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Professionalization: A factor in parish structure

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G.J.B.

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LEADERSHIP IN A CHANGING PARISH

Statement of the Problem

The problem to be examined in this study is the relationship between a pastor's leadership style and the organizational structure of the parish. It will focus attention especially on the pastor as a professional in a complex organization called the Roman Catholic Church. The parish, as a unit in this organization, has a variety of organizational structures. It is the position of this writer that these differences can, in part, be explained in terms of sociological variables.

The Roman Catholic Church can be viewed as a typical complex organization characterized by a bureaucratic structure. It has been the scene of considerable change since the Second Vatican Council which occurred from 1962 to 1965. From the time of the Council of Trent (1545-1563) until the Second Vatican Council, however, it was a very static organization in terms of goals emanating from its belief system and administrative procedures reflecting its hierarchical structure.

An observer of the Roman Catholic Church today can best understand the kind of organizational change which is

taking place by analyzing this church in terms of three major characteristics of a bureaucracy: centralized authority, stratified membership, and formalized procedures and practices.

Prior to Vatican II, church authority had become highly centralized. The prime position in the authority structure belonged to the Pope. The Pope's 'cabinet', the Roman Curia, had grown exceedingly strong. The definition of the Pope's infallibility in 1869 further advanced the shift toward centralization of power and authority in the church. For most Catholics, cleric and lay, "the Pope's infallibility in faith and morals" had the latent function of effecting conformity to every papal statement. The Church's other-wordly belief system and closed social system served to counter any serious crisis of authority.

Since Vatican II a crisis of authority has existed. It appears that decentralized authority is stressed from three different sources: cultural, organizational, and occupational. Western cultures developed a strong belief in representative government. Formal organizations developed participatory processes for goal setting and administrative procedures. Occupations have tended toward the professional model by stressing more client centered service, mastery of a larger body of knowledge, and a greater shift of authority to the incumbent of a professional occupation.[1]

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[1]An 'incumbent of an occupation' will be referred to as an 'occupant' in the remainder of the study.

The membership of the Roman Catholic Church became clearly stratified into what may be called a caste system. The Pope and the laity at the base, with the clerics positioned somewhere in between. Dioceses and parishes were similarly stratified with the bishop and pastor respectively positioned at the top. This hierarchical model, while still in existence, is being drastically modified since Vatican II.

For many centuries the pyramid model of authority and geographical partitioning of territory had been consistent with political models. Although several governments in the west began to develop democratic models, the Roman Catholic Church did not follow this trend. Since Vatican II overt recognition and consideration of the inconsistencies of the church structures with larger societal structures have emerged. The fact that these inconsistencies have arisen as conflicts is consistent with theories of organizational change. As a result, new forms of stratification are developing in the Roman Catholic Church.

Since the Council of Trent religious practices and administrative procedures have become extensively formalized through codes, regulations, and rituals. The Code of Canon Law and the Roman Ritual exemplify the thorough formalization of behavior. Such formal patterns also typified dioceses and most parishes.

The Second Vatican Council signaled a change in this pattern. Renewal in liturgy is characterized by increased informality. The Code of Canon Law is being revised into a

much less formalized set of principles. Similar patterns are emerging in dioceses and parishes as participatory decision-making is replacing centrally imposed regulations.

This study examines organizational and occupational changes at the level of the parish. Both theoretically and practically, the parish is a proper unit of analysis since it continues to be the most basic geographical and formal organizational segment in the Roman Catholic Church. The data primarily concern the pastor because of his central role in the traditional parish structure. The occupational characteristics of the parish priest in his position as pastor are specifically analyzed. It is contended that variations in the pastor's occupational roles will help explain the organizational structure of the parish.

The pastor is primarily classified as a professional engaged in the occupation of ministry. The concepts of professional and ministry are at best ambiguous in today's occupational and formal organizational structures. It is not possible to speak of pastor as professional without questioning the very definition of professional. The concept is far from clear in sociological literature and certainly not at all clear in common parlance. The same problem arises with the term ministry. To conceive of the typical pastor as an independent minister of pastoral needs unencumbered by bureaucratic roles is romantic indeed.

With the formalization of the parish structure, the traditional concept of ministry as a profession has changed.

The pure professional of the past characterized by the traditional occupations of the law, medicine, and ministry is almost nonexistent in occupations today. The pastor now frequently performs bureaucratic as well as professional duties. Professional and bureaucratic activities are more often merged into a variety of formal organizational relationships. This study will look at the pastor as an incumbent of an occupation which combines both professional and bureaucratic roles into one position.

This study has very timely practical implications for the Roman Catholic Church. Its parish structures are changing both by design and by default. A look at the origin and traditional basis of support for the parish structure will help in understanding the problem.

Parish Structures

The Roman Catholic Church is organized on the principle of universalism. The Church was established at a time when the entire world was organized under the political power of Rome. This political structure became a natural vehicle to express the absolute universalism of the Church as conceived by Christ (Currier, 1969:17-19).

Until the Protestant Reformation it was inconceivable to the Roman Catholic Church that there be more than one church for the whole world. The Roman Catholic Church interpreted the formation of Protestant Christian communities as an attack upon its authority. In an attempt to maintain a one-world and a one-church system, all structures, doctrines, moral

teaching, laws, and rituals were reinforced with formal rules and organizational structures of authority. This one-church model became more and more a closed system in which a clerical control system prevailed.

In such a system the line of authority was hierarchical and its administration was organized geographically through a bishop in each diocese and a pastor in each parish. The pastor of a parish necessarily became an administrator whose importance was related to the size of the parish. Oftentimes his exercise of ministerial roles diminished in direct relationship to the parish's size. The role of the laity was conspicuously unrecognized even at the parish level. When tension would inevitably arise between the closed social structure of the Church and the cultural values of the larger society, the pastor--not the laity--was the center of the conflict by reason of the prevailing understanding of the parish and his position in it.

The contrasting definitions of parish from the Code of Canon Law (Codex Juris Canonici) and the Second Vatican Council illustrate the shift of emphasis that has taken place. Canon Law emphasized the geographical legal properties in the definition, "a parish is constituted by a distinct district, a designated people, a parish church and a proper pastor" (Grichting, 1969:2). The Second Vatican Council states that "The parish exists solely for the good of souls...the same concern for souls should be the basis for determining or reconsidering the erection or suppression

of parishes and any other changes of this kind..." (Abbott, 1966:419-420).

While the focus of attention prior to Vatican II was on the hierarchical structure of the Church, the focus today is on collegial relationships and shared responsibility. The active role of the laity in the Church is being clarified and stressed. For most laymen religious activities take place primarily in the parish. This is their most frequent and often their only contact with the organization of the Church. In spite of the layman's persistent relationship with the parish, it appears that very significant changes are taking place in the nature of this relationship. For this reason a sociological analysis of this change is very timely.

The study of parish structures raises very formidable questions for the sociologist. What type of organization is it? What are its boundaries and basis for membership? How are authority and leadership exercised?

In this study we assume that parish organization is one of two types: a community or a formal organization. Community has been defined as "a structural social field of interdependent relationships, unfolding through time" (Arensburg, 1965:17). Normally the members of a community reside together in face-to-face association where there is frequent interaction. Parishes which are composed largely of one ethnic group are located in an area where there is a high percentage of Catholic population. These are small in size and are considered community-type parishes.

Some other parishes are classified as formal organizations. Etzioni defines formal organization as "social units that pursue specific goals which are structured to serve, obviously under some social circumstance" (Etzioni, 1964:4). Blau says that "in contrast to the social organization that emerges whenever men are living together, there are organizations that are deliberately established for a certain purpose" (Blau and Scott, 1962:5). "In contrast to communities, formal organizations are characterized by specific goals, an elaborate system of established rules and regulations, and a formal status structure with clearly marked lines of communication and authority" (Blau and Scott, 1962:14).

In this study the size of parish is used as an indication of a formal organization type parish. A parish with 1000 or more registered members is treated as a formal organization type parish. Size of parish influences the kind of interaction which is possible. Caplow (1964:26-27) proposes the following scheme for classification of organizations by membership size: small-size, medium-size, large-size. Small-size organizations are like primary groups (3-30 members). Medium-size organizations do not permit pair-relationships, but are small enough for their leaders to interact directly with members (30-1000 members). Large-size organizations are too large for each member to know all the other members and to have direct contact with one leader but not too large for a number of leaders to be recognized by all the others (1000

to 50,000 members). Giant organizations do not have direct interaction but utilize mass communication (over 50,000 members).

It would seem that parishes with fewer than 1000 members would tend to be community-type parishes, whereas those with more than 1000 members would tend to be formal organizations, especially if there is low ethnic and Catholic density in the area. Fichter (1954:18) maintains that large urban parishes no longer possess the characteristics of a sub-community, because they lack the minimum of interaction and interpersonal participation required for a social group on a psychosocial level.

The boundary of parish membership in this study is all Catholics who are formally registered in a given parish. Membership is, practically speaking, equivalent to membership in the geographical parish where the Catholic has residence. Through periodic census-taking every person who refers to himself as "Catholic" is registered as a member. Participation in that parish then becomes a separate question, since his membership is largely nominal. For this reason, most parish organizations, but not many Catholic parishes themselves, can be classified as voluntary associations. Since this study concerns participatory structure in a parish it is important to explore briefly the difference between parish membership and parish participation.

While membership in many parishes is often involuntary, this is usually not the case with participation. This study

contends that patterns of participation are partially a function of the pastor's leadership style. Fichter (1954) typifies parishioners as nuclear model, marginal, and dormant based upon their amount of participation. Lenski (1961) developed the typology of the communal and associational type membership. Some parishioners have minimum membership because their participation is simply associational. These members participate only to fulfill their own obligations and responsibilities such as going to Mass on Sunday or sending their children to the parish school. For others, church participation may be what Lenski calls "communal" membership. For such persons the parish represents a subcommunity for the satisfaction of personal needs and relationships.

If participatory structures are a function of leadership styles, then the nature of this relationship warrants exploration. This study explores the effects of the pastor's leadership style on the parish structure.

Pastoral Leadership Styles

Priesthood has been an integral part of religious structure from Old Testament times, although its style of leadership and its place in the structure have varied considerably. In earlier times in the Old Testament period, the role of priest was filled by heads of families and later by one who held the office of priesthood (Genesis 14-18; Leviticus 8-10). This corresponded to the growth in the social organization of Israel. Since priestly functions

demanded both knowledge and skill, a priestly professionalism developed, especially in connection with the tribe of Levi.

Christian priesthood emerged in much the same way as it did in Judaism. The first priests had other occupations and usually emerged as leaders in small communities. In time "an element of healthy professionalism that serves to prevent the specialized ministry from losing its identity has characterized the development and history of the Christian priesthood" (Brown, 1970:8).

Prior to the Protestant Reformation many parish priests had other occupations and were not highly trained. Subsequent to the Council of Trent, however, the Roman Catholic Church required extensive training in theological and ecclesiastical disciplines. Canonical restriction limited their participation in non-church occupations, and pastoral ministry became the specialized activity of the priest.

In spite of this varied history, priestly ministry has traditionally been considered one of the professions. Until recently the trend toward greater professionalization has not had the same dynamism it has had in many other occupations. The reason for this may be found in the fact that the pastor of a parish has both professional and bureaucratic roles. In his professional ministry he is expected to service the pastoral needs of the parishioners, while in his administrative position he is expected to manage the resources and activities of the parish.

In summary, changes in the Roman Catholic Church in its authority, membership, and leadership have been noticeable in the parishes. Previously closed and hierarchically structured parishes are giving way to a variety of participatory forms. In addition, changes in the degree of professionalization and bureaucratization of the pastoral role are likely to have produced various styles of pastoral leadership, which in turn influence the nature of parish structures. This study examines the professionalism of pastors and its influence on these parish structures.

Proposed Study

Fifty parishes in the Omaha, Nebraska Archdiocese are studied by means of self-administered questionnaires given to the pastor, one lay leader, and ten systematically selected parishioners. The research objective of this study is to explore the relationship between the leadership style of pastor and the parish structure. Of special theoretical significance in this study are, first, the definition of 'professional', and secondly, the influence of the professional on the structure of the complex organization. Thus the conceptualization scheme of professionalization developed in this study is intended to serve as a model for the definition of professional occupations and for the exploration of the relationship of professionals to complex organizations.

The present relationship of pastor to parish structure has been explored in Chapter I. The existing relevant

literature pertaining to pastoral leadership and parish structures is reviewed in Chapter II. In Chapter III a conceptual model of a professional is designed. The theoretical framework for this study is developed in Chapter IV. The research design and findings are presented in Chapters V and VI, respectively. Finally, Chapter VII offers some recommendations for future research and pastoral planning.

CHAPTER II

REVIEW OF THE LITERATURE

This study contends that the manner in which the pastor exercises his various roles has a significant effect upon his relationship with parishioners and their relationships with each other. The central question asked is this: Does increased professionalization of the pastor contribute to increased collegiality in the parish? Professionalization is examined in his ministerial roles of teacher, liturgist, counselor, and in community service. This chapter reviews the literature on collegial structure, pastoral leadership, and structural change. From this review operational definitions will be given for collegiality, and professional and bureaucratic leadership. Professionalization will be examined at length in Chapter III.

Collegial Structure

The Second Vatican Council introduced the word "collegiality" in reference to the relationship of bishops to one another in their communion with and under the authority of the Pope.

> This college, in so far as it is composed of many expresses the variety and universality of the People of God, but in so far as it is assembled under one head, it expresses the unity of the flock of Christ...This collegial

> union is apparent also in the mutual relations of the individual bishops with particular churches and with the universal Church (Abbott, 1966:22-23).

