is suggest further research.

The conclusions from this part of the study do not rule out the demographic factors used as correlates of psychological development. Rather they suggest that some of these factors do affect psychological development, others do not, and others (prior job experiences, ethnic background, size of diocese), though not validated in the study as correlates of psychological development, are probably correlates but were not tested adequately by this test procedure to show their significance.

C. Clinical Impressions of the Bishops

It has been said earlier in this study that the bishops are not a homogeneous group of men, psychologically speaking. They instead share many of the variations found among priests, who in turn share the variations found among American men in general (Kennedy and Heckler, 1971). It is true that the average bishop scores in a more positive direction than the average priest when tested on the psychological scales used here, but the variations among the bishops persist in spite of this. Thus we find in our sample of
bishops, some who are well developed psychologically and some who are poorly developed. This poor development may take the form of omission of certain aspects of development or it may mean maldevelopment. Good development for the bishop refers to having an alive, positive thrust to his life, being in touch with other people and with his own feelings, and incorporating the religious-faith part of his life in an intrinsic, essential way into his entire life.

The scores on the LSCBC give us one means of differentiating bishops into groups of better or less-well developed. Using this means alone, however, is not adequate. Some of the reasons have already been mentioned, e.g., one can get more positive scores by remaining noncommittal, by passing over conflict, by omitting responses that may be conflictual at a deeper level, etc. Also since the test is scored specifically for length of response as well as degree of conflict or positive feeling, people who tend to obsess show up more frequently at the less healthy end of the scale than do others. This is certainly borne out with this sample of bishops. Of the 13 bishops who scored above the 274 cutoff (the cutoff for adequate adjustment in the validity study of the LSCBC), nine of them had been penalized frequently for overly-long responses. This is not to say that the qualifying, explanatory bias of the obsessive should not be taken into account in the scoring, but rather that other trends not so vulnerable to scoring must also be considered. It is
also to point out that the bishops as a group are more prone to a compulsive personality style than are many other groups.

Besides the qualifying, obsessive trends found in the poorly-developed bishops, some tendencies toward self-punishment and suspicious thinking are found. For example, one bishop writes that what he likes most about his work as a priest "is constantly meeting people, encountering new problems and feeling wanted even when hated." Another response indicating some tendency toward projection occurred in response to the stem, "Sex." Sex "can mean everything from 'filthy pictures', or morbidity to charity love -- and/or sexuality -- the masculine (?) or feminine factor in all personality. What are you getting at?" This last response sounds somewhat like the responses referred to in Appendix F, where the bishops' reasons for not responding to the study are considered.

Positive psychological development is attested to in terms of the content of several of the protocols. One bishop shows his interest and enthusiasm for living by stating how important it is to him to be a priest at this time; his wish for his fellow priests is that they be leaders and he considers earning his living "an interesting challenge." He finds his happiness and power in helping others and leading them toward God. If people get in his way he tries to "reason with them." He personalizes celibacy by responding to it as "a state of life to which
I have been called." He shows some discomfort with sexual matters and shows this by giving more neutral responses to some of the stems from this set, e.g., "Sexual tension ... affects everybody." "Physical contact with others ... can be helpful or harmful." But on the whole this man shows good psychological development. He is eager to work at his job, he gets much satisfaction out of it, he had positive family experiences, he values his relationship with God and friends, he does not deny the conflicts connected with living.

Some variations of good development or poor development could be drawn from the responding bishops' protocols. However, since the majority of bishops are neither exceptionally well-developed nor exceptionally poorly developed psychologically, a better approach seems to be to look at the kinds of trends that are found frequently among the bishops. A composite picture of what they look like will best serve the purpose here.

One bishop completed the stem "I" with the following response: "must be human in my divine responsibilities." This response exemplifies several of the main trends which characterize the bishops. As a group the bishops tend to operate out of a sense of duty or a "must" context. They have trouble with many of the feeling aspects of human life--thus the bishop's reminder to himself that he must be human. Thirdly the notion of the divine characterizes the way they try to see things, and fourthly "divine responsibilities"
speaks to their authority-dependent style.

The "must" context exhibits itself in several ways. The bishop frequently finds his greatest happiness in meeting his obligations, and obligations seem to express themselves primarily in terms of work. Thus the bishops show a strong investment in work and tend to measure themselves primarily in terms of the work they achieve. In response to the stem, "I am happiest when . . ." many types of work completions were given. For example, "I am busy with my priestly work," "I have God's work to do," "I feel I have done what was expected of me," "I've caught up on the work schedule," "I finish a long hard series of appointments," etc.

This sense of duty toward work seems to give the bishops strong motivation for accomplishing things. We have seen that a large number of them respond positively "when the odds are against them." Some of their other responses indicate that this sense of duty helps them cope with other areas of their life besides their work. One man wrote that the thought of getting married "does not occur to me since I freely chose to be celibate." Thus his having said he would do something, prevents an opposite thought from even arising. Though this sounds like extreme will-control, it does seem to operate in the bishops frequently as this response describes it. A correlation of this is the consequent colorlessness and lack of creativity also
evident in the majority of bishops' responses. There were few responses that were scored at the extremes of the scale. Part of this is due to the lack of conflict about some of the things referred to in the test; part of it is due to a lack of awareness of the conflict; and part of it is due to the bishops' measured manner of expressing themselves. There were a few responses which indicated strong feeling tones but not very many. One bishop said, "When I have trouble with someone . . . I suffer as much as they do." Another said, "My present assignment . . . stinks." In relation to his most intimate personal relationship, one said, "is, damn it, mostly with myself." One said that being a priest at this time "is exciting, challenging as we build the New Church;" another said being a priest at this time "is the greatest." The thought of getting married is "awful" according to one bishop. These responses indicate some strong feelings, both positive and negative, but their occurrence was rare.

The lack of creativity is indicated by the colorlessness of the responses as well as by the types of responses gotten to stems about initiative, selecting one's work, etc. The group of bishops though frequently citing the importance of initiative do not say that they have done very much on their own initiative. And the thought of selecting their own work is reacted to by many of the bishops in a way that suggests they see themselves as hardly determining their
overall direction. It is true that their belief about carrying out divine responsibilities interacts with what they conceive to be appropriate choices on their part, but their lack of awareness of the part their choices are playing in what they are doing with their lives seems a bit frightening.

The valuing of being human or the working to achieve it expresses itself in several ways. As a group the bishops are conscious of wishing good things for their fellow priests and indeed for all human beings. They sincerely wish happiness for people. Their view of human happiness is, however, often very limited as a result of their own experiences. They keep their feelings at a distance (It was pointed out earlier that they are more guarded than priests about psychosexual matters). Or if they feel something, they often operate out of a "must" or "should" and so do not express it. One bishop said that when he has trouble with someone he becomes "tense but very rarely express(es) displeasure."

The strongest feelings that were expressed on the sentence completion were gratitude and anger. The gratitude was a positive response for all they feel they have been given. The anger was directed primarily at the author of the sentence completion test and at priests and nuns who have "withdrawn their promises." Some of the bishops felt an obligation to respond to the sentence completion and did respond, but then showed their anger by responding to certain items in ways like this: "My most difficult
obligation as a priest ... is answering pointless mail like this when so many important things await attention. (Other such responses were mentioned in connection with subject bias).