Although it did not use the word collegiality, the Second Vatican Council extended this same principle of shared responsibility to the laity and to the priests. This principle emphasizes the importance of members' participation in achieving common goals. If the professional brings expertise relative to these goals, lay members bring experience, questions, and direction.

On the parish and diocesan levels collegial structures are recommended as replacements for autocratic structures. In reference to the local church, the parish, the Council further states:

> The laity should accustom themselves to working in the parish in close union with their priests, bringing to the church community their own and world's problems as well as questions concerning human salvation, all of which should be examined and resolved by common deliberation (Abbott, 1966:501).

Again it states:

> In dioceses, as far as possible, there should be councils which assist the apostolic work of the Church...Councils of this type should be established as far as possible also on the parochial, interparochial, and interdiocesan levels, as well as in the national or international sphere (Abbott, 1966:515).

It is clearly not the intention of Vatican II to replace hierarchical structures in the Church. It does intend, however, to substitute shared decision-making for autocratic rule at all levels in the Church.

"Collegial" and "hierarchical" are not mutually

exclusive terms. Collegial structures are intended to exist in an organization which also has hierarchical positions. Collegial refers to shared responsibility, whereas hierarchical refers to the level at which this responsibility is shared. Collegial structures tend to center around goal-setting, while hierarchical structures tend to focus on efficient procedures.

The distinction between a collegial and hierarchical structure is made in order to clarify the major focus of this study, which is to explore the perception of collegiality in a parish and the existence of collegial structures. Only this aspect of the organizational structure is examined and not also the nature of the parish's hierarchical structure.

The decision-making process in a collegial structure as well as a hierarchical structure is complex. Deegan (1969:49) describes the process as including the gathering of facts, examining their implications, determining what people involved think of the facts, and weighing the alternatives as well as their consequences. The arrival at a decision is only a final step in the process. When this decision-making process is based upon the collegiate principle, many individuals may enter into the formulation process. In the end one person may decide the course of action, but those participating assume some responsibility for that decision. Such a dynamic process in an organization is characterized by decentralization, low stratification, and low formalization.

Decentralization.--The concept of collegiality is concerned with how participation is formally structured. Decentralization includes such factors as communication patterns, size of membership groups, the extent to which members share responsibility for goal-setting and goal-achievement, and the degree to which decision-making is shared. These elements seem to be present in what Hage and Aiken (1970) describe as the dynamic organization. Decentralization involves the delegation of responsibility for decision-making to lower echelons so that many levels of an organization participate (Hage and Aiken, 1970:19). The decentralized structure then becomes a network in which many parts have similar degrees of power.

Even in a bureaucracy the collegiate principle can become operative, especially in establishing common objectives. Blau (1955:265) contends that bureaucracy attains its original goals most effectively when members share responsibilities for setting them. Blau contends that the crucial problem in our age is to extend modern bureaucracies by developing democratic methods for governing them.

A decentralized structure frees the member to make significant decisions at his level of competence. A decentralized body maximizes the participation of the members in the decision-making process of the organization. Centralized government is concerned with interests which are common to all parts of the organization such as the enactment of

general laws and maintenance of intergroup relations. Selznick (1966) says that a decentralized body shares power or the burden of power, or both. Decentralization of power tends to take place in an organization which is in a state of imbalance from excessively centralized government. Sometimes the actual center of authority and decision-making is made more inclusive without any public recognition of the change. However, an organization can also expand membership participation in the exercise of authority without any actual redistribution of power itself.

The collegiate principle introduces "exposed" administration and develops the concept of public "authority" in the sense of enduring structure independent of the person. Weber (1958:237) emphasizes that collegiate bodies must be distinguished from advisory bodies selected from among private and interested circles and also distinguished from boards of control which are found in many bureaucratic structures of modern private economy. In a collegiate body members at all levels of the organization participate in the decision-making process.

Coriden (1968:6) stresses that the leader of a collegial body provides decentralized control. Responsibility, authority, and decision-making functions are delegated downward, based on the principle of subsidiarity. The authority is located in communities of collegial peers at the lowest level appropriate to this specific problem. Ministry is the shared responsibility of all the members in a collegial parish.

Decentralization is characteristic of a collegial body. Responsibility for decision-making is shared with all the members, especially those decisions which are related to the organization's goals. This dynamic process is exposed, making the exercise of authority open to the public.

Low Stratification.--The second element in a collegial structure is low stratification. Communication patterns and decision-making are structured in such a way that a high degree of equality exists among the members. Horizontal as well as vertical patterns of communication and decision-making exist, however, with fewer levels and more extensive participation at each level.

The key factor in an organization having low stratification is the sharing of knowledge. The more the members of an organization become educated, the more their activities are motivated by understanding rather than by external rules. Max Weber (1946:237) discusses the collegiate principle as an organization's attempt to accommodate this increased knowledge. He states, "By the collegiate principle, the ruler furthermore tries to fashion a sort of synthesis of specialized experts into a collective unit."

Another element which contributes to low stratification in an organization is the extent of "grass roots" participation. Extensive involvement of the lowest echelon in the organization's decision-making results in low stratification. Selznick (1966:25) would make a distinction between those decisions which state the goals and priorities

of an organization and those involved in their implementation. What results in low stratification is "grass-roots" involvement in setting an organization's goals and priorities. Collegiate structures disappear when, in the ruler's interest, centrally made decisions appear to be more important than thoroughness in the preparation of important decisions (Weber, 1946:238).

Low stratification is a common characteristic in a collegial body. Extensive sharing of crucial information with all members of the organization results in mutual understanding and public exercise of authority. "Grass-roots" involvement tends to reduce the number of levels necessary in an organization and the distance between them.

Low Formalization.--The final element to be discussed in the collegial structure is low formalization. This means that decisions are made with a limited number of rules but a high degree of participation on the part of the members. Informal rules tend to replace formal rules in those organizations where decentralization and low stratification exist. An organization which emphasizes the dynamic process of shared decision-making must move in the direction of a consensus. Predetermined rules tend to inhibit this process, except in the case of procedural directions.

The dynamic process by which members participate in decision-making is directed more by mutual understanding than by predetermined rules. General guidelines and a set of procedures provide a framework within which decisions are

formulated. Both leaders and members exercise shared responsibility in the decision-making process (Kopp, 1968:24).

In a collegial body all the members share the responsibility for dialoguing toward a consensus. Shared knowledge and values, rather than a set of prescriptions, motivate the group to make corporate decisions for the common good according to the talents of each and the needs of all (Kopp, 1968:24).

Low formalization is present in collegial bodies. Informal relationships replace formal rules in the dynamic process of shared decision-making. The common objective of those engaged in this process is a consensus on the organization goals and priorities.

Collegiality

It has already been discussed that collegial bodies are characterized by decentralization, low stratification, and low formalization. Based upon these elements this study will operationally define collegiality as:

1. Decentralization as measured by delegation of authority and responsibility to individuals and groups within the parish in regard to goal-centered parish activities.
2. Shared decision-making as measured by the participation in gathering facts, examining implications, determining what other parishioners think, considering and weighing alternatives and consequences, and having a voice in the final decision.
3. Open communication as measured by patterns of interaction among laity, and between laity and pastor which evidences that they recognize each individual as having a unique contribution to make in accomplishing goals in the parish.
4. Collegial structures as measured by the development of participatory structures within the parish which facilitate

decentralization, shared decision-making, and open communication patterns. Examples of such structures would be: the parish council, committees, and organizations.

Pastoral Leadership

This study proposes that the varying styles of pastoral leadership contribute to change in the parish structures. The way a pastor exercises his administrative and professional roles influences the degree of collegiality in the parish. This study views leadership as a structural component which is influenced by and which influences other elements in the social structure.

Professionalization and bureaucratization are two distinct but interdependent processes in an organization. In this study this interdependency is explored by looking at pastors as both professionals and as administrators. The primary concern is with professionalization but as interdependent with bureaucratization.

The many different combinations of leadership qualities in pastors seem to have differing effects on parish structure. Pastors are classified according to this degree of professional and bureaucratic leadership for this study. Bureaucratic leadership refers to the pastor's skills as an administrator rather than the administrative structure of the parish.

The literature concerning professionals in an organization shows recognition of both the conflicts and the complements in such an association. The dynamics of bureaucratization

and professionalization have been studied very extensively as distinct and often as conflicting processes. But, as was indicative in the discussion of collegial and hierarchical structures,[1] these two roles are not contradictory. Collegial style leadership, in fact, is called for from both professionals and managers in organizations (Deegan, 1969; Fichter, 1970).

Organizational Setting.--A pastor in a formal organization type parish differs in his exercise of roles from a pastor in a community type parish. The basis for suggesting this is the findings which indicate that professional performance and organizational settings are interdependent.

Richard Hall (1969:137) has made a significant contribution to the literature in his analysis of organizational settings for professionals.

> The settings of professional work were analyzed for three purposes: In the first place, the setting was viewed as a contributor to inter and intra occupational variations in the professionalization process with the conclusion drawn that individual practice or employment in a heteronomous professional organization, for example, can inhibit the professionalization of individuals or groups in such practice. A second conclusion, which can be drawn from the analysis, is that any setting for professional work contains elements that pose potential conflicts for individuals or for the occupation as a whole. There is no one type of setting that maximizes professional performance above all others. Particular professions may be best adapted to a certain type of setting, but in no case was a setting found in which the ideal type of professional model could be obtained. The final conclusion drawn is that each kind of a setting serves as an external code for the professional.

The earlier literature on the professions used the established professions of ministry, medicine, and law as its

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[1] Refer to page 9.

model. Private professional practice frequently characterized their occupational setting. Carlin (1962:18) discovered that lawyers in private practice tended to be less professional than those in larger law firms. This conclusion was supported by Smigel (1964) in his study of Wall Street attorneys. Such law firms not only tended to attract the more competent lawyers, but provided them the greatest opportunity for professional practice.

Source of Conflicts.--A professional in a bureaucracy requires maximal use of professional skill and knowledge and opportunities to apply these in service. When the organizational structure interferes with the development of professional knowledge or with the service orientation, conflict between the structure and the professional ensues.

Wilensky (1964) discovered that professionalism in an occupation is threatened when the service ideal and autonomy are hindered. Still other occupations are threatened when the base of knowledge is too general and vague or too narrow and specific.

Nina Toren (cited in Etzioni, 1969:184) makes an important contribution in her study of social workers when she concludes that

> the autonomy of professionals within a bureaucratic framework is threatened only insofar as the organizational structure interferes with the development and application of professional knowledge or with the service orientation...If one or the other of these core qualities is impaired by organizational rules and procedures, the balance and consistency between them is disrupted.

Authority for the professional is basically self-regulatory while managerial authority is dependent upon superiors. It would be expected that autonomy would be more difficult for the professional to achieve in a formal organization. However, it is possible for there to be greater autonomy in some decisions than in others.

Decentralized administration and centralized government was found to be effective in such structuring of organizational control (Selznick, 1949:22).[3] In such an organization, policy decisions are formulated at the operations level and routine decisions are made at that level. Centralized government is responsible for overall coordination and intergroup relations (Etzioni, 1961:42-45).

Goss (1961:50) makes an important distinction in her study of physicians in an out-patient clinic when she concludes that the least conflict exists when procedural matters are hierarchically determined and professional matters are based on collective advice by independent decisions.

The more professionalized groups are generally found in the least bureaucratized settings because self-regulatory control systems operate through colleague codes of ethics. A highly bureaucratic setting, however, may possess a very decentralized control system (Hall, 1969:126), which would allow the professional the autonomy necessary for effective practice.

Hall (1968:92-104) concluded from his study of

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[3]Refer to page 21.

twenty-seven different occupations in bureaucracies that the occupations varied widely on both professional and bureaucratic items. The greatest inverse relationship noted was concerned with autonomy. The bureaucratic item which was positively correlated with professionalization was that of technical competence. The degree of technical competence, in the form of professional knowledge and skills, required in a given occupation and the number of participants involved in the utilization of this knowledge contribute to the complexity of an organization (Hage and Aiken, 1970:16). The degree of complexity determines the kind of control system. "Advances in knowledge not only create pressures toward dispersion of power, but they also create pressures toward the elimination of many rules governing the behavior of the participants." (Hage and Aiken, 1970:65). Advances in knowledge on the part of the members of an organization, such as a parish, would tend toward a dispersion of power in that organization.

Corwin (1966:611) studied nurses in a hospital setting and stated that "Bureaucratic and professional conceptions of role, generally held, prevent adequate fulfillment of either role." He limits his conception of nursing role to one dimension, not allowing for the possibility of one professional exercising several roles. What he calls role discrepancy may well be the strain which Kornhauser (1962) calls functional accommodation. For this reason it is necessary to look at both the organizational setting and the

number of role performances rather than a single dimension of role performance.

A highly bureaucratic organization tends to impede the development of strong professional attitudes and practice only if it extends its hierarchical control to professional decisions. At the same time, however, strong professional values may impede the efficient administration in an organization if the professional insists upon autonomous decisions in procedural matters (Hall, 1969:122).

The professional and the bureaucracy within which he practices need not be at enmity with each other. Kornhauser (1962) found that a series of adaptations are necessitated by both the professional and the organization in which he works. He states that

> Students of the professions have tended to treat the need for a functional autonomy of professions as the primary requirement; they see only the negative consequences of bureaucracy for professional. Thus they fail to analyze the professions' need for bureaucracy and its contributions to the goals of organization. On the other side, students of organizations have tended to stress the need for integrating professional groups in organizations. They generally fail to analyze the negative consequences of organizational pressures for professional values and performance. (Kornhauser, 1962:196).

He concludes that the tension between autonomy and integration of professional groups tends to summon a more effective structure than is attained where they are isolated from one another or where one absorbs the other (Kornhauser, 1962:197).

Operational Definitions.--This study proposes that the pastoral leadership consists in part in the pastor's transmitting the Christian message to the local church members and organizing their response in the form of moral involvement. This kind of leadership is composed of two elements: the professional element emanating from his ministerial roles and the bureaucratic element emanating from his administrative roles.

Professionalization is operationally defined by the measure of

1. actual service to people through teaching, counseling, liturgies, community service, organizing activities;
2. mastery of contemporary biblical, liturgical, and theological knowledge;
3. autonomous decisions in the realms of teaching, counseling, liturgies, community service, and organizing activities.

Bureaucratized leadership is operationally defined by the measure of

1. administrative approaches to planning, organizing, directing, motivating, and control procedures;
2. administrative decisions based upon formally defined rules of superiors.

Structural Change

Adaption in the relationships within an organization can be precipitated by the tension which exists between professional and bureaucratic components of an organization. More importantly for this study, accommodation can also result when the complementary aspects of these components are

discovered. These forms of tension and accommodation are examined in pastoral styles of leadership and parish structure.

Structural change is a result of shifts in the kind of power exercised by the leaders and the kind of involvement of the members (Etzioni, 1961). The professional in a bureaucratic position has a unique kind of power. His unique exercising of this power should generate a unique kind of involvement of the members.

The pastor's exercise of ministerial roles, especially the dissemination of knowledge, would tend to elicit moral involvement of parishioners. Etzioni (1961:410) states that moral involvement is "typically precipitated by an increase in normative power applied in order to communicate and instill a new set of goals, and to elicit performance in service of these goals." Professionalization changes and calls for adaptation within the parish. The dynamics of intra-organizational power results in continual change in the formal and/or informal structure of an organization (Blau, 1955:255-261).

The trend toward ritualistic and legal compliance on the part of parishioners is a transformation of means into ends, a displacement of goals. This condition precipitates change because a rigidity and false stability exists. Professionalization of the pastor would mean that increased knowledge and service would tend to stimulate change in the forms of moral involvement of parishioners. Abrahamson (1967:60) suggests that there are pragmatic pressures toward participation when members of an organization need to share the same

information.

The parish is not a collectivity of professionals. Shared knowledge does characterize, however, one value of parish membership, and also defines one of the professional activities of the pastor. The more a parish is formally organized, the greater the number of participants involved in the utilization of this knowledge. And correlatively the greater the accommodation necessary in the parish structure. This study contends this increased participation will result in increased collegial structures.

Actually new elements are being introduced into the leadership of the parish. Selznick (1949) studied the functions of "grass-roots" participation for an organization. Through a process of co-optation an organization becomes responsive to local needs, while its general objectives are pursued and effectively integrated into the component parts of the social system. Individual members and groups invest their intellectual and psychological powers in return for the opportunity to acquire new goals. Selznick (1949:261) explains that "the leadership, by the very nature of its position is committed to two conflicting goals. If it ignores the need for participation, the goal of co-optation will be jeopardized; if participation is allowed to go too far, the continuity of leadership and policy may be threatened."

We thus recognize that the exercise of professional roles of the pastor contributes to change in the parish structure. This change in the parish structure may even

threaten the professionalism of the pastor. In a parish where participation of the parishioners usurps the professional realm of teaching and co-opts the realm of critical decision-making and setting of interparochial policy, the normative power of the pastor would be diminished and the system would soon resort to an autocratic structure. This position is substantiated by Paul M. Harrison in his study of Authority and Power in the Free Church Tradition (1959).

Grichting (1969) under the influence of Selznick (1949), theorized that there is a difference in leadership called for in those organizations which have productive goals as their primary objective. Where products are the primary objective, administrative management is stressed; where value change is important, professionalized leadership prevails.

Value change is the primary objective of religious organizations. Parishes vary in their degree of effectiveness to the extent that they are responsive to socio-cultural needs through the infusion of new values. Wolfgang Grichting (1969) studied the relationship between organizational leadership and the infusion of values in an organization. He attempted to show that the parish leadership style of the pastor is related to this infusion of values. His hypotheses was not supported. He failed to consider adequately the distinguishing features in a parish organization and kinds of leadership roles. This study assumes that parishes are non-professional organizations which have basically pastoral goals to achieve. Grichting neither distinguished between

professional and managerial qualities in the organizational leader, nor did he distinguish between parishes which are community type and those that are formal organizational type.

Introducing new values and motivating parishioners to accept them calls for a style of leadership that is professional and a parish structure that is collegial. The key variables are the degree of professionalization of the parish priest and the degree to which shared power--that is, collegiality--is legitimated in the parishioners' pursuit of proposed new values and programs.

CHAPTER III

CHARACTERISTICS OF PROFESSIONALISM

Are pastors professionals? It is assumed that priests belong to one of the few established professions. The occupational characteristics of pastors are studied to explore this question. Two kinds of questions are being asked about pastors: Do they possess those characteristics by which occupations are frequently identified as professions? In their diverse occupational roles does the process of professionalization exist in varying degrees?

Classification of an occupation as a profession is useful for analysis only if the term is clearly and consistently defined. The purpose of this chapter is to provide a conceptual scheme of profession that will serve as an effective tool in our analysis of the occupations, especially those assumed by pastors.

The concept of "profession" is frequently formulated as an "ideal type" because it is not a description of reality but a useful tool in conceptualizing social phenomena (Sjoberg and Nett, 1968:249). Professionalism refers to the striving for the attributes of a profession. Professionalization refers to the dynamic processes of integrating the attributes of a profession (See Vollmer and Mills, 1966:vii-ix for further discussion of these three terms).

Properties of a Profession

The properties which characterize a profession have been examined extensively in the literature on the sociology of occupations. The term permits diverse usage. Most sociologists, however, classify an occupation as professional on the basis of the following three properties: service orientation, knowledge based skills, and autonomy (Etzioni, 1969:142).

Most occupations are directed toward some kind of work of three different dimensions: first, the work serves a basic need; secondly, workers must have a degree of competence in performing the work; thirdly, some kind of authority exists for legitimately carrying out the work. The properties which characterize a profession have reference to these three dimensions of work.

The ideal of service typifies the professional. He has a full-time occupation which entails a commitment to servicing basic societal needs. William J. Goode (1961:308) considers the ideal of service as the norm which directs the professional to meeting the client's need and not necessarily his own, or for that matter those of his organization or even society itself. The service which a professional performs is what Gross (1958:77) calls an unstandardized product. The client is dependent upon the personal and individualized competence of the professional and is dependent upon his judgment.

Gross (1958:77) contends that high personality involvement is necessarily present in the professional's service to

his client. He has a sense of obligation to the client. Goode (1961:309) considers commitment to servicing the needs of the client as one of the essential values of professionalism. Since the client cannot measure performance accurately and is vulnerable, the commitment of the professional to the needs of the client, whether private or corporate, is the only point at which assurance can be created. The client is in a position where he needs the services of the professional since he is unable to supply the answers to his own problems. This puts the client in a position of trust. Hall (1969:133) suggests that neither the client nor the professional is totally free in this relationship, and that both must conform to the other's expectation. The professional is dependent upon his clientele and the client is dependent upon the professional's expertise.

Professions tend to be lifelong commitments, especially the independent professions. They are also thought to be full-time occupations, the reason being that specialized skills and a vast body of knowledge must be mastered over a long period of time. The professional builds a clientele over a long period of time. This clientele exercises control to the extent that the professional is dependent upon them for his livelihood (Caplow, 1954:106).

Competence is expected in every occupation. In professional occupations the service performed demands specialized skills which are supported by the professional mastering of a systematic body of theory (Vollmer and Mills, 1966:44). Goode (1961:310-311) contends that the ideal of knowledge for the professional is based upon an abstract and recognized body of

principles which is applicable to concrete problems of living. Members of the society believe that the professional can actually solve these problems. The amount of knowledge and skills and the difficulty of acquiring them are great enough that the members view the profession as possessing a kind of mystery. Actually, most professionals do not use much of their abstract knowledge and frequently do not apply it to concrete cases. The larger society does expect, however, that all available knowledge be mastered for crises or at least be on call (Goode, 1961:311).

Non-professional occupations are often organized on the basis of mastering a set of specialized skills or a segment of knowledge derived from a body of theory. The proliferation of semi-professions is an illustration of this point. Most authors list the acquisition of a systematic body of theory as an essential element of a profession. Others extend this to a consideration of how this knowledge is acquired. For example, Wilensky (1964:37-158) lists as one of the structural attributes of a profession that of having established training schools. Vollmer and Mills (1966:44) contend that the professional has specialized techniques which are supported by a body of knowledge. Nosow and Form (1962:197) stress the long process of assimilation of theoretical knowledge upon which professional activity is based.

C. Wright Mills (1951:131) emphasizes the element of specialization. He states that specialization takes place for the professional not only in reference to skills but also in

the knowledge industry. Wilensky (1964:137-158) distinguishes between a science and a profession by saying that a science has no client who directly profits from the body of knowledge, whereas a profession has clients who are serviced by the professional's knowledge and skills.

Occupations have authority structures. Authority must be distinguished from other forms of social influence such as power, persuasion, and personal influence. Two criteria of authority are voluntary compliance with legitimate controls and judgment based upon those controls (Blau and Scott, 1962:28). The activities of a professional occupation are legitimated by community sanctions, bureaucratic accommodations, and a self-regulatory code of ethics. Structurally, there are three social systems which enter into the control structure of a professional occupation. The community, by its social-cultural norms regarding the needs served by the occupation, provides sanctions for those who provide these services. Except for the private professionals, formal organizations develop a variety of structural patterns to accommodate professional activity. What is unique to the professionals is the code of ethics which the occupation itself develops to regulate professional activities. This latter kind of authority is frequently referred to as professional autonomy in that the professional's judgment is superior to both the community and the formal organization in which he is employed. The professional's highest court of appeal is professional colleagues whose evaluation and judgment is often exercised through professional associations.

Some authors (Greenwood, 1957; Wilensky, 1964; Vollmer and Mills, 1966) stress the manner in which professional authority is exercised. They state that a code of ethics is developed by the profession which is usually monitored by the professional association. The community also develops formal and informal sanctions which relate to the professional's activity. Especially in independent professions the recruitment process, training, and activities are under the close control of the professional group itself. Although the right to practice is generally conferred by a governmental board, this agency normally represents the profession and has usually been immune to the intervention of laymen (Caplow, 1954:102).

Professional colleagues have other formal and informal devices to regulate professional practice. Among the formal devices are honorific titles, membership in special groups, and right to specialize. Informal devices such as gossip, partnerships, and systems of consultation and referral are equally important (Caplow, 1954:110).

Wilensky (1964:137-158) considers a belief in self-regulation and autonomy to be two essential attitudinal attributes of a professional. Professional autonomy is based upon the consideration that their work entails such a high degree of skill and knowledge that only fellow professionals can make accurate assessments of professional performance. Also, it is expected that professionals possess a high degree of selflessness and responsibility so as to be trusted to work conscientiously. If an individual does not perform with skill and

conscientiousness, his colleagues will be prompted to take proper regulatory action (Hall, 1969:107).

However, occupations are like people in that to claim the right of autonomy does not mean it is always afforded. Goode (1961:308) stresses that professional autonomy is an ideal which is not always realized in practice, especially in a bureaucratic era. Formal organizations tend to exercise control based upon a hierarchical model of authority. He further states that an occupation cannot claim independence unless it asserts that no related occupation possesses superior knowledge and commitment to servicing the needs of a society. The members of a society will not grant autonomy unless it is persuaded that the occupation actually possesses superior knowledge and offers specialized service (Goode, 1961:308). The crucial difference, he states, is whether or not the substance of the task requires trust, and therefore autonomy, and hence some cohesion through which the occupation itself can exercise controls on its members. The extent to which the client must allow the professional to know intimate secrets about his life, if the task is to be performed adequately, influences the degree of autonomy afforded that profession (Goode, 1961:297).

From an analysis of the elements associated with occupations classified as professional, this study considers service, competence, and autonomy as the properties which best describe professional attributes. In this study profession is defined as a full-time occupation which entails a commitment to serving basic societal needs with specialized skills supported

by the mastery of a systematic body of theory and legitimated by community sanctions, bureaucratic accommodations, and a self-regulatory code of ethics.

Process of Professionalization

Our industrialized society is a professionalizing one and, in fact, the percentage of the United States labor force that is professional increases each decade (Etzioni, 1969:266). In order to understand this trend, we must clarify what is meant by the process of professionalization. This will enable us to explore the origins of a profession and the factors which facilitate or impede the processes of professionalization. The word process is used to clarify, first, that profession is an ideal type that is only approximated in reality; secondly, that occupations are continually approaching and retreating from this ideal; and finally, that these processes result in a network of transactions among the incumbents of the occupation as a collectivity, its individual members, the employer organization, and the larger society (Etzioni, 1969:268). This study focuses on three social-organizational components: the occupation, the organization, and the society. Figure 1 illustrates how the elements of an occupation interrelate in the social structuring process.