Since no one could have coerced the bishops into responding to this study, angry responses about responding raise a question. Was the request to respond to this study such an irritant or was it simply one more duty about whose completion they could get angry without any fear of retaliation. This latter alternative seems more reasonable, i.e., many of the bishops are basically angry at the duty-bound, unfree way they operate. When an occasion occurs where there is no extrinsic force which has any real power over them, they still respond as if there were, but then feel like their anger is more legitimate.

It should probably be pointed out again that the trends being described here do not apply to all the responding bishops, nor to most of them to the same degree. Rather these trends apply to many of the bishops and in varying degrees. All of the bishops do not see their humanness as an "obligation." Some see it as a gift; some do not think in terms of obligation. But a good number of bishops are describable in terms of the "I must be human in my divine responsibilities" set and that is what is being described here.
The divine responsibilities the bishops conceive of as theirs are indeed awesome to many of them. When asked about the most serious crisis of their lives, 23% of them said it revolved around their appointment to the role of bishop. This is a large number of men, who average 57 years of age, to find their acceptance of this new role the most serious crisis of their lives. It is not clear from the responses which aspects of being bishop were most feared by the bishops, but there is some reason to think that power itself is feared by many of the bishops. It is true that the divine aspect of their work, i.e., representing Christ, living as a shepherd of souls, communing with God in a very close way, are viewed as difficult ideals by many of them. But these ideals are certainly espoused by the bishops as a whole. What they seem to have more trouble with are interpersonal conflicts, rejection of their authority, and their being required to correct people or to say no to them. Thus the bishops as a group of men whom we have seen to be generally non-creative, somewhat passive, hardworking, well-wishing, religious idealists, can be expected to have difficulty when they are placed in a position which they and many others regard as one which must set limits, coordinate the activities of many, and be the last word within a certain sphere. Many of the bishops seem to conceive of their role as a very powerful one, while they as persons do not even feel authentic, much
less powerful.

Out of this awareness of their divine responsibility, the bishops tend to make pronouncements for other people rather than to personalize or express feelings related to themselves. The stem, "Sexual relations ..." was frequently completed by relating it to someone else. For example, one said, "Sexual relations ... are a current (sic) problem among the unmarried." The other thing related to the conception of their role is their tendency to view their role in somewhat grandiose ways. "I wonder if a priest ever ... realizes how much he is loved by some, undermined by others, needed by all ... really can measure up to what he should be ... satisfied everybody ... realizes fully his great potential for good and likewise for evil ... will realize how much depends upon his example and actions even in small matters.

Again the discrepancy between the role of bishop or priest and the individual's feelings about himself became apparent. The bishop generally feels he has been elevated to carry on the teaching of Christ. He has learned from the time he was a child, from his hard-working father and self-sacrificing, devoted mother to be responsible for what he is supposed to do. Thus he takes his responsibility seriously. He has for the most part been affable and has gotten along with people, but this way of relating to people does not always "work", i.e.,
when he has to say no to someone.

The authority-dependent style mentioned earlier thus shows itself in several ways: the bishops identify power with role, they feel their responsibility to higher-ups, and ultimately prefer the responsibility to belong to someone higher up, while they control the level below them.

They are also very much work-oriented, almost compulsively so. They keep their feelings at a distance though they are generally congenial with people and able to get along with them. They are not good at interpersonal conflict; this along with the feeling that their orders should come from above accounts for why they did not score more positively on items related to Job Satisfaction. They are generally sincere men, willing to cooperate, but many seem to have missed life's humor. Indeed it seems difficult to participate in life's humor if one's feeling about oneself is that I "must be human in my divine responsibilities."
CHAPTER V

DISCUSSION

This study has shown that the American bishops score in a more positive direction than the American priests on a semi-projective test, the Loyola Sentence Completion Blank for Clergymen. They score more positively on all six sub-scales of the test: Self-Perception, Interpersonal Relations, Psychosexual Maturity, Church-Faith, Priesthood, and Job Satisfaction. The research has also shown that the bishops are more guarded about psychosexual development, that they favor their mothers even moreso than priests do, that they are very achievement-oriented, but have a more passive orientation than do priests.

The study points up the fact that bishops who studied in Rome and/or bishops who were trained in Canon Law show more conflict in Church-related, job-related areas than do those bishops who were not so-trained. There is a larger proportion of first-borns among the bishops than of last-borns, but the difference is not quite large enough to be statistically significant at the .05 level. Bishops who live alone or with a small group show more positive psychological development than do those who live with one other or with a large group.
Clinically the bishops create the impression of being conscientious, duty-bound individuals who feel somewhat awed by the responsibilities of their office. They are work-oriented and defend somewhat against the disparity existing between the power they attribute to their office and the power they feel within themselves. They are quite affable and they like people. They keep their feelings at some distance from their conscious, thinking selves. A consequent colorlessness and lack of creativity are apparent. They feel quite positively about the priesthood and the future of the Church, if their trust in God is taken into account.

What do these conclusions imply? What are their limitations? Do the results justify further research in this area?

The first type of limitation that must be mentioned relates to the generalizability of the results of this study. Since the sample of bishops studied had some obvious biases, the results are not able to be treated, strictly speaking, as parameters of the population of American bishops. Biases of age, location, function, etc. were evaluated; these did not appear to bias the sample significantly. The fact that the subjects were all volunteers probably biased the sample in some ways. One way this bias may have exhibited itself was through the responsiveness and interest in people this group of bishops demonstrated. Another way the volunteer
bias may have affected the results was by bringing more conscientious types into the sample. Allowing for both of these biases, the reader can evaluate the results to see that the differences between priests and bishops still hold (the priests were also volunteers), the differences between groups of bishops are still satisfactory, while the clinical description of the bishops needs some altering. Thus the American bishops as a whole are probably somewhat less affable than the sample and also less duty-bound.

Other limitations of the study relate to the test used and the scoring manual. A further revision of the test based on item analysis and cluster analysis had been planned after its first use. This was delayed so that the priests' and bishops' scores would be derived from the same form of the test and therefore be easily comparable. It is becoming clearer that the Church-Faith items and the Priesthood items cluster together; the same may be true of other subscales. This needs to be discovered and possible revisions made.

Other limitations connected with the test occurred with regard to the scoring manual. Extra long responses are not scored consistently by scorers using the same manual. A more explicit criterion is needed. For example, "Any response with unnecessary qualifying phrases should be scored as extra long, as well as any response of more than twelve words." Also more examples at the extremes of
the rating scale need to be incorporated into the manual. Not having examples at the extremes tends to limit the scorer's choice of rating at the extremes.

The whole question of how valid are the scores on the sentence completion test needs to be raised again. When someone gets a very low (positive) score on the LSCBC and he responds to stems in this way, "Trusting other people ... I don't" and "Physical contact with others ... None," one wonders about the validity of the test. It is true that the test is not meant to be a discriminator of adjustment on the basis of any single item, but it does seem to be a somewhat indiscriminate discriminator if the content is not looked at along with the scores. This same thing was pointed out earlier in relation to neutral responses, i.e., the content needs to be examined as well as total and item scores.