The three properties of a profession are each treated as continual, so that a given occupation may be high or low with respect to each property. To grasp the structural implications of this distinction, it is necessary to say that some part of the work of every profession does not have every

Social Structuring Process

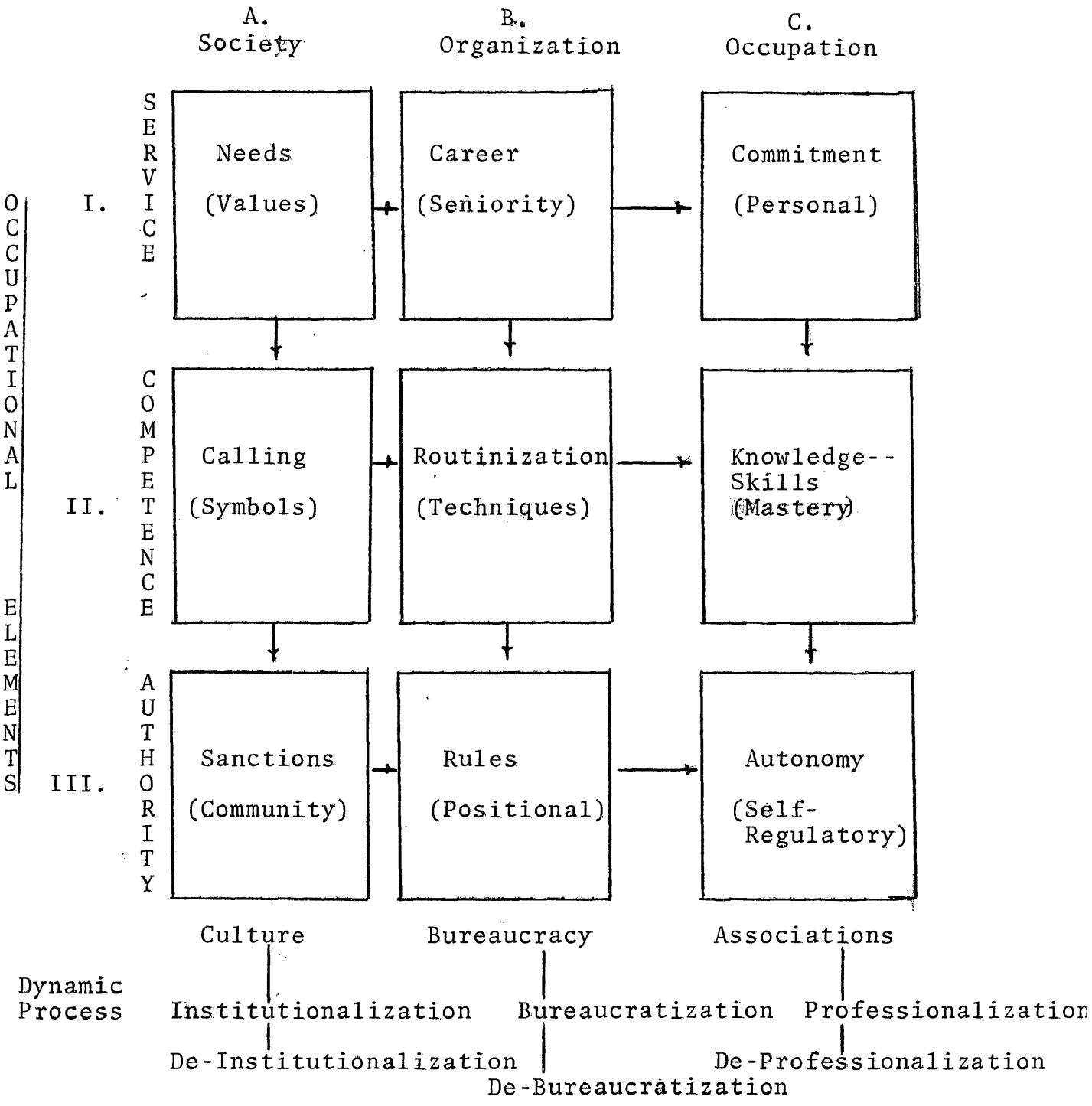

Fig. 1.--Process of Professionalization

property to the same degree (Etzioni, 1969:298). Institutions are established to meet basic societal needs. Some of these institutions are organized around those occupations which respond to these needs. For example, the institution of medicine is organized around the occupation of the physician.

Structurally, there are three interdependent social systems functioning in response to basic needs. First, there is a process of institutionalization taking place at those levels where needs are identified and a response to them is sought. These needs may be religious, legal, medical, political, or economic. Secondly, the process of bureaucratization takes place when the responses to these needs become socially organized into formal organizational type structures. At the third structural level, occupations are organized to serve societal needs often within formal organizations. The ideal type of occupational response is called a profession. Within occupations, then, the process of professionalization takes place. The three processes of institutionalization, bureaucratization, and professionalization take place interdependently.

Professions, therefore, consist of a loose amalgamation of segments which are in movement (Bucher and Strauss, 1961:325-334). Bucher and Strauss suggest that the process model for studying professions facilitates the analysis of the continually changing segments of work and the way work is organized. Wilensky (1964:138) states that too often our study of professions has been based upon the static model of the established professions of law, ministry, and medicine. He stresses

the importance of analysis which combines the elements of the professional and bureaucratic models.

The dynamics involved in professionalization are processes of integration and disintegration of social or organizational factors. People's needs change in a society. It is only logical that the values and responses surrounding these needs change too. A cultural lag often exists when traditional needs no longer hold the priority they did in an earlier age. At such a time the beliefs, values, and norms supporting the occupations organized to meet these needs experience disintegration. Organizations and occupations must then adapt or become extinct. The properties of service, competence, and authority must likewise adapt functionally to the new structural elements in the society. Change in every society is constant, therefore, organizational and occupational adaptation is an ongoing experience.

In this study, the dynamics of work are viewed from socio-cultural, formal organizational, and occupational perspectives. Properties of a profession interact at these three levels.

Professional Service.--The work activity begins at the social-cultural level.[1] When a need is recognized by the members of a society, or in some cases a community, the work is directed to servicing this need. It soon becomes enshrined in a value system. Work activity becomes organized around the servicing of this need because it has priority in the value system (Weber, 1946:51). A system of rewards is attached to the service.

[1]Refer Fig. 1, p.41, Occupational Element I.

Certain norms are established to determine the performance level of the work involved. Certain sanctions become attached to the occupations responding to this need through the rewards and punishments which are established (Greenwood, 1957:48).

This system of values and norms within the culture motivates the citizens of that community or society to institutionalize their response to those needs. In any given society needs are continually emerging and being submerged by the changing priorities presented by the value system. An institutionalized response to a priority need in a society soon leads to the organization of that work by means of a formal organization of work activities around those needed occupations (Barnard, 1938).

The traditional professions are characterized by serving person-centered needs. Many of the newer professions serve persons only indirectly. Often their clients are the agents of this service which these professions make possible. Occupations dealing principally with production are not classified as professional occupations according to the conceptual framework presented in this study. Specialization in a given occupation is not a sufficient reason to call that occupation professional (Blau and Scott, 1962:41; Goode, 1961:308).

A formal organization may be viewed as a system of occupations which provide stable and continuous response to the organization's goals (Simon, 1964). The occupation often becomes secondary to the organization itself. Occupational careers assure both that the work will be accomplished and the

occupant will receive security, sustenance, and economic remuneration.

A seniority system is the primary means for determining advancement within the organization. Its patterns and processes are established to assure the required number of occupations for the organization and the achievement of the organization's goals. Rules are established to regulate job performance and to direct a system of rewards and punishments.

These bureaucratic processes then become standardized (Weber, 1946). Since the professional occupations deal with unstandardized products, conflict frequently arises with the organization's rules. Therefore, the more bureaucratized an occupation, the more that occupation's career-line will be based upon a seniority system (Gross, 1958:77). The less standardized the occupation's work the less the career-line will be based upon a seniority system.

The third state in this process whereby an occupation's service becomes professionalized is that of personal commitment to the subject served (Vollmer and Mills, 1966:34). Professional occupations service person-centered needs directly and indirectly. They demand a degree of personal commitment and involvement in order to sustain the incumbent of an occupation in his work. Sociologists judge this activity to involve an unstandardized product. The career-line for such occupations is based upon personal attributes rather than upon positional factors. Advancement for the professional is based more upon his occupational achievement in service to the client

than it is upon the ascribed position which an organization assigns to the occupant in achieving organizational goals.

Professional Competence.--The process whereby an occupant develops expertise in his work activity is one which originated with social-cultural symbols of success.[2] An established occupation must continually accumulate from a society those symbols which manifest the values to be served by its work. A profession is characterized by a "sense of calling" to that occupation because the motivation arises from internalized values. The group of people who respond to the society's basic needs are entrusted by the society with those symbols which relate to this calling.

There is a tendency that an occupation's work activity will become routinized. Specialized techniques are adopted as an organization discovers through a rational process how work activity can be repetitive and the product standardized. A profession is characterized by the possession of highly specialized skills and by an unstandardized product. For this reason, professional activity in a formal organization often involves a highly developed specialization structure, but the decisions related to that work are not routinized (Taylor, 1968:87-88).

The unstandardized product of professional service demands individualized decisions which cannot be predetermined by a bureaucracy. Technical competence is based upon a mastery

[2]Refer Fig. 1, p.41, Occupational Element II.

of techniques which assures specialization of activities and routinization of procedures. Professional competence calls for both specialization of techniques and mastery of a body of knowledge upon which these techniques are based (Goode, 1961:310-311). The professions tend to stress effectiveness while the bureaucracy emphasizes efficiency. Goals serviced by professionals within an organization are often displaced by the means, which are the primary concern of bureaucrats (Sills, 1958).

The final stage in the process of professional competence is mastery of a complex, systematized body of knowledge (Greenwood, 1957:45). This differs from occupations which call for a large body of information that is not necessarily systematically organized. Many of the technical occupations demand mastery of a large amount of information. Professions require that the body of knowledge which supports the skills be systematically organized as a body of theory.

Professional Authority.--Occupational authority is that legitimated power which an occupant has to carry out his work (Caplow, 1954). A society surrounds its occupants with sanctions. A process of institutionalization of formal and informal community sanctions takes place in carrying out occupational activities. These societal norms constitute the occupational control system.[3]

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[3]Refer Fig. 1, p. 41, Occupational Element III.

A professional occupation is characterized by clearly defined community sanctions regulating personal and occupational behavior (Greenwood, 1957:48). Formal laws are adopted to protect its practices and informal norms operate to reward the occupant with privileges and prestige symbols. The community also punishes those who would threaten to lower the position which the society's values support. Community sanctions are one way in which society delegates authority to occupants. A community or a society may remove these sanctions when the values supporting them are lost. The more an occupation's work is protected by community sanctions, the higher the status that occupation has in a given society and the more readily will people accept its activity.

Organizations possess a different kind of authority structure. Formalized rules regulate work activity. Conformity to these rules is supported through a system of rewards and punishments. The hierarchical structure is organized in such a way as to position authority after the fashion of a pyramid (Weber, 1946). Delegated power and administrative procedures are usually written.

Professionals in an organization work under two authority structures: administrative procedures are based upon formalized rules whereas decisions directly related to the work itself are subject to a code of ethics (Goss, 1961). These codes are enforced by colleagues, usually through a professional association. It is a peer group control structure rather than a hierarchical control structure.

The organization delegates authority to the organizational position, while the professional occupation delegates authority to the individual on the basis of occupational expertise. More and more professionals work in bureaucracies and conflicts frequently arise over the final authority on goal-centered activities. Differences are encountered with the administration, not when procedural decisions are made, but when the administrators interfere with their professional work (Goss, 1961:49-50). The organization deals primarily with administrative procedures, the professional with servicing goals.

It is the position of this writer that goal-centered activities are more effectively carried out with a high degree of self-regulatory authority, and procedural activities are more efficiently met by formalized and routinized procedures. The less professional an occupation, the more these regulations will be formally legitimated, that is, the less autonomy it will possess (Goode, 1961). Direction of its work activity will be based more upon the mastery of the techniques of an assigned organizational position than on acquired knowledge, therefore, professionalization not only takes place in regard to personalization of its service and mastery of a body of knowledge but also requires a high degree of autonomy in the work activity.

These three attributes are the primary determinants of a profession. They exist in varying degrees and patterns. Their presence or absence within any given occupation and for a particular person varies considerably. This emphasizes the

fact that professionalization is a dynamic process as summarized previously in Figure 1.

CHAPTER IV

THEORETICAL FRAMEWORK

The theoretical model for this study can be briefly stated as follows: Variation in pastoral leadership styles causes variations in the amount of collegiality present in a parish. Pastoral types are determined by the degree of professional and bureaucratic leadership present. Collegiality refers both to the perception of membership participation and to actual structures available for such participation. This chapter develops a theoretical framework from which specific hypotheses are generated.

The traditional model of a professional occupation is one in which the professional is not dependent upon a bureaucracy. This model developed at a time when the established professions existed primarily as independent occupations. It is somewhat romantic today to think of the doctor, lawyer, or clergyman as being both highly professional and independent of an organization.

Today most professionals and the most highly professionalized occupations carry out their work activity within a bureaucracy. We observe that as organizations become more complex, the more professional occupations tend to become a part of such organizations. This study examines the relationship between professionalization and bureaucratization within those

occupations which carry out work activities which are both professional and administrative.

The position of pastor is an example of such an occupation. He consistently encounters demands for greater professionalization while situated in a bureaucratic structure. Fichter (1970) states the nature of the problem in his article, "Catholic Church Professionals" as follows: "Dissatisfaction with the role of general practitioner is much more common among diocesan parochial priests than it is among the members of religious orders who are in specialized ministries of the Church." Other recent studies of the Catholic priesthood (Kennedy, 1972; Greeley, 1972; Koval, 1970; Schallert, 1970) explored the problems which exist for priests regarding the increased bureaucratization of church structures, on the one hand, and the need for greater professionalization, on the other. It is now appropriate to consider some of the effects of professionalization within an organization.

Predicted Relationship

The dynamic relationships of structural components within an organization constitute a development process. The distinction between a collegial and hierarchial structure is the difference in the arrangement of these organizational components, and the unintended consequences enamating from the informal structure. This study attempts to discover variations in terms of the degree of professionalization and bureaucratization present in the organization's leadership. This study

predicts that in a formal organization, leaders who approach goal-centered activity from a professional perspective, contribute to a collegial structure.

Two control variables are introduced. The first is the degree of organizational complexity which is dichotomized into a community-type organization and a formal organization. It is expected that a community-type organization will differ from the formal organization primarily on the basis of cultural values, norms, and patterns of behavior. This control is introduced to account for those cultural and historical reasons for an organization's existence.

The second control is social class as measured by occupation and/or education of the parishioners. It is expected that an organization consisting of many members who are either professionals or share at least some attributes of professionals are more likely to accept a collegial structure than a hierarchical structure. It has been discovered that "the higher the social class position, the more men value self-direction and more confident they are that self-direction is both possible and efficacious" (Kohn, 1969). It has also been discovered that the higher the social class, the greater the degree of participation in voluntary associations. Since parishes are to some extent voluntary associations, it is necessary to control for social class.

Focus and Theoretical Problems

The Catholic parish is a proper object for research because of its variety of organizational structures, varying

from the very hierarchical to the very collegial.

In constructing the theoretical framework from which to research the questions raised, the sociologist is faced with three questions: (1) Under what conditions are certain variables related? (2) What are the directions of these relationships? (3) What are the degrees of these relationships? (cf. Chapter V on Research Design). After focusing attention on the conditions under which professionalization is examined, this study hypothesizes that professionalization is causally related to collegiality in a parish.

It is predicted that professionalization is positively related to collegiality when certain conditions are present. Zetterberg (1962:67) emphasizes that the "first requirement of a proposition is that the determinant and the results be precisely defined." The key proposition of this study that professionalization and collegiality are related contains one determinant (professionalization) and one result (collegiality). To illustrate determinant and results:

Determinant: Increased professionalization (X)
Result: Increased collegiality (Y)

X (professionalization)	Y (collegiality)
X_1 (service orientation)	Y_1 (open communication)
X_2 (mastery of knowledge)	Y_2 (co-responsibility)
X_3 (autonomy)	Y_3 (shared decision-making)
	Y_4 (participatory structures)

The proposed relationship between determinant and result is based upon several conditions. To illustrate conditions:

1. There are three qualifying conditions present regarding the determinant:

   $X = X_R$ - pastors have a professional role(s)
   X_P - position within an occupational group
   X_O - organizational context

This study looks at pastors as members of a professional occupation.

It views pastors as an occupational group.

It studies this occupational activity within a parish--an organizational context.

Therefore, profession does not include other non-parish activities which a priest may have.

It does not include other occupational groups within which a priest may work.

It does not include priests working in non-parish settings.

2. There are qualifying conditions present regarding the resultant, collegial structure:

$Y = Y_C$ - consensus regarding goals
Y_L - levels regarding procedures (administration)
Y_D - degrees of competence regarding servicing goals

This study looks at goal-centered decision-making for an organization as a consensus process.

It reviews allocation of service-response to goals (implementation of decisions) as labor divided by horizontal specialization.

It views coordination of service activity (administrative procedures) as labor divided by hierarchical specialization.

Therefore, collegiality does not mean democratic nor <u>laissez faire</u> decision-making.

It does not view the servicing of goals as unilateral but as exchange activity.

Now we can state more precisely what we mean by the proposition that professionalization contributes to collegiality in an organization.

If a service organization's leaders are also professionalized in servicing its goals, that organization will have high consensus, extensive participation, and efficient coordination

of its goal-centered activity. By decomposing each term in the proposition, we expose the conditions or assumptions under which they are related.

It is not possible to treat every condition which might be operative. Such an endeavor would result in a slight theoretical contribution, at best. Zetterberg (1965:80) states that "Ordinary" propositions of low informative value are legion and that "theoretical" propositions of high informative value should be the object of sociologists in developing research designs. He adds, "If we want to investigate whether two or more ordinary propositions can be assumed under the same theoretical proposition, we first must establish whether they have the same causal linkage" (Zetterberg, 1965:83).

> The more professional a priest becomes, the more he tends to substitute the professional authority of his colleagues for the magisterial (hierarchy) authority, when they are in conflict (Struzzo, 1970:102).
>
> Administrative matters are controlled on the basis of hierarchical principles of authority, while matters regarded by professionals as the primary responsibility of the individual are more subject to multilateral determination through colleague relations (Kornhauser, 1962:201-202).

Analysis of determinants shows that the two findings regarding professionals may be subsumed under "the more professionalized members of an occupation." Analysis of results shows that the two findings regarding organizational control may be subsumed under "the organization's structure becomes more collegial." From these two findings we formulate this theoretical proposition: "The more professionalized the members of an occupation, the more collegial that organization's

structure becomes."

Basic to the inductive approach adopted in this study are the theoretical and empirical statements about relationships of social phenomena. These generalizations or explanations serve as the basis for prediction and discovery through observation and measurement. The higher the level of abstraction in the theoretical concepts, the more tenuous is the explanation which relates such concepts.

However, the value of a concept, a proposition, and a theory is its explanatory power. The concept of profession used by Struzzo (1970) has a very low level of generalizability while the concept of profession developed by Wilensky (1964) has a much higher level of generalizability. For Wilensky, it was a matter of sorting out the greatest amount of phenomena which the term could explain. The ability to explain the conditions occupationally and organizationally within which the structural and attitudinal attributes of a profession interrelate gave the concept a potential for high explanatory power.

Like the term "social class", the term "profession" contains multiple attributes and thus operationally, multiple measures (Stinchcombe, 1968:15-28). Stinchcombe's model is applied here to explain this process:

A - theoretical explanation of phenomena. e.g. (profession) prediction of competence in service roles.

B - Observed competence (verification of theory). A is credible. (e.g., competence)

B_1 B_2 B_3 - observed interrelationship of elements.

B_1 - competence which is oriented to servicing goals.
B_2 - competence which is based upon a body of knowledge and practiced skills.
B_3 - competence which is exercised with autonomous decisions re its work activity.

A is more credible.

C - theoretical explanation of phenomena given certain conditions, e.g., conflict for professional in a bureaucracy when professional values are denied.

B - observed conflict (verification of theory).
B_1 B_2 B_3 - observed conflicts are present under conditions 1, 2, and 3.
B_1 - conflict arises only when service to client is hindered.
B_2 - conflict arises only when knowledge in occupation is diminished.
B_3 - conflict arises only when autonomous decisions are not possible in work activities.

C is more credible.

The rationale for predicting the direction of the relationship is centered in the analysis of professionalization and collegiality in an organizational context. Pastors and parishioners are treated as members of organizational contexts rather than central objects of study. The generalizing propositions regarding sources of strain and kinds of adaptations make some assertion concerning a set of elements common to both. The pastor is studied not as an individual but as a member of two collectivities, an occupation (priest) and an organization (leader of a parish). According to Lazarsfeld and Menzel (reprinted in Etzioni, 1969:504), the structural properties of collectivities "are obtained by performing some operations on data about the relations of each member to some or all of the others."

This study advances the formulation of the theoretical

question regarding professionals in a bureaucracy in two ways. First, it looks at an occupation which combines both bureaucratic and professional roles. Using Hall's (1968:101) analysis of these two phenomena, this study distinguishes between the propeeties of each and predicts certain organizational patterns based upon the degree to which these two sets of properties are present. The major hypothesis of this study is that the more an organization's official leadership is professionalized relative to its goal-centered activity, the more that organization will tend toward a collegial structure. The corollary to this is that the more an organization's official leadership is bureaucratized relative to goal-centered activity, the less that organization will tend toward collegial structures.

Secondly, this study not only assumes that professional and bureaucratic roles can and do coexist, but that this coexistence is functional or dysfunctional depending upon the prevalence of these two sets of properties and the antecedent conditions which characterize the organization.

Based upon the presence of the professional and bureaucratic elements, pastors are categorized according to four types:[1]

1. leader type: high professional - high bureaucratic
2. consultant type: high professional - low bureaucratic
3. managerial type: low professional - high bureaucratic
4. functionary type: low professional - low bureaucratic

[1]Refer Fig. 2, p. 60.

Bureaucratic Skills

Professional Skills	High	Low
High	Leader	Consultant
Low	Manager	Functionary

Fig. 2.--Typology of Pastors

Independent Variables:

X_1 Professional Leadership

X_2 Bureaucratic Leadership

Dependent Variables:

Y_1 Collegiality

Y_2 Collegial Structures

Control Variables:

T_1 Size of Parish

T_2 Socio-economic Status

Fig. 3.--List of Variables

This typology will permit us to analyze the relationship between the pastoral type leadership and its influence upon the structure of formal organization-type parishes.

The two variable conditions for which this study controls are type of organization and the social class of the members.

Specific Hypotheses[2]

1. In the formal organizational-type parish, there is a positive relationship between the professionalism of a leader-type pastor and collegiality. It is expected that such a pastor would be strongly influenced by collegial values and also be able to exercise competent administrative leadership.

2. In those parishes which have high socio-economic status, there is a positive relationship between the professionalism of a leader-type pastor and collegiality. The basis for this prediction is the tendency for self-direction and higher participation in servicing the goal of an organization by high socio-economic status members.

3. In a formal organization-type parish there is a negative relationship between the prefessionalism of a consultant-type pastor and the collegial response on the part of parishioners. The consultant-type pastor tends to emphasize professional matters to the exclusion of bureaucratic matters, resulting in the lack of coordination and integration of activities.

4. In a community-type parish, there is a positive

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[2]Refer Fig. 3, p. 60.

relationship between the professionalism of a consultant-type pastor and collegiality in the parish. It is expected that a highly professional pastor is quite complimentary to the needs of parishioners in a community-type parish.

5. There is a negative relationship between the bureaucratic leadership of a manager-type pastor and collegiality in a parish. Such a pastor tends to emphasize efficiency of operation and under-emphasize effectiveness in the organization's attainment of goals.

6. There is a negative relationship between the professionalism of a functionary-type of pastor and collegiality. Such a pastor avoids both goal-centered activity and administration procedures called for in theory. Members of such an organization show limited response in regard to both the activities and decisions of the organization.

Types of Pastors

The leader-type pastor refers to one who is highly professional regarding goal-centered activities and highly bureaucratic regarding administrative procedures. An accommodation between the distinct values implied in goal-centered activities and administrative procedures necessarily takes place. The values which characterize professionalism tend to stress the goals for which the organization is established and also a high degree of autonomy in servicing these goals, while the values of bureaucratic administration stress the efficiency of operation. Such efficiency of operation contributes to the effectiveness of the organization's goal attainment.

This accommodation between values comes about in various ways. Selznick (1949), in his study of T.V.A., found that a process of co-optation took place whereby the goals of subgroups were integrated through a process of shared responsibility. Blau and Scott (1962), in their study of city and county social work agencies, found that goal-centered activities were more highly prevalent among social workers in that agency where professional standards were highly respected. It is our contention, along with Kornhauser (1962), that accommodation does take place between two different values; namely, the independence required in professional work and the coordination of professional work with other forms of total enterprise required by the complex organization. Old images of the completely autonomous profession are not only caricatures of professions today but are no longer found to be highly correlated with advanced professionalism.

The strain between professional autonomy and bureaucratic control is accommodated by the creation of a clearer definition of administrative activities versus professional matters. Administrative matters are treated unilaterally, and professional matters by multilateral determination in colleague relations. In an organization such as a parish, functional autonomy is achieved through subsidiarity so that collegial relations are structured at various levels of activity. This goal-centered activity is coordinated and integrated within the parish through bureaucratic procedures. We predict that this relationship exists only in a formal organizational-type parish

because a community-type parish probably calls forth a greater diffusion of goals and a higher cultural determination of interrelationships between parishioners themselves and between pastor and parishioners.

Studies of voluntary associations have revealed a higher degree of participation on the part of higher socio-economic status members. It seems to follow, then, that a parish whose membership is constituted mainly by high socio-economic status members has a greater tendency toward shared responsibility for the organization's work and decisions than one in which this condition does not prevail.

The consultant-type pastor refers to one who is highly professional but not high in administrative skills. Ronald G. Corwin (1966) studied conflicts which existed between the nursing professional and the hospital. He found that role discrepancy existed where a nurse was low bureaucratic-high professional. This study predicts that conflict between pastor and parish exists only in a formal organizational-type parish. A highly professional pastor is expected to be quite complimentary to the needs of parishioners in a community-type parish since the demands for bureaucratic attributes are not great.

The manager-type pastor is characterized by high bureaucratic attributes and low professional attributes. Such a pastor tends to emphasize efficiency of operation and underemphasize effectiveness in the organization's attainment of goals. Similar to the consultant-type pastor, the manager-type pastor must cope with role discrepancy. He resolves that

conflict by emphasizing the bureaucratic role over the professional. In so doing, conflict is eliminated but this has dysfunctional effects on the goal-centered activity in the organization.