The question raised by Murphy (1972) concerning what the LSCBC measures is also important. Murphy's conclusion was that the LSCBC measures psychological adjustment rather than self-actualization. His conclusion was based on a comparison of POI scores and LSCBC scores in a sample of priests. His conclusion seems accurate to this writer, especially when scores are looked at apart from content of responses. According to the scoring rules for the LSCBC, many non-self-actualizing responses would be scored as neutral or positive on the sentence completion because they do not evince conflict or negative feeling. Likewise some
types of self-actualizing responses ("I am just beginning to see how immaturity I act") might be scored negatively on the LSCBC scale. There are of course many places where self-actualizing tendencies overlap with positively-scored responses on the sentence completion, but the match is far from perfect. The term psychological development has been used in this text to describe the category being measured. This term can be read as a combination of adjustment and self-actualization trends or as primarily one or the other. For example, some of the bishops scored more positively than others on Interpersonal Relations and Psychosexual Maturity primarily because they have learned to adjust to repressing much negative feeling and sexual conflict. Others scored more positively on these subscales because they have become conscious of themselves and their feelings and have learned to bring these to some degree of fulfillment and productivity. The test scores pick up both of these trends as positive; thus the reason for using the term psychological development and including in it adjusting behaviors as well as self-actualizing behaviors.

Acknowledging the above limitations of this study, one can move on to look at several psychological variables which suggest themselves for further research. This study of the bishops explored a certain set of variables. It showed some of the reasons why the bishops feel better about themselves than do priests. It showed some of the
defense strategies they use to function as they do, i.e., repression, intellectualization, compulsive working, etc. It showed some tendency toward authority-dependence, but this area was not measured adequately. A scale for measuring authority-dependence could be constructed and administered to the bishops. Or a possible combination of sentences from the LSCBC could be scored with explicit criteria for determining authority-dependence.

Tied in with the question of authority-dependence is the bishop's ambivalence about power. The bishops presented themselves as ambitious (striving hard to achieve even when the odds are against them), as awed by the power that they feel goes along with their office, and yet, from the NORC study, as not in favor of relinquishing much of their power. Seventy-three per cent of them think that they or the chancery office should determine where a priest lives. They show little inclination toward approving more initiative on the part of priests in liturgical matters, and they show even less support for lay people's involvement in norm-setting in matters pertinent to the lay person's style of life.

In order to function out of this kind of ambivalence, the bishops may well have needed to accommodate to a somewhat isolated life style. Witness the fact that 36% of the responding bishops live alone and that this "live alone" group scored quite positively on the LSCBC.
Also, recall the adeptness shown by the bishops in keeping their feelings isolated from other parts of their selves. Perhaps some research could be designed to measure the correlation between isolated life style and feelings about power. Or a study could be designed wherein the bishops are asked to relate in a semi-projective way to suggestions for lessening their power. For example, the bishops might be asked to choose an emotionally-toned word or picture from a pre-designed set as their response to the following suggestions:

1). Bishops should encourage priests to select their own place of residence.

2). Bishops should work to change appointments to the episcopacy from permanent ones to temporary ones.

3). Bishops should rely heavily on non-celibate Catholics for norm-setting in sexual matters.

Such a study would be only one step in beginning to understand the bishop's fears about the use and possible loss of power in his life. If, however, an adequate understanding of this could be obtained, ways of dealing constructively with it could be found so that Church leadership would be better able to serve. Indeed the whole area of leadership style seems an important one to relate to the bishops; how the bishops handle the power aspect of it should not be mistaken for the whole.

Another limited area of research that this study suggests as possibly fruitful is the area of residential
situation. There was a significant difference found between bishops living alone or with a small group versus those who live with one other or with a large group. A study could be designed to determine whether better psychological development acts as a condition for residential choice or whether residential choice determines type of psychological development.

A final suggestion for studying the bishops would be a study which manages to get more responses from the maverick, less neutral bishops. The author believes that there are many of these who did not respond to this study. The picture presented here is certainly limited by these omissions. It is not clear to her how these other bishops could be enticed to participate in a psychological study. Perhaps if they were to read the results of this study, they might respond.
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December 5, 1973

His Excellency
Most Reverend--

Dear Bishop --:

As you probably know we have been concerned at Loyola about the fact that we were not able to present more information on the Bishops themselves in the report which was prepared for them on the priests of the United States. I am trying to close this gap and I need your cooperation in order to do it as effectively and helpfully as possible.

You are probably familiar with the Loyola Sentence Completion Blank for Clergymen which was used with good results in the priest study. I have included a copy of the test and a data sheet with this letter, and am asking you to complete both. I understand the many demands made on your time, but I hope you can allow the approximate thirty minutes it takes to complete the test and data sheet.

The pages of the test and data sheet are stamped with a code number. This is the only identification desired, so please do not write your name on the pages. The purpose of the code number is to evaluate possible biases in the research as a result of non-respondents and to simplify follow-up mailing on non-respondents. The research is in no way designed to evaluate individual bishops. Rather, the research is focused on studying psychological variables for the entire group of bishops or for subgroups of bishops. Thus the confidentiality of an individual's responses will not be violated.

I would appreciate greatly your cooperation with the study. The study will be completed by June, 1973 and the results will certainly be made available to you at that time.

Thanking you sincerely, I am

Sister Mary Sheehan, R.S.M.
Sister Mary Sheehan, R.S.M.
December 5, 1972

Dear Bishop:

We are happy to call your attention to some added research on the American priesthood which is being done by Sister Mary Sheehan. Her work is important in that it will offer us further information which we feel will be very significant for you as one of the American Bishops. Your cooperation will be most helpful and will be deeply appreciated by all of us.

We know that you realize the importance of this and we want to thank you for the generous interest you have already evidenced in our work. Your present cooperation will be an important contribution and we would like to thank you in advance for the generous share of your time which we are asking of you.

As Sister Mary Sheehan notes, this information will be coded so that all the matters will be confidential.

With many thanks again for your prompt response to this, we are,

Sincerely yours in Christ,

[Signatures]

Rev. Eugene C. Kennedy, M.M., Ph.D.
Professor of Psychology

Frank J. Kobler, Ph.D.
Professor of Psychology
Director of Clinical Training
DATA SHEET

INDICATE THE FOLLOWING:

Age __________
Year of ordination to priesthood __________
Year of ordination to bishopric __________
Job history since ordination to priesthood:

Ethnic background of parents
Mother ____________  Father ____________

CIRCLE THE NUMBER OF THE APPROPRIATE CATEGORY

Place of Origin
1 Eastern United States  4 Western United States
2 Midwestern United States  5 Hawaii, Alaska
3 Southern United States  6 Other than United States

Location of Present Diocese
1 Eastern United States  4 Western United States
2 Midwestern United States  5 Hawaii, Alaska
3 Southern United States  6 Other than United States

Size of Present Diocese
1 Small (1-100 priests)  3 Large (201-500 priests)
2 Medium (101-200 priests)  4 Extra Large (over 500 priests)