The autocratic-type of leader is able to maintain production-type goals as long as his positional authority is sustained. This authority might be sustained in a community-type parish by the traditional model of authority which is authoritarian, or in a formal organizational-type parish where the goal-centered activity is associated with remunerative power (Etzioni,1961). The manager-type pastor tends to be high in technical competence and administrative efficiency, low in regard to servicing goals, mastery of knowledge, and self-regulatory decisions.

The functionary-type pastor is characterized as one who has few bureaucratic and few professional attributes. Although he may be called both a professional and an administrator, he would tend to rank very low in both qualification for and exercise of either role. Corwin (1966) discovered that the least discrepancy exists for the low bureaucratic and low professional. Conflicts are avoided for such an occupant by avoiding both the goal-centered activity and the administrative procedures called for in the organization. It is understandable that members of such an organization would show limited response in regard to both the activities and decisions of the organization.

Summary[3]

It is expected that conflict in roles is an inherent characteristic in the structure of work within an organization. The individual, however, can and does make adjustments which modify this discrepancy. The source of the conflicts arises for a professional in an organization in the quest for autonomy. However, it is necessary to observe the interaction of all the properties and avoid focusing only on one. Organizations accommodate professional autonomy by relying on advice rather than orders in matters directly related to professional judgment. Thus we conclude by stating that:

1. Given a formal organizational-type parish, collegial structure will result through a process of accommodation under a leader-type pastor; and low collegial structure will result from a consultant-type pastor because accommodation does not take place but is avoided.

2. Given high socio-economic status membership in a parish, collegial structure will result through a process of coordination and integration from a leader-type and a consultant-type pastor.

3. If a parish has a manager-type pastor, its structure will be low collegial because coordination is emphasized to the exclusion of integration and accommodation. If it has a functionary-type pastor, its structure will be low collegial because neither coordination nor accommodation is emphasized.

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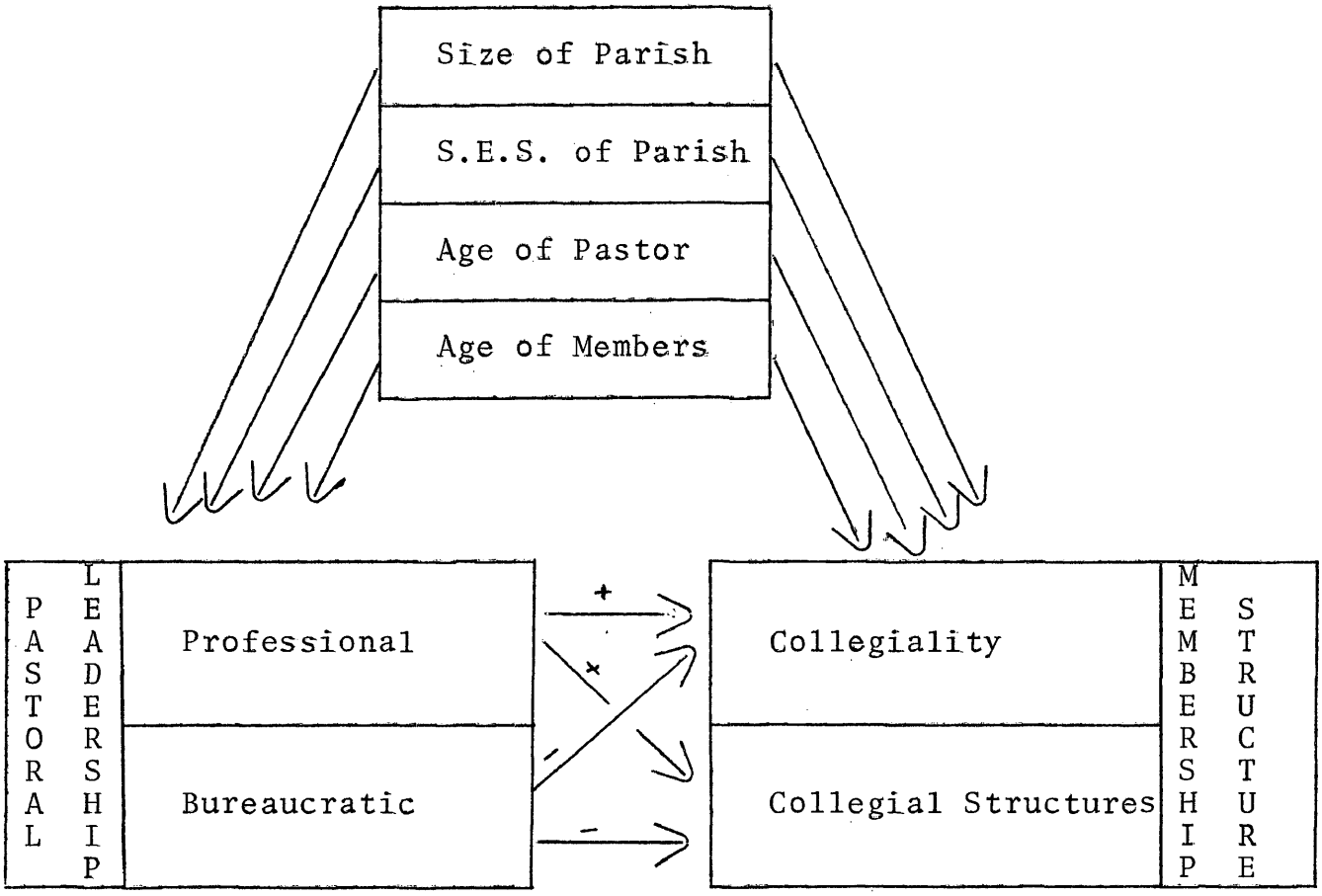
[3]Refer to Fig. 4, p. 67.



\+ = positive "r"

\- = negative "r"

Fig. 4.--Summary of General Hypothesis and its corollaries--
Parish: Leadership and Structure

CHAPTER V

RESEARCH DESIGN

The basic objective of the research design is to test the general hypothesis that professionalization on the part of the pastor contributes to collegiality of the parish. This chapter explains the sample design, the data collection instrument and procedures, and the data analysis methods.

The objective of this study is to generalize to parishes in the Archdiocese of Omaha. As indicated on Table 1, this Archdiocese has 159 parishes with a total Catholic population of 200,000. They range in size from 150 to 8000 members with a population mean of 1187.

TABLE 1

PARISHES AND CATHOLIC POPULATION
IN ARCHDIOCESE OF OMAHA, NEBRASKA

	Catholic Parishes		Catholic Population	
	N	Per Cent	N	Per Cent
Metropolitan Omaha	49	45	132,000	66
Rural Counties	110	55	68,000	34
Archdiocese	159	100	200,000	100

Sample Design

This study is designed to generalize to these parishes and other hypothetical universes which have the characteristics defined by the sample procedures. It was originally anticipated that an n of fifty parishes would be adequate for the kind of statistical analysis desired and still be possible to include a wide cross-section as to size, location, structure, leadership style, and socio-economic levels. It will be noted in Chapter VI, however, that some of the hypotheses had to be reformulated because an n of fifty was not adequate. By hypothetical universe is meant a population whose characteristics are specified in advance and to which sample findings can be approximately generalized. In this study hypothetical universes are postulated by assuming that the elements in the sample are also elements in an actual population. Under these conditions, the sample may be regarded as a quasi-probability sample of these hypothetical universes. "When we apply statistical tools of significance to the findings of the study, we are, in effect generalizing to this [these] hypothetical population[s] rather than to the [actual] population." (Selltiz, 1951:543).

A quota sampling technique was chosen because this study focused attention on certain key variables. Under normal circumstances strict random sampling would make hypothesis testing more sound and valid. But the exploratory nature of this study and its scope seemed to make random sampling unfeasible. Fifty-five parishes were then chosen on the basis of the following

key variables:

1. size of parish
2. location (rural-urban)
3. ethnicity (ethnic-geographical)
4. socio-economic level
5. services (school--non-school)
6. staff size

The decisions of the researcher are crucial in quota sampling. The aim is to have the important characteristics of the hypothetical universe represented in the sample, although they are not necessarily represented in proportion. Therefore, one would expect bias in the direction of those parishes which are over-represented in proportion to the total population.

As shown on Table 2, fifty-five of the eighty-nine parishes contacted participated in the study.

TABLE 2

RESPONSE CHARACTERISTICS OF PARISHES CONTACTED FOR THIS STUDY

Parishes	Omaha N	Omaha Per Cent	Rural N	Rural Per Cent
Participants	28	57	27	68
Not Available[a]	14	28	6	15
Refusal	7	15	7	17
Contacts	49	100	40	100

[a]This category represents all those pastors who were not available to act as a respondent for such reasons as vacation, illness, retreat, and having the assignment less than one year.

Eventually five were eliminated because of incomplete returns.

The size of parish was used as the criterion for categorizing parishes as formal organizational-type or community-type. Parishes having more than 1000 members were classified as formal organizational-type parishes. At least fifty per cent of the parishes selected were to be formal organizational-type in order to test adequately the hypothesis presented in this research.

The socio-economic status of the parish is considered to be important because parishes with a higher SES score would be expected to have more members who are professionals. The SES score of a parish is measured by using Otis D. Duncan's "Socio-economic Index for all Occupations" (Reiss, 1961:114-128). This scale ranks occupation from 1 to 100. In this study occupations have been recorded and given a value based upon this index. For purposes of explanation in this study the upper quartile shall be considered upper class and the lower quartile shall be referred to as lower class. The middle class shall represent the second and third quartiles on the Index. Education is also used in this study as an indicator of SES since Duncan uses this as one indicator of occupational prestige.

All parishes in Omaha were approached with twenty-eight of the forty-nine urban parishes participating. By including all urban parishes it was possible to have included all levels of socio-economic status. These parishes also provided a sufficient number of parishes with large staffs, schools, and membership based upon ethnicity.

The next step was to select parishes from rural counties.

Five rural areas in the Archdiocese were designated: west central, south central, north central, east, and southeast. Forty parishes in these areas were contacted and twenty-seven of them participated in the study.

The sampling procedure used limits the generalizability of the study. Admittedly there was a compromise between what could be called a descriptive study of several parishes and a quota sampling of fifty parishes. The latter made possible the prediction of parish structure from a knowledge of parish leadership. The purpose and scope of this study seemed to be best served by a sampling design which allowed hypothesis testing but was not unmanageably large.

Data Collection

The study was designed to collect data from three categories of respondents in each unit of analysis: the pastor, one lay leader, and ten parishioners. In an attempt to secure data from the pastor, a lay leader, and a minimum of 7 out of 10 parishioners from at least 55 parishes, 89 parishes were included in the initial list. Even though the sample design would involve 50 parish units, 55 were sought in the initial set because it was anticipated that irregularities and late responses would eliminate as many as 5. Data from the first 50 parish units completed were used for the study. A total of 660 questionnaires were prepared for the 55 pastors, 55 lay leaders and the 550 parishioners selected.

Initially a letter was sent to the pastors informing

them of the study and alerting them to the fact that an interviewer would visit them in a few days.[1] The interviewer than approached the pastor of each parish and asked him to complete a questionnaire.

Meanwhile the interviewer obtained a systematic sample of ten parishioners from the parish list of registered adult[2] parishioners. The pastor was also asked to provide the interviewer with the names of two lay leaders who were presidents of the parish council, school board, or an active committee of the parish. Most lay leaders named were the presidents of their parish council or school board.

Within a week a questionnaire was mailed to one lay leader and the sample of ten parishioners from each parish. After a week a follow-up letter was sent or a phone call made to each non-respondent. After two weeks all non-respondents were called at which time the researcher offered to pick up the questionnaire if the respondent so desired. In this way at least 60 per cent response rate was secured in each parish and an overall response rate of 70 per cent was secured.

If the first lay leader did not complete the questionnaire within the three weeks alloted, the alternate lay leader selected was mailed a questionnaire and the same procedures were

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[1] Refer Appendix A.

[2] Adult is defined differently in parishes. The most common definition include high school graduate, eighteen, nineteen and twenty years of age.

used to secure a response. In approximately twenty cases the alternate lay leader response was used. In only two cases did the original lay leader refuse to complete the questionnaire, feeling that his answering questions about the pastor would reflect negatively on himself.

From the initial list of eighty-nine parishes, twenty-eight of the pastors in Metropolitan Omaha and twenty-seven of the pastors in the outstate areas of the diocese completed the questionnaire. The interviewers were unable to contact eighteen pastors because they were on vacation or out of town at the time of the data collection. Two pastors were in their assignment less than a year and so were not included. Fourteen pastors refused to complete the questionnaire and gave such reasons as not liking this kind of study, thinking it was too time consuming, that nothing would come of it, or that the questions were too personal.[3]

Fifty-five pastors and lay leaders completed the questionnaire. When it appeared that responses from seven out of ten parishioners could not be secured from fifty parishes, a decision was made to settle for six out of ten. The first fifty parishes to reach this quota were used.

About 7 per cent of the parishioners returned the blank questionnaire, often with a letter of explanation. Reasons for not completing the questionnaire included illness or death in the family, old-age and uninvolvement in the parish. A few stated that the questions were meaningless or too personal or

[3]Refer to Chapter VII for analysis of refusals.

they were reluctant to answer questions about the pastor. The same kind of reasons were cited for refusing to complete the questionnaire when the researcher was contacting non-respondents by phone.

In some cases the non-respondents had moved, could not speak English, or were on vacation, so additional names from that parish were randomly selected and questionnaires were sent or delivered to these respondents. It was also discovered that about 3 per cent of the questionnaires were completed and mailed but were never delivered to the researcher.