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

Birth Order Within Family
1 Oldest  3 Youngest
2 Middle child
3 Youngest
4 Only child
DATA SHEET (page 2)

CIRCLE THE NUMBER(S) OF THE CATEGORIES WHICH APPLY

**Affiliations, Titles**

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

**Education, Training**

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

1. I wish my fellow priests
2. Being loved
3. For me, being a priest at this time
4. Counseling women
5. Preaching the Gospel
6. Sexual relations
7. My greatest strength
8. The woman I most like
9. My most difficult obligation as a priest
10. When I have trouble with someone
11. People who work with me usually
12. The most serious crisis of my life
13. To me, prayer
14. The sacrifice of the Mass
15. The thought of getting married
16. The most important element of my faith
17. The greatest pressure in my work
18. My deepest feeling about the Church
19. Working as part of a large organization
20. Earning my living
21. I feel powerful when
22. The bishop
23. When the odds are against me
24. Working as a priest gives me
25. Feelings of loneliness
26. Trusting other people
27. Physical contact with others
28. The children that I know
29. I am apt to get discouraged when
30. My work as a priest
31. When I meet an attractive woman
32. To me, the after life
33. Sexual tension
34. I
35. Taking off my collar means

36. The people I tend to go around with

37. To the laity, the priest

38. To me, religion

39. My mother

40. My greatest worry is

41. I became a priest because

42. Christ's presence

43. Celibacy

44. My present assignment

45. My first assignment

46. At ordination, I

47. When I administer the sacraments

48. God

49. I feel that romantic love

50. On my own initiative

51. What really bugs me

52. If someone gets in my way

53. The social status of my work
54. My father
55. My body
56. The future of the Church
57. What I like most about my work as a priest
58. When people work for me
59. Sex
60. My experience of love
61. The Christian life
62. I am best able to
63. On my job, initiative
64. My deepest feeling about the priesthood
65. When I see a man and a woman together
66. I wonder if a priest ever
67. The most satisfying work
68. My most intimate personal relationship
69. The training I've had for my work
70. I am happiest when
71. The ideal of the priest as "a man set apart"
72. Selecting my own work
January 23, 1973

Dear Bishop:

I am writing to remind you of the Loyola Sentence Completion Blank and Data Sheet which I mailed to you in December. I have received responses from many of the bishops, but I need to hear from more of you in order to have a representative sample for this study.

This reminder is being mailed to those of you who have not yet responded to my request. The press of business may well have kept you from responding, but I am sure your willingness to cooperate and your desire to help shape the results of this study will move you to get your responses off to me in the near future.

I sincerely appreciate your contribution to my dissertation research which will, I know, further our understanding of the American priesthood.

Sincerely yours in Christ,

Sister Mary Sheehan, R.S.M.
FOURTH MAILING ENCLOSURE

March 12, 1973

Dear Bishop,

If you choose not to respond to this study, would you please complete the opposite side of this card and return it to me in the stamped envelope. I will then stop requesting information from you.

Thank you,

Sister Mary Sheehan

CIRCLE THE NUMBER OF THE RESPONSE(S) THAT APPLY TO YOU

I choose not to respond to this study because

1. it is inappropriate to study bishops in this way.
2. my time does not allow it.
3. anonymity is lacking.
4. nothing of importance can come from such a study.
5. I am physically unable to do so.
6. I am retired.
7. Other __________________________
APPENDIX B
You are asked to rate each sentence on the records you have been given on a seven point, bipolar scale as shown below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Positi ve</th>
<th>Neutral</th>
<th>Ne gative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

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

Positive Responses

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

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

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

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

Negative or Conflict Responses

These completions indicate a negative frame of mind. They include depression, hostile reactions, statements of unhappy experiences, expectations of failure, interpersonal difficulties, sexual problems, and statements of past conflicts.
The first degree of negative response is given a score of five (5). It indicates specific conflicts that do not appear severe or incapacitating. Such are worries over specific problems, financial matters, physical complaints, concern over politics or specific religious practices, and identification with minority groups.

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

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

Neutral Responses

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

Important Considerations

In rating a completion, the following instructions should be followed in assigning specific scores:

1. Omissions are not scored. At least one complete thought must be expressed before a score is assigned.

2. Unusually Long Completion. In cases where a completion is unusually long the general rule is to add one point to the score unless it already has a score of seven. It has been found that anxious subjects tend to write longer answers, seemingly finding it necessary to explain themselves. This has been verified under conditions where intelligence, which might seem to be the crucial factor here, was controlled (Rotter and Rafferty, 1950).
If a point is added to the score of a response because of its unusual length, indicate this by placing an asterisk (*) in front of the score.

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

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

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

5. Recording Scores. Record your rating on the sheets provided.

The following information should help you in your judgments.

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

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

<table>
<thead>
<tr>
<th>Response toward</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Self</td>
<td>&quot;Self-esteem&quot;; a clear acceptance of self; seeing oneself as independent, capable, or creative</td>
<td>&quot;Self-devaluation&quot;; depreciation of self; disliking oneself; seeing self as incapable, weak, or unattractive</td>
</tr>
<tr>
<td>2. Interpersonal relations</td>
<td>Liking for others; concern for their good; ability to share with others;</td>
<td>Fear of others; avoidance of others; lack of rewarding experiences in</td>
</tr>
</tbody>
</table>
finding interpersonal relationships rewarding

3. Psycho-
    sexual
    Maturity
    Positive regard for women; finding them attractive; accepting, appreciating, sharing love and physical expression of it

4. Church-
    Faith-
    Religion
    Acceptance or promotion of the Church, faith, religion as important, stimulating, challenging, productive of growth, for self and others

5. Priest-
    hood
    Viewing it as a meaningful way of life; satisfying to self; productive of good

6. Job
    Satisfac-
        tion
        Regarding work as productive, enjoyable, growth-producing, an important part of life

interpersonal relationships

Fear or avoidance of women; presence of distress in relations with women or even in thoughts of contact with them

Rejection of Church authority; lack of hope about the future of Church or religion; conflict about the meaning or importance of Church, faith, religion for self and others

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

Regarding work as a waste of time, questionable as to productivity, disagreeable, suffocating

My sincere thanks for your cooperation in this study are extended.
APPENDIX C
SCORING MANUAL

SCORING RULES

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

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

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Neutral Responses

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

Important Considerations

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

1. Scoring examples should provide the main criterion for assigning specific scores to items.

2. Omissions are not scored. At least one complete thought must be expressed before a score is assigned.

3. Unusually Long Completion. In cases where a completion is unusually long the general rule is to add one point to the score unless it already has a score of seven. It has been found that anxious subjects tend to write longer answers, seemingly finding it necessary to explain themselves. This
has been verified under conditions where intelligence, which might seem to be the crucial factor here, was controlled (Rotter and Rafferty, 1950).

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

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

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

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

6. **Recording Scores.** Record your rating on the protocol itself.
DESCRIPTION OF THE RESPONSE CATEGORIES

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

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<td>3. Psychological Maturity</td>
<td>Positive regard for women; finding them attractive; accepting, appreciating, sharing love and physical expressions of it</td>
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</tr>
<tr>
<td>4. Church-Faith-Religion</td>
<td>Acceptance or promotion of the Church, faith, religion as important, stimulating, challenging, productive of growth, for self and others</td>
<td>Rejection of Church authority; lack of hope about the future of Church or religion; conflict about the meaning or importance of Church, faith, religion, for self and others</td>
</tr>
<tr>
<td>5. Priesthood</td>
<td>Viewing it as a meaningful way of life; satisfying to self; productive of good</td>
<td>Questioning the validity of the priesthood for self or for all men; doubting the motives of fellow priests; finding the priesthood dehumanizing</td>
</tr>
<tr>
<td>6. Job Satisfaction</td>
<td>Regarding work as productive, enjoyable, growth-producing, an important part of life</td>
<td>Regarding work as a waste of time, questionable as to productivity, disagreeable, suffocating</td>
</tr>
</tbody>
</table>
SCORING CATEGORIES

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

Six subtest scores are also available as follows:

Feelings, Attitude toward:

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

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

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

Church - Faith - Religion  
Stems: 5, 13, 14, 16, 18, 22, 32, 38, 42, 48, 56, 61

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

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

Correction Factors

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

<table>
<thead>
<tr>
<th>Score Affected</th>
<th>Correction Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Score</td>
<td>72</td>
</tr>
<tr>
<td>Any Subtest Score</td>
<td>12</td>
</tr>
</tbody>
</table>

72 - omissions
12 - omissions
SCORING EXAMPLES

1. I wish my fellow priests
   2 clarity and courage
   4 to learn more of the Church
   5 would update themselves; were more warm; would be conscious of their role as servant of the servants; knew themselves; had courage to stand for their convictions
   6 were closer to me personally; were trustworthy

2. Being loved
   1 has really changed me and made me alive
   2 is the most wonderful and necessary experience of life; is very important to me; has been one of my greatest experiences
   3 helps me to be myself; means a lot to me; is important to me; is essential in my life
   4 is necessary, i.e., community support
   6 is an unfelt experience; is difficult to take

3. For me, being a priest at this time
   1 is truly exciting and challenging
   2 is a real challenge, but exciting; is a great challenge and satisfying; is exciting
   3 is most important; is important for me and others; is very meaningful;
   4 must be relevant
   *4 has great challenges. I really enjoy it, basically
   5 enjoyable, but frustrating and difficult; is rewarding but sometimes lonely
   6 is very difficult; is difficult; is a tenuous vocation; is rough
4. Counseling women

2 is enjoyable; is one of the things I do best

3 is fulfilling work; is most valuable; comes easily; is worthwhile; no problem, as enjoyable as men; pleases me more than counseling men

4 takes a special empathy; is all part of the work; is easier with non-nuns; is something I haven't experienced much

5 can involve one in difficult transferences; is sometimes uncomfortable; has been difficult for me

5. Preaching the Gospel

1 is wonderful and fulfilling; gives me great joy

2 I enjoy; is a privilege and pleasure

3 means living it for me; is my desire; is something I work at and am pleased with; is being personal

4 is basic aspect of my work; means reaching people; is the primary work of priests; is what I feel called to do

5 is difficult; is a disturbing thing to people today; is difficult because we don't see results

6 confuses me

6. Sexual relations

3 are good; are wholesome; help people to be themselves; have great value to a person's life

4 are important; are not allowed for me; should be spiritual; can be either fulfilling or self-defeating; are one expression of love

5 are a mystery to me; are something I shy away from

7. My greatest strength

2 is my ability to feel for others; is risking to be loved and understood; comes from the fact that I am loved
7. My greatest strength (cont.)

3 is intellectual; is my ability to relate fairly well with people; is confidence in God's love for me; is giving; is in calm presence; is the ability to listen to others; is Christ; is organization; is a pleasant disposition

6 is something I wish I knew

8. The woman I most like

1 is the most beautiful person I know

2 has been a great help to me; is very feminine, yet strong in her feelings

3 is a very dedicated Sister; helps me to be more thoughtful; is feminine and open; has shared much with me; is beautiful but not physically

4 is a nun; are warm but not demanding; is the one who sparkles in her conversation

5 I really don't understand

6 causes me pain

9. My most difficult obligation as a priest

4 producing meaningful programs; is new theology

5 is to work with sick people; is preaching well; is listening to others; is coping with those in authority with no Christian vision of man; is confession; is being superior

6 is celibacy; is remaining one; loneliness; is relating to people; is caring for those who repel me

10. When I have trouble with someone

5 I usually avoid him; I shy away; I sometimes become angry; I often over-react; I become defensive; it bothers me

6 I get upset; I am deeply hurt; I get shook; I get depressed; I want to run away
11. People who work with me usually

2 enjoy it; become close friends; love me for what I am

3 find me easy and co-operative; like me; are co-operative; are friendly; want me to lead; like my ability to synthesize

4 very task-oriented; do their thing and I do mine; are not gruff

5 find me too rigid; might feel a bit insecure; take most of the initiative

12. The most serious crisis of my life

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

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

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

13. To me, prayer

2 is enjoyable

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

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

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

6 is a confusing problem
14. The sacrifice of the Mass

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

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

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

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

5 is seldom a celebration

15. The thought of getting married

3 is very appealing; would interest me; seems very nice; is attractive but not overpowering

4 is a serious consideration; crosses my mind; often enters my mind; may happen sometime; does not seriously attract me personally

5 frightens me a little, at least; does not usually bother me; is something I shy away from

6 disturbs me

16. The most important element of my faith

2 is my belief we are going toward a greater world together; is life forever being loved by God; personal love and trust in Jesus Christ; is a personal union with God in others

3 gratitude to God; is the Mass; is trust in Providence; is my awareness of God’s presence to me; feel hopeful about progress; is sincerity with God; is belonging; is charity and kindness; is the Church; people

4 is that it is a gift
17. The greatest pressure in my work

4 is being fresh and non-repetitive; is coordinating activities

5 is opposition from superiors; is lack of flexibility in Church authority; is too many people demanding time; is being a mediator; is reactionary people; is the meager results; doing everything; is relating to closeminded people.

6 is my inability to communicate; loneliness; is relating to different persons; is my own tension coming from giving myself; is my inadequacy; is feeling that so much is futile

18. My deepest feeling about the Church

2 is compassionate love and hope; is love; is that she is good; is it's my life

3 it's community of individuals becoming; home; is hope in its future; is to stay with it

4 is that it is good and essential but misunderstood; is her structuring; is that it will not be structurally the same very long; is based on Scripture

5 is that she is in great trouble; is her need for renewal; I wish it were unified as the Mystical Body should be; is that it is out of touch but will last; is that it is hung up on legalism

6 is anger; is negative; is that she should be Christ's bride but is often a whore

19. Working as part of a large organization

3 encourages my work; is fine; has value to accomplish far-reaching goals; is ok if a team spirit is built up

4 needs humanness; is no "hang-up" for me; is not the way I feel about my priesthood; is outside my experience

5 has its drawbacks; is often frustrating; turns me off; I feel rather impersonal
19. Working as part of a large organization (cont.)