In a few cases when the researcher paid a personal visit to the respondents for the purpose of picking up the questionnaire, the respondent asked for help in filling out sections of the questionnaire. This experience led the researcher to conclude that the questionnaire was very difficult for persons who had less than high school education.

Research Instrument

The pastor's questionnaire contained measures of collegiality, bureaucratic leadership, and professionalization.[4] The pastor's questionnaire was nineteen typewritten pages in length and took approximately forty minutes to complete.[5] The lay member's questionnaire was twelve typewritten pages and took about thirty minutes to complete.

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[4]Refer p. 82 for a discussion of interval scales.

[5]Refer Appendix C.

The professionalization scale contained seventy-three items and was constructed so as to obtain a measure of professionalism in different pastoral roles and the different properties of professionalism.[6] The properties of professionalism were measured by means of a seventy-three Likert-type items which formed an interval scale. This scale was composed of three indices: a twenty-five item index of service roles, a twenty-five item index of mastery of knowledge, and a twenty-three item index of autonomy in decision-making.

The measure of the pastor's professionalism in various ministerial roles contained indices of professional qualities (properties) in the roles of teacher, counselor, liturgical community leader, and organizational leader. These indices were constructed by arranging those items which referred to each of these roles into separate indices.

A Likert-type scale measuring bureaucratization contained fifteen items. This scale was constructed to measure administrative approaches and decisions. In this way both bureaucratic skills and the style adopted in making procedural decisions would be measured.

Scores on the professionalization scale and bureaucratization scale formed the basis of classification of pastors as leader (High Professionalism-High Bureaucratic), consultant (High Professionalism-Low Bureaucratic), manager (Low Professionalism-High Bureaucratic), or functionary (Low Professionalism-Low Bureaucratic).

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[6] Refer Appendix I for design and analysis of professionalism scale.

A seventeen item collegiality scale was constructed consisting of three Likert-type items measuring communication patterns between clergy and laity, and five Likert-type items measuring degree of co-responsibility, and nine hypothetical decision situations in which the pastors were asked to describe the typical decision-making process in their parish. An additional seven-item measure of collegiality identified the existence of formal collegial structures in the parish and methods of participation in the structures.

The questionnaire for lay leaders and lay parishioners was identical and contained items parallel to those on the pastor's questionnaire regarding bureaucratic leadership and collegiality.

As a means of pre-testing, the pastor's questionnaire was administered to five priests who were not included in the actual study. The lay questionnaire was administered to five lay parishioners from a variety of backgrounds, all of whom had at least a high school education. The pre-test should have included some persons with less than high school education as this group of respondents found the questionnaire difficult to understand. Also, the length of the questionnaire may have inhibited some from answering. Questionnaire revisions, re-wording both instructions and items, were made on the basis of suggestions from those pre-tested.

Reliability

In order to assess what confidence can be placed in the research instrument, the data gathering techniques and the

subsequent findings, it is important to estimate the degree of reliability present or the extent to which the variation in the scores might be due to inconsistencies in measurement.

The length of the questionnaire--nineteen pages for pastors and twelve pages for lay members--may have contributed to a lower response rate. It may also have been too long especially for less-educated and busy lay people. One factor which contributed to the length was the inclusion of items for another related research project conducted by Miss Marleen Mohatt. The nature of these items may also have influenced the responses given.

Some sections of the questionnaire contained a considerable number of unanswered questions. It is assumed that the length of the questionnaire contributed to this condition. Along with the great number of items, respondents were unwilling to answer some questions for personal reasons, fearing it would incriminate themselves or another person. This appeared to be especially true of the items regarding the pastors' autonomy. Also, some items may not have been understandable to the less-educated respondents or the persons may not have had access to the information requested.

Since the questionnaire was administered and/or mailed in June, the time of the year may have tended to limit the responses and possibly bias them in the direction of the more sedentary members. Also, this is the busy season for some occupations such as farming. Vacation and recreation demand greater attention and time, especially from younger adults.

Younger adults and those not attending church regularl- were under-represented according to the characteristics of the population since only 11 per cent of the sample were under thirty-one years of age compared to approximately 20 per cent in the Archdiocese. One can only conclude that a mailed questionnaire from the church at this time of year is an inadequate technique for collecting such data from this group.

Only one limited pre-test was conducted. Since so many of the items were never used before, it would have been helpful to have pre-tested more extensively. This would have contributed to the stability of the measuring instrument. A test-retest procedure would have aided an evaluation of the consistency of the instrument. Also response options followed a pattern of high to low, and this pattern throughout the questionnaire may have resulted in response-sets developing. None of the questions were repeated to assess the consistency of answers from individual respondents.

In order to assure equivalence of results from each interviewer, standard procedures and training were provided.[7] Even with such standards, interviews with pastors presented many unique situations. Decisions were made to preserve consistency in results, but several events may have biased the results. Chief among them was the decision regarding recently-moved and lapsed parishioners. In some cases the pastor would not permit the interviewer to draw the sample from the 'confidential' parish files. Since the census files were not

[7] Refer Appendixes E through H.

up-to-date, they included names of non-members. Likewise it is suspected that a large number of Catholics are not included in the parish files. In those cases where a non-member was chosen the pastor eliminated the names of parishioners he knew to be inactive or who had moved from the parish. Since the interviewers did not know the parishioners, the pastor's decision was accepted and the next in order was selected. Several pastors wanted to exclude some parishioners selected for personal reasons. This had been anticipated and interviewers were instructed not to allow such exceptions.

Validity

A question of prime importance is whether or not the scales, which were constructed to measure the phenomena of the parish, actually achieved this objective. First, are these measures consistent with other instruments measuring the same phenomena? Secondly, do the measuring instruments relate logically to the concepts and theoretical structure employed in this study?

Four major scales were constructed for the purpose of this study. Only the collegiality scale resembles scales used in other research. The scales on professionalism, bureaucratic leadership, and collegial structures do not have any antecedent measures. Hence, there are no pre-existing criteria by which these scales can be evaluated.

In this study it is far more important to examine the internal structure of these scales to determine their degree of construct validity. Two methods are employed to determine

whether or not such validity can be ascribed to each scale. The scales on professionalism and collegiality have multiple indicators. In both cases when a single concept is being measured, one expects a high correlation between the indicators. For the professionalism scale, an item analysis is used to determine the discriminating power of each item.[8]

Analysis of the correlation between the indices reveals low correlation between autonomy and the other two indices, service orientation ($r = .15$) and mastery of a body of knowledge ($r = .13$). The correlation between service orientation and mastery of a body of knowledge is higher ($r = .42$). This evidence indicates that either more than one concept was being measured or the construct on professionalism was not operationally defined to measure it validly. This poses a problem for future research.[9]

Analysis was made on the items within each index and for the entire set of seventy-three items pertaining to professionalism. A correlational matrix was constructed for all seventy-three items. The number of times the item correlated at .20 or better with other items was recorded. Likewise the number of times the same item correlated under -.01 with other items was recorded. The sum of the correlations under -.01 was then subtracted from the sum of correlations over .20. If the difference was positive it was considered a discriminating item.

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[8]Refer Appendix I.

[9]Refer Chapter VII.

This procedure revealed the strength of an item both within the indices and with the overall scale.[10] For future research a more discriminating scale could be constructed using the thirty-nine items identified by this procedure.

These tests reveal that the internal structure or logic of the scale on professionalism is weak. Multidimensionality is exposed in the measuring instrument and a low correlation is present for nearly one-half of the items. This researcher therefore cautions the reader that the measuring instrument on professionalism is not as logically tied to the concept and theoretical assumptions as it might be.

The collegiality scale is constructed with three indices: the kind of communications, co-responsibility, and shared decision-making. The items for this scale were patterned after the items developed by Rensis Likert (1967) in his study of management systems. Grichting (1969:266-269) adopted these items for his study of parish structure.

Analysis of the indices reveals that the co-responsibility index does not correlate strongly with the decision-making index ($r = .12$). The index on communications correlates with both decision-making ($r = .45$) and co-responsibility ($r = .38$). It is evident that the validity of the collegiality scale is lessened by the co-responsibility index. Future research will necessitate a review of the logical structure of the indices and possibly measuring instrument.

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[10] Refer Appendix I.

Data Analysis

The four scales used in this study were constructed to meet the requirements of interval scales. To achieve this the properties of rank order and equal-appearing intervals between scores had to be met. Each scale consisted of multiple items which were designed to measure a single concept by summing the values of each item. The responses to each item were given values from 0 to 3 or 0 to 4. The optional responses were constructed to measure values which had equal-appearing intervals. The summated scores of respondents could then permit ranking and measurement of degrees of difference between scores.[11]

The response options were not limited to "forced" responses demanded by the agree-disagree continuum. "Cafeteria" questions which offer a variety of answers to an item were utilized. The difficulty involved in this approach is to retain a graded series of intensity along a defined continuum. Analysis of these scales was not conducted to evaluate how closely the properties of interval scales have been met.[12]

The measures of professionalization and bureaucratization of the pastors and the measure of collegiality are summated scales. None of the items in these scales are weighted. A high score represents a high ranking on the scale. The value of each scale and sub scale is shown in Figure 5.

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[11] Refer Chapter VII for treatment of future scale analysis.

[12] For further discussion of interval scales see Phillips (1966:197-205).

Variables	Sub-Scale Value	Scale Value
Professional Properties:		
Service Orientation:	73	
Mastery of Knowledge	95	237
Autonomy	69	
Professional Roles:		
Teacher	77	
Counseling	50	
Liturgist	48	253
Community Leader	54	
Organization Leader	24	
Bureaucratic Leadership:		
Administrative Approaches	28	40
Administrative Decision	12	
Collegiality:		
Communication Pattern	9	
Co-responsibility	13	49
Shared Decision-making	27	
Collegial Structures:		21

Fig. 5.--Major Scales and Sub-Scales of professionalism, bureaucratic leadership, collegiality and collegial structures.

The six specific hypotheses are statistically tested by using the Pearson product-moment correlation coefficient. The statistic is commonly symbolized by "r". In the hypotheses causal relationships between the independent and dependent variables are stated. By testing the direction and strength of these relationships in the data collected from the sample of parishes, it is possible to estimate the degree of confidence we can have in predicting that such relationships exist in the parishes of the Archdiocese and other hypothetical universes previously identified.

The guideline used to determine whether our hypotheses are accepted or rejected is the standard proposed by Freeman (1965:185-186). Basically, this standard states what confidence we are allowed in our sampled data. In order to generalize from the scores of this sample of fifty parishes to the Archdiocese and other hypothetical universes the assumption of normal distribution of scores must be made. It cannot be assumed that the r scores are normally distributed, hence it is necessary to use some standard whereby these scores can be converted into a bivariate normal distribution which is assumed to be present in the population. When these normalized standards are available for each r score, the degree of confidence that can be placed in them can be estimated. It is possible to decide whether an hypothesis can be accepted or not by knowing whether the statistical testing of the hypothesis has reached a certain level of significance.

In this exploratory study, the level of significance is

set at .05.[13] If the hypothesized relationship reaches the .05 level of significance or greater, the decision is made that the hypothesis is supported. It will also be indicated when a statistic can be accepted at the .01 level of significance. Finally, for the sake of future research, it will also be noted when a finding is not significant but has maintained at least a .10 level of significance.

[13] Refer Blalock (1960:122-125) for his treatment of level of significance.

CHAPTER VI

FINDINGS

The data available for analysis far exceed the intended limits of this study. Only those findings which directly relate to the hypothesized relationships are reported. The principal concern is to discover whether or not the data support the general hypothesis that professionalism on the part of the pastor contributes to collegiality in the parish.

Population Characteristics

Fifty parishes in the Catholic diocese of Omaha, Nebraska were selected. At least 40 per cent were smaller than 1000 parishioners. They were selected from both rural and urban areas. Twenty-two parishes from the city of Omaha were included while the other 28 were from rural northeast Nebraska. Twenty-nine of the parishes have over 1000 members and are considered formal organizational type parishes. The average size of the parish sampled is 1992 members.

The number of professional staffs along with the pastor ranges from 0 to 62. A large portion of these are school staff. Thirty-two per cent employ no professional staff while 34 per cent employ more than ten. Eighty-eight per cent of the parishes have at least one non-professional employee.

The size of both professional and non-professional staffs is proportionate to the size of parish and whether or not the parish has a school. In the Roman Catholic parish the pastor alone holds the position of administrator of the parish. Other professional staff depend upon his administrative leadership and are directly influenced by his professional orientation. This study is concerned with a professional who is an administrator. The employment of other professionals in the parish has some influence on the parish structure. That influence, however, tends to be an extension of the pastor's leadership style, in view of the uniquely central position a pastor has in a Roman Catholic parish.

The pastors of these parishes range in age from 37 to 68 years and have an average age of 48 years, with only six of the pastors being over 55 years of age. One-half of the priests come from middle class families while one-fourth come from lower class and one-fourth from upper class families.[1] One-half of the priests have been pastors ten years or less and 40 per cent from eleven to twenty-five years. The average number of years as pastor is thirteen. Sixty-eight per cent have been pastor in their present parish from one to five years. The average length of time in present parish is seven years.

The fifty lay leaders questioned range in age from 28 to 78 years, with the average age being 46 years and the average length of time in the present parish being twenty-one years. They have an average of 13.7 years of formal education.

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[1] Refer Chapter V, p. 70.

Fifty-four per cent have had at least some college. Only 22 per cent were women and only 6 per cent were single. All attend Mass regularly. Only 6 per cent have a lower class status and 42 per cent are upper middle class.