6 makes me feel inferior; is dehumanizing; is depersonalizing; makes me lose my identity

20. Earning my living

2 is creative and fulfilling; is a great pleasure

3 would be welcomed; is good; honestly is important to me; would add much to my life and work as a priest; seems quite possible "outside"; is the least I can do; is a personal responsibility I must accept

4 doesn't worry me; is not a concern for me; doesn't mean much; something new

5 would be more satisfying if work was more specific; outside of the priesthood would be hard; wonder what I would do; makes me feel obligated

*5 I take for granted - I don't think in terms of "earning"; has never been a question since I feel professionally competent as a college teacher

6 would frighten me

21. I feel powerful when

2 I am able to be significant to people; I am accepted; I can satisfy people's needs; people appreciate me; I am loved; people trust in my leadership; I can love others

3 a project of mine is successful; in dialogue with those seeking truth; I feel I have been effective; I have accomplished a service; I'm able to truly witness to the Gospel; people agree with me; people respond when I preach or teach; I have everything in order; I don't give in when I think I'm right

4 not tired

22. The bishop

2 is a real priest, leader and theologian in our diocese
22. The bishop (cont.)

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

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

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

6 a major problem since seems closed and vindictive tyrant

23. When the odds are against me

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

4 either I fight or draw into self

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

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

24. Working as a priest gives me

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

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

3 many opportunities to serve; a sense of doing good

4 much pain, much joy

6 less and less satisfaction
25. Feelings of loneliness

3 don't stay long

4 come and go; are there at times; are common to all of us; don't come often to me

5 hit me hard sometimes; are often with me; come when I am not with people who accept me; have been a large part of my life; are coming oftener now

6 hurt terribly; are deepest suffering; are with me every day

26. Trusting other people

1 is a joy

2 is easy for me

3 is not difficult for me; is becoming easier; comes natural; is something I do easily; is part of my life; is what I try to do; is a source of strength

4 is the salvation of the world; is essential to harmonious living

5 is difficult; is a cautious venture for me; is what I'd like to be able to do more often; probably I'm too gullible; doesn't come easily for me; is limited by past experience

27. Physical contact with others

2 is something I enjoy; gives me pleasure

3 is a definite part of my life; is desirable; is healthy and important and new; is usually pleasant; is much more comfortable now

4 is part of human living; is hard until it happens; does not bother me; depends on how I feel toward 'em; can cause me anxiety and great joy; is ok in sports

5 causes me some anxiety; can be embarrassing; is often difficult; is at first frightening
28. The children that I know

2 are beautiful; I care about; I like – love; are delightful; I enjoy very much

3 are a fine group; are open with me; have experienced much love in their lives; are attracted to me; are trusting

4 are poor in most cases; are the hope of the future; best are in high school; are often a joy, often a pain

5 I don't respond to quickly; I wish I could be closer to them; get on my nerves; are not impressive until they're older

6 are most undesirable

29. I am apt to get discouraged when

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

6 I look at how bad things seem

30. My work as a priest

1 is a source of great happiness; I would not trade for anything

2 has been fruitful; has been effective of community and love; is the most important in the world; is rewarding; is fulfilling

3 is worthwhile; has been fairly effective; has been rewarding at times; is meaningful to me

4 is for the community in which we live; continues; has meaning in God's plan; is both disheartening and hopeful; is part-time

5 could often be done by a lay person; is not yet what I think it can and should be; is too busy
30. My work as a priest (cont.)

6 gives me little satisfaction; is more and more difficult

31. When I meet an attractive woman

2 I become alive; I enjoy it; I blossom out; I like it; I feel happy

3 I appreciate her; I see her physical beauty and sexual attraction; I would like to know her; I like her, later I may love her; I am attracted and wonder about her real self; I look twice; I show interest

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

5 I am usually shy

32. To me, the afterlife

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

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

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

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

33. Sexual tension

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

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

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

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

34. I

1 love my life as a priest

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

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

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

35. Taking off my collar means

2 I can be myself to others

3 a sense of good relaxation; being more free; I am comfortable

4 little or nothing to me; I get better circulation around the neck; less to me now

*5 nothing than there’s no need to use the sign for the value to be known

36. The people I tend to go around with

2 are quiet mature people who love life; are fun-loving and Christ-loving people; are genuine and sensible; are good people and give me support; are warm; are pleasant - real friends

3 are broad-minded; are good priests; are those who most understand me; are out-going and jovial; are lively and creative; are liberal; are both personable and intellectual
36. The people I tend to go around with (cont.)

4. are quite varied; are men; are fellow priests; have similar interests; are few; are younger; make most of the working decisions

37. To the laity, the priest

2 can be a great source of hope

3 is closest to God; is Christ the man in their midst; is a man who is a leader; must be integral and authentic; has become more of a human person

4 is an authority figure; means different things - some are open and some put him up on a pedestal; should play a role, whether it's artificial or not

5 is too often out of contact with reality; is too distant; is often merely a functionary; often is made too super-human

6 is more and more a disappointment

38. To me, religion

2 is being aware God loves me

3 is meaningful but must relate; is an important part of living; gets people to interrelate; is struggling to understand self, others, and God; is concern and trying new ways to be relevant

4 is more than legislation

5 is not always a healthy outlet

39. My mother

1 is a great person and loving

2 works very hard and loves her family much; is warm and affectionate; is very deep and loving; is warm; is most supportive; is a gentle, lovable woman; loves me and lets me be free

3 is fine; is a great believer despite the old trappings; is a wonderful person but lonely now
39. My mother (cont.)

4 died when I was very young; is always working

5 is wondering what's going on in "her" Church and world of today; doesn't really know me

6 did not love me much for my own sake but for hers; I hurt her often

40. My greatest worry is

4 healthy relationships

5 becoming crippled or permanently sick; falling in love with a woman; failing to be able to love all who love me; not be able to be me; causing scandal to others; whether I might lose my faith; strength? to be celibate; not being where I'm most needed; what exactly the future will bring; not succeeding

6 my own emotional well-being; that I may not mature; the moment of death; not being accepted by others

7 that I might have a nervous breakdown

41. I became a priest because

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

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

4 I was asked and I wanted to; I wanted to

42. Christ's presence

2 is all around, especially in people; is those I love and who love me; is what keeps me going and helps me to love others

3 is among us; is a very real thing in my life; is real, especially in Mass and Blessed Sacrament; is what I seek; is everywhere; is mysterious like love; is becoming more and more real to me
42. Christ's presence (cont.)

4 changes

5 is at times vague; is often hidden to me

43. Celibacy

3 stands strongly complementing marriage; is what I really feel called to live; is my life for others - and I like this orientation; has positive value in its own right; is my gift to God; has been a real help to me in my ministry

4 presents no real problem to me now; has changed meaning for me; can open the heart and is difficult for me; is value for some people

5 should be optional; is hard to keep; should be done away with; is a tie-in with Orders that violates Christian freedom

44. My present assignment

2 of teaching is very satisfying; is very good; is a great experience at team work; lets me do what I enjoy doing most; is enjoyable and challenging

3 has rich possibilities

4 is a good one but with not enough personal contact; is what I make of it; is teaching high school seniors; will demand more responsibility than ever before

5 has more unhappy than happy moments; is in a rather irrelevant state of affairs; has proven unsatisfactory; is too unsettled and mixed

6 is a source of great tension

44. My first assignment

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

3 was a definite growth; was fairly successful and enjoyable; pleased me
45. My first assignment (Cont.)

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

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

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

46. At ordination, I

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

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

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

4 was happy -- and sad; cried quite a bit

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

47. When I administer the sacraments

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

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

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

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

1. is very much a part of my life; is a very real person; is becoming more personal for me; really is great - I couldn't do without Him

2. is someone I'd like to get to experience more; is my loving Father "out there"; is close by, especially in Eucharist

3. loves us but I wonder why he permits so much suffering

4. is not "real" to too many people; is somewhat uncertain; seems absent very much; I wish I knew him

5. possibly doesn't exist

49. I feel that romantic love

1. is good for all; really brings a lot out of you; is just great; is a very beautiful experience

2. is a healthy beginning; was a valuable experience of the past; is necessary to become human; is part of integral love; is nice and has its own place

3. is beautiful but dangerous

5. can be very deceptive

50. On my own initiative

3. I have done many things; I have resumed studies; I can accomplish much more; I am able to be rather inventive; I work; I'd like to change Church in America; I do extra things for others; I have embraced a woman

4. will the vocation office rise or fall

5. I do little; I have not done very much

51. What really bugs me

5. is my own failure to do more; is a "closed mind" to progress; is authority and command; is that people won't really talk with each other; is people doing things they are not prepared for; is
51. What really bugs me (cont.)

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

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

52. If someone gets in my way

2 I try to work it out pleasantly

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

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

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

6 I push them around

53. The social status of my work

2 is exhilarating; gives me pride

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

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

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

54. My father

1 was an extremely good and affectionate man

2 is a good man - a gentle, deep person; was genuinely human; is a great man; is someone who loves me; is a man of great integrity whom I admire
54. My father (cont.)

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

4 is dead; worked hard

5 never makes decisions; is rather rigid and dominating; was a hard man; is difficult to talk to

6 usually disappointed me; worked too hard - never encouraged me - disciplined strictly; gave me the impression that he never really cared for me

55. My body

2 I thank God for and love

3 is the way I contact others; is something holy; is my one way of communicating myself and Christ; is large and graceful; is something I'm just learning to love; serves me well and is healthy; is really important to me; is strong; is good to have

4 has its talents and its problems; is big; is like any other body

5 is too fat; is showing signs of aging; is of concern to me

6 -I'm a little afraid of it; is a big source of temptation; has caused me many problems because of what people say about it, things I have no control over

56. The future of the Church

2 seems more and more hopeful

3 is promising; is to exist and steer people toward values; looks good "unofficially"

4 depends on practical applications of Vatican II; is changing; is pretty wide open - up for grabs; is at times bleak and at others hopeful; is going to be so different

5 is one big question mark; seems very bleak
57. What I like most about my work as a priest
2 is fulfillment; is being loved by people; is the chance to get to know and love people; is helping others to have a richer and better life
3 is Mass; is my present opportunity to work where there is a real purpose; is working with people; is the unity I bring about; is bringing Christ to others; is that I'm accessible to people and I don't charge

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

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

2 has deepened my life and its meaning; has been most enriching

3 has been deep and varied; has helped me to give to others; is warm; I am very greatful for; is a beautiful blessing

4 is on the spiritual level; has been my greatest sorrow and my greatest joy; is due to others

5 has been negligible; is not what I want it to be; is very limited

61. The Christian life

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

3 is great if you understand it; is a wholesome life; is meaningful and enriching and demanding; is what I am trying to live; is what the world is looking for

4 is a style of living life; is changing; is a mystery; is a mode of being in the world

5 is very seldom lived or encouraged; is misunderstood; is hard to reconcile with life in modern world; hasn't been tried; is difficult

62. I am best able to

2 make people feel understood; open up people to a sense of their own worth

3 deal with issues on intellectual level; write poetry and sing; relate with people who are open and warm; work as a confessor-counselor; understand others

6 find fault with myself

63. On my job, initiative

2 is a freeing experience to use my ideas
63. On my job, initiative (cont.)

3 is welcomed; is important; is imperative; comes easily; is the key to all else

4 would be quite useful; is something I wish I had more time for - I enjoy it

5 is held down most often; is not one of my strong points; is rare except in class where I love to startle; is structured and not always appreciated

64. My deepest feeling about the priesthood

2 is that it is one very important way to work with God for others

3 is service; is my mediatorship; is a gift given; respect; that it is Christ in the world; is that it influences; is peaceful opportunity; is commitment

4 -there is only the "priesthood" of Christ - men are priests; are related to its relevance and meaning in the world today

5 is that it must undergo great change; is that it's a vanishing vocation; is its misunderstanding by so many people

65. When I see a man and a woman together

3 I hope they are happy with each other; I feel happy; I want them to show happy love; my life's meaning becomes more apparent

4 that's life; no special reaction; it is a natural condition; I don't give them a second thought

5 I would like to be them; I often envy them; I wonder about myself; I wonder whether they really love one another

66. I wonder if a priest ever

3 realizes the potential for good he has and is

4 knows what God really has in store for him; forgets that he is a priest; sees all of man's conditions
66. I wonder if a priest ever (cont.)

5 has relations with women; will be perfect or can stay alive to Christ; can become a man among men; is thankful enough for all that's done for him; finds total satisfaction in his life; knows his real self

6 will be given his freedom; can really be fulfilled; can enter deep personal relationships; is loved and understood enough; will learn to love; feels this is the best way to Christ; really grows up; gets over being lonely; masturbates often

7 felt so insecure as I do

67. The most satisfying work

2 is loving; is when you see people growing and becoming free; is helping others and being creative

3 is helping people with needs; brings me a sense of personal worth; for me is directing others; is one with people; I've had has been in the parish I'm leaving; being able to listen; is where I am appreciated; is with the college-age kids; is creative

4 is the kind I should do; is present at times and removed at others; is usually the most difficult

68. My most intimate personal relationship

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

3 is with my family; is with a woman; is a great help to my everyday work; is with a fellow priest right now

4 was during theology; is being tested at present

5 is very necessary for me and I'm afraid it won't last

69. The training I've had for my work

3 is very good; has helped me; was adequate; has been professional
69. The training I've had for my work (cont.)

4 was so-so; was adequate but full of lacunae; is still in process

5 was very inadequate; prepared me for nothing; was all intellectual; not very human

70. I am happiest when

2 with friends or relatives' families; I'm with people; I've brought unity and hope and joy to others; those I love are happy; relating to responsive people; I am able to share deep emotions with others; I am with people

3 working hard; I am with the woman I love; I am busiest in priestly work; I know I am personally present to another; working where needed

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

3 is a good one--properly understood; still seems valid to me; has some truth as long as he isn't too far apart; has been passed by in our day--thank God!; is the way I see it

4 is of a past age; must be properly understood; is right and wrong; must be re-interpreted

5 doesn't move me; is phony; is denial of incarnation; is wrong or misunderstood; is nonsense; bothers me; seems impersonal; no; is losing its value in life

72. Selecting my own work

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

4 is good but impossible at present; is new

5 would be difficult; is not always the best idea; carries with it serious obligations that I had better know what I want to do; might confuse me

6 had a chance and couldn't
APPENDIX D
DIRECTIONS FOR JUDGING AGREEMENT WITH THE MANUAL

The responses included here are responses for the 72 items of the LSCBC. Each response is followed by a circled number which is the rating for that response from the 7-point scale.

Please check each of these responses against the examples in the scoring manual. If the response is the same as one of the examples and is rated the same way, place 0 in front of the response. If the response is the same as one in the manual, but is rated differently, place -1 in front of it.

If the response differs from those given in the manual, judge whether the rating given to it (the circled number following it) tends more toward agreeing with the examples in the manual or tends more toward disagreeing. Place an A in front of those which tend to agree and a B in front of those which tend to disagree.
SCORING FOR ACTIVE-PASSIVE DIMENSION

Please rate as either active or passive the completions given here for the stems, "I am best able to" and "I feel powerful when".

If the completion seems more active than passive, rate it as active and place an "A" in front of it on the sheet. If it seems more passive, place a "P" in front of it on the sheet. If no active-passive discrimination can be made, place an "N" in front of the completion.

SCORING FOR AGGRESSIVENESS

Please rate the completions for the stem, "If someone gets in my way," in accord with this scale:

4 - Very aggressive
3 - Quite aggressive
2 - Slightly aggressive
1 - Not at all aggressive
0 - Scale not applicable
APPENDIX F
THE BISHOPS WHO INDICATED "CHOOSE NOT TO RESPOND"

As was stated in the text 31% (80) of the active bishops indicated by letter, by card-check, by returning blank sheets, or by returning the complete mailing that they wished not to respond to the study. A frequency count of reasons given for not responding showed that lack of expectations about the outcome of the study was the most frequently stated reason for not responding. The count for the various categories of reasons given are as follows:

- Nothing of importance can come from such a study .................................... 12
- Inappropriate to respond or to study bishops in this way .......................... 9
- Time did not allow completion ......................................................... 8
- Lack of anonymity .............................................................................. 5
- Physical disability ............................................................................... 2
- Other responses ................................................................................... 14
- No reason given .................................................................................. 25

Actually these reasons are stated here much more blandly than they were stated in many of the bishops' communications. The way that some of them stated their objections plus the additional objections they stated give a much better picture of those bishops who chose not to respond. One group of those choosing not to respond wrote a polite
"I choose not to do this" kind of letter. Some of these letters were curt; most were respectful. Another group of respondents expressed their firmness about not responding by returning all the blanks sent them; some returned the covering letters as well as the blanks. This group appeared as certain about not wanting to respond as the first group. They probably chose to return the blanks rather than just ignore them, so that they would not be imposed upon again by follow-up mailings.

A third group of respondents in this class objected to responding on the basis of compulsive-like tendencies. These men stated how busy they are, how often they receive questionnaires, how they weighed the question of responding with other people and decided against it, how long they expected it would take them to complete the LSCBC (e.g., one said "4 hours"), etc.

There was also a group who objected to the study on the grounds of poor method, subjective instrument, inadequate controls, etc. One felt the earlier study of priests was biased and the tools used unreliable. The approach of this group was a more reasoned, less personal approach than some of the others.

Finally there was a group of respondents who appeared quite suspicious about the study. They questioned the private, personal gains associated with such studies.
They referred to past experiences which they apparently felt harmed by in some way. Eugene Kennedy's connection with the study was seen as hazardous by some. Assumptions or projections were made about the entire test on the basis of some stems, e.g., one bishop drew lines through each page of the test and wrote at the top, "Complete trash." Another wrote a response to only one stem which he apparently interpreted as a specific question. To the stem, "Sexual relations . . ." he responded: "This is something which concerns my confessor, God and myself. Imagine a sister asking such a question." Another wrote that some of the questions were "out-right insulting to a priest and more so a Bishop."

The number of bishops who responded with the above degree of suspicion and projection was, of course, quite limited. Most of this group were also among the first to respond to the study.

The entire group of bishops who chose not to respond and who made some type of an effort to communicate this, seem not unlike the respondents in some ways. They seem to value work highly, they seem to be defensive about sexual matters, heavily invested in spiritual values, somewhat compulsive, often suspicious of people, but wishing them well.

The 93 active bishops who responded in no way to the study leave, of course, more unanswered questions
about themselves. Hypotheses could be developed to support tendencies in any or all of the directions listed above for those who indicated they would not respond, but this seems somewhat sophistic since there is no data other than a non-response to go on.
THE RETIRED BISHOPS

Of the 44 retired American bishops, six completed the Data Sheet, two completed the LSCBC, and 24 indicated that they chose not to respond. Among this group, the most frequently given reason for not responding was retirement—17 of the bishops gave this reason. Three bishops said the study was inappropriate and three saw nothing of value coming from it. One complained of time pressure and one mentioned lack of anonymity. Two bishops indicated physical disability.

As can be seen from this, the retired bishops gave reasons for not responding similar to those of the active bishops except that the retired bishops included retirement itself very frequently as a reason for not responding. They also reported some objections to the items on the sentence completion blank (e.g., "Psychologists ask silly questions.") and a few of them indicated lack of confidence in the author's intent or the intent of her collaborators. One such reply enumerated the content from the stems which make up the Psychosexual Maturity scale and said the test obviously ignored the spiritual influence of a priest's life. The respondent's way of interpreting this was that the test was more related to the interests and values of the compiler than to those of the priests being studied. While this
respondent stated correctly the compiler's view about the importance of psychosexual development as a psychological dimension of any person, he took no note of 36 items making up the Church-Faith, Priesthood, or Job Satisfaction scales.

One of the retired bishops indicated that he consulted with other priests about whether he should respond. This same thing was reported by one of the active bishops. Reported consultation about responding led to the choice of not responding in both cases. A few other comments which were hostile rather than suspicious berated those priests and nuns "who speak about finding out their identity," and suggested that they should be sent "to the nearest prison with available facilities." A final quote from these responses said: "Your 'study' at best will be as disappointing as were the others."

This kind of negative feeling about the study, however, was not what typified the retired bishops' responses. Rather, their old age and its related infirmities (e.g., shaky hand signatures on several of the cards) seemed more related to the choice not to respond. They could also be expected to find psychological studies, especially of clergymen, much less valuable than their younger counterparts, just because of the changes that have affected society in this regard in the last 25 years. The average age of the six retired bishops who completed the Data Sheet was 77.
In relation to the active bishops, no noteworthy differences except age were found among the six retired bishops who completed some of the data for this study. The retired bishops had similar types of job experience and training; they came from the various geographic regions of the United States, etc. Those who completed the LSCBC scored within one standard deviation of the active bishops' distribution of total scores on the LSCBC. Thus, with the limited amount of data available on this group of bishops, little more can be said of them here. The large percentage of them (68%) who made the effort to respond in some way indicates a willingness on their part to recognize people even if they disagree with their request or are unable to meet it.
APPROVAL SHEET

The dissertation submitted by Mary Sheehan has been read and approved by the following Committee:

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

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

January 14, 1974
Date

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