The 353 lay members systematically sampled from parish lists range in age from 21 to 85 years. One 14-year-old responded. It is assumed that this person substituted for one of his parents or a recording mistake was made by one of the respondents. Only 11.7 per cent are 30 years of age or younger. The average age is 47 years. They have an average tenure in the present parish of 21 years, although 22 per cent have membership of 5 years or less. Twelfth grade is the average length of education, although 18 per cent have only an 8th grade education. Fifty-two per cent were women and 16 per cent were single, divorced, or widowed. Sixty-seven per cent have middle class status and 8 per cent are classified as lower class. Only 3 per cent report that they do not attend Mass regularly.

Hypothesis #1

The first hypothesis to be tested by the data from the parishes is the following: "In the formal organizational-type parish, there is a positive relationship between the presence of a leader-type pastor and collegiality." The number of cases of leader-type pastors is eleven. This number is too small to control for formal-organizational and community-type parishes. Consequently the hypothesis is revised to test the relationship between the leader-type pastor's professionalism

and collegiality in a parish of any size.

In Table 3, it is observed that the correlation coefficient between professionalism and collegiality in those parishes with a leader-type pastor is r = .71. This is significant at the .01 level of significance.[2] This finding supports the hypothesis as reformulated, that a pastor who is highly professional in his ministerial role and who is also highly competent administratively contributes most to collegiality in a parish.

There is no apparent relationship between bureaucratic leadership and collegiality in parishes with leader-type pastors. Although this is not a significant relationship, it does support the position that when bureaucratic leadership is found as an attribute of a highly professional pastor, it contributes to collegiality. The data do indicate that bureaucratic leadership by itself tends greatly to reduce collegiality.

Although laity do perceive the leader-type pastor to contribute greatly to collegiality, they do not find much opportunity to act collegially in the parish structures. No significant relationship (r = .16) was discovered between the leader-type pastor's professionalism and collegial structures in the parish. This discrepancy seems to be very significant in view of the fact that perceived collegiality does not necessarily mean that there are adequate parish structures by which it can be realized in practice. It would seem that such a discrepancy would cause disruption as the parish size increased.

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[2]Refer Freeman, 1965:250.

TABLE 3

PASTORAL LEADERSHIP AND PARISH STRUCTURE AS RATED BY LAY MEMBERS

PASTORAL LEADERSHIP	Type of Pastor	N	PARISH STRUCTURE: Collegiality r	Collegiality α	Collegial Structure r	Collegial Structure α
PROFESSIONAL[a]	Leader	11	.71[b]	.007	.16	.315
	Consultant	14	.21	.238	.23	.211
	Manager	14	-.04	.441	.01	.492
	Functionary	11	-.13	.356	.11	.378
	All Pastors	50	.27[c]	.03	.32[c]	.012
BUREAUCRATIC	Leader	11	.17	.308	-.42	.102
	Consultant	14	-.29	.157	-.65[c]	.006
	Manager	14	-.53[c]	.025	.22	.224
	Functionary	11	.34	.152	-.20	.274
	All Pastors	50	-.02	.490	-.40[c]	.002

[a]Professionalism scores are obtained from pastors' data.

[b].01 level of significance

[c].05 level of significance

In all fifty parishes studied, professionalism on the part of the pastor does contribute significantly to collegiality in the parish. The interesting discovery is the discrepancy between the perception of greater collegiality by the pastor than that perceived by the laity. As shown in Table 5, the correlation coefficient expressing the relationship between the pastor's professionalism and his own perception of collegiality in his parish reaches r = .44, which is significant at the .001 level of significance. When professionalism is correlated with the laity's perception of collegiality, r = .27 is obtained.[3] This is significant at the .05 level. This may very well mean that the leader of an organization, in this case the pastor of a parish, tends to perceive greater sharing in the decision-making processes than do the members.

In the parishes studied, this perception of the laity remained constant (r = .27) when correlated with size.[4] There was a slightly higher correlation (r = .50) between professionalism and collegiality when size of parish was introduced as a control variable.[5] This means that the laity's perception is constant in any size parish, while the pastors perceive less collegiality as the parishes increase in size. Both laity and pastors perceive slightly more collegiality where the pastor is younger. And in parishes with older parishioners, slightly less collegiality is perceived by the laity.

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[3]See Table 4.

[4]See Table 4.

[5]See Table 5.

TABLE 4

INFLUENCES OF CONTROL VARIABLES ON THE RELATIONSHIP BETWEEN PASTORAL LEADERSHIP AND PARISH STRUCTURE AS RATED BY LAY MEMBERS

		PARISH STRUCTURE			
	Controls	Collegiality r	Collegiality α	Collegial Structures r	Collegial Structures α
PROFESSIONAL[a]	No Controls	.27	.03	.32	.012
	Age of Pastor	.23	.06	.34	.009
	Size of Parish	.27	.03	.26	.03
	Age of Laity	.29	.02	.31	.02
	Education of Laity	.26	.04	.31	.02
	Occupation of Laity	.27	.03	.33	.01
BUREAUCRATIC	No Controls	-.02		-.40	.002
	Age of Pastor	-.02		-.40	.003
	Size of Parish	-.01		-.36	.007
	Age of Laity	-.04		-.38	.004
	Education of Laity	.00		-.37	.005
	Occupation of Laity	.01		-.40	.003

[a]Professionalism scores are obtained from pastors' data.

TABLE 5

PARISH LEADERSHIP AND PARISH STRUCTURE
AS RATED BY PASTORS

PARISH STRUCTURE

PASTORAL LEADERSHIP	Control For	Collegiality r	Collegiality α
PROFESSIONAL	No Controls	.44	.001
	Age of Pastor	.41	.002
	Size of parish	.50	.001
	Age of Laity	.43	.001
	Education of Laity	.45	.001
	Occupation of Laity	.44	.001
BUREACRATIC	No Controls	-.39	.002
	Age of Pastor	-.40	.002
	Size of parish	-.46	.001
	Age of Laity	-.39	.003
	Education of Laity	-.42	.002
	Occupation of Laity	-.40	.002

In addition, when all fifty parishes are considered, there is no significant relationship between the existence of collegial structures in a parish and the perception of collegiality ($r = .20$). As shown in Table 4, the professionalism of the pastor is significantly correlated with the existence of collegial structures in a parish ($r = .32$). This remains fairly constant when controlled for age of the pastor ($r = .34$). Size of parish, however, does seem to have a considerable effect.

It is also shown in Table 4 that larger parishes tend to have more collegial structures, since controlling for size results in a somewhat lower correlation ($r = .26$).

Hypothesis #2

The second hypothesis differs only slightly from the first. As formulated it reads: "In those parishes which have high socio-economic status there is a positive relationship between the presence of a leader-type pastor and collegiality." As stated earlier, the number of cases to be analyzed in the testing of each hypothesis is too small to warrant the introduction of control variables for sub-classification cases. Socio-economic status is one such control. Therefore, it will not be possible to test the hypothesis as stated.

The hypothesis is reformulated as follows: "In those parishes which have high socio-economic status there is a stronger positive relationship between professionalism of the pastor and collegiality." Two independent measures of socio-economic status are being used, namely education and occupation

of the laity.[6] The hypothesis is not supported. The original relationship between professionalism and collegiality (r = .27) for laity and (r = .44) for pastors remains constant when socio-economic status is introduced as a control variable regardless of whether education or occupation is used as the specific indicator of SES.[7]

There is no significant relationship between professionalism and either education of laity (r = .09) or occupation of laity (r = .03).[8] The meaning of these findings is that socio-economic status of the laity is not an adequate predictor of the professionalism of the pastor.

It is also evident that socio-economic status of the laity is not a good predictor of collegiality in a parish. There is no significant relationship between collegiality and either education of (r = .09) or occupation of laity (r = .10).[9] These findings seem to indicate that the more professional pastors are not necessarily assigned to the parishes of higher socio-economic status.

Hypothesis #3

The original hypothesis was formulated as follows: "In a formal organizational-type parish there is a negative

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[6]Refer Chapter V, Research Design.

[7]See Tables 4 and 5 for correlations for laity and pastors, respectively.

[8]See Table 4.

[9]These two statistics are not included in the Tables.

relationship between the presence of a consultant-type pastor and the collegial response of the parishioners." Fourteen of the fifty parishes are classified as having consultant-type pastors. Since this is too few to explore the effect of size, the hypothesis cannot be tested. Neither can it be reformulated to test even a related hypothesis.

Hypothesis #4

The fourth hypothesis also concerns size of parish. It states,"In a community-type parish there is a positive relationship between the presence of a consultant-type pastor and collegiality in the parish." It is reformulated as follows: "There is a positive relationship between the professionalism of the consultant-type pastor and the collegial response of the parishioners."

The consultant-type pastor, who is highly professional but limited in bureaucratic skills, seems to have the greatest influence on collegiality in the smaller parish where bureaucratic leadership is not as crucial. Even without considering size the positive influence would be expected to persist, although not as strongly. The data do not support the hypothesis since the positive relationship between professionalism of the consultant-type pastor and collegiality is not significant ($r = .21$).[10] The relationship is expected to be smaller than that of the leader-type pastor. In this sense the data do support the overall theory that professionalism of the pastor will have its greatest positive influence on collegiality where

[10] See Table 3.

the pastor is also high in bureaucratic leadership.

As shown in Table 3 there is no significant relationship between professionalism and the presence of collegial structures (r = .23) in parishes with consultant-type pastors. The consultant-type pastor does appear to be more realistic in his perception of collegiality in the parish and the presence of parish structures by which such collegiality can be realized. This is quite evident when scores on collegiality and collegial structures for leader-type pastors are compared with those of consultant-type pastors.[11]

It would be expected that a pastor who is highly professional but weak in bureaucratic skills would contribute to collegiality only if the parish is small in size. For all fourteen consultant-type pastors, bureaucratic leadership and collegiality are negatively correlated (r = -.29), while professionalism and collegiality are positively correlated (r = .21). Nevertheless, neither one results in a significant relationship.

The most significant finding for parishes with consultant-type pastors appears to be the strong negative relationship between the bureaucratic measure for consultant-type pastors and the existence of collegial structures (r = -.65). This reaches the .01 level of significance. It seems to indicate that more is necessary for the presence of collegial structures in a parish than simply the absence of a bureaucratic-type pastor.

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[11] Refer Table 3.

In all fifty parishes the analysis reveals no significant relationship between either size and professionalism ($r = .20$) or between size and collegiality ($r = .22$).[12] When the relationship between professionalism and collegiality is controlled for size, the score remains constant. It may be that the small change in both professionalism and collegiality, when correlated with size of parish, is taking place as originally predicted, namely in parishes with consultant-type pastors. However, this research does not allow for such analysis and hence does not permit such a conclusion.

Hypothesis #5

The fifth hypothesis states that "there is a negative relationship between the bureaucratic leadership of a manager-type pastor and collegiality." It is expected that a pastor who is low on professionalism but high in bureaucratic leadership will have a negative influence on shared decision-making in every size parish. If this hypothesis is supported, one would find added support for the overall theory that professionalism of the pastor is a strong positive influence on collegiality in a parish. It would further support the corollary that bureaucratic leadership is a contributing factor only as a concomitant quality with professionalism.

Analysis of the data as presented in Table 3 reveals that the hypothesis is supported. There is a negative relationship between bureaucratic leadership and collegiality in those parishes with a manager-type pastor ($r = -.53$), and this

[12] These two statistics are not included in the Tables.

relationship is significant at the .05 level. Furthermore, there is no significant relationship between professionalism for the manager-type pastor and collegiality (r = -.04). Also, no relationship is established between professionalism and the existence of collegial structures (r = .01). An important point regarding these two statistics is the lack of discrepancy between them. There is likewise no significant relationship between the bureaucratic leadership of a manager-type pastor and the existence of collegial structures (r = .22). It appears from this that in parishes with manager-type pastors parishioners neither perceive much collegiality nor do many collegial structures exist.

When analysis is made of all parishes, it is interesting to note that laity perceive no significant relationship between bureaucratic leadership and collegiality (r =-.02).[13] This is not influenced by size of parish (r =-.01).[14] The greatest influence present is the age of laity in the parish. Parishes with older parishioners perceive such a relationship even less (r = -.04).[15] A great discrepancy exists when we compare these scores with those of pastors. Pastors perceive a significant (at the .01 level) negative relationship between bureaucratic leadership and collegiality (r = -.39).[16] When controlled for size we obtain (r = -.46)[17] indicating that a greater negative relationship exists when size of parish is

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[13] See Table 4. [14] See Table 4. [15] See Table 4.

[16] See Table 5. [17] See Table 5.

introduced.

It is significant that there exists such a discrepancy between pastors' and laity's scores. It seems reasonable to assume that the pastor's self-image as an administrator is incongruent with the image or the reality of a parish wherein decisions are shared. Furthermore, it would be consonant with our theory to assume that professionalism tends to change both the self-image of the administrator and the perception of his relationship with parishioners. If these are valid assumptions, as they appear to be, in that both hypotheses 1 and 5 have been supported by the data, then it is helpful to explain perceptual changes in an organization by the degree of professionalism possessed by the leaders.

Hypothesis #6

In the final hypothesis it is stated that "there is a negative relationship between the professionalism of a functionary-type pastor and a collegial-type response from the parishioners." It is expected that a pastor who was low on both professionalism and bureaucratic leadership would have little influence on collegiality.

This hypothesis is not supported by the data from the eleven parishes with functionary-type pastors. This does not mean, of course, that the opposite is true. It simply means that the findings were not significant in correlating collegiality with either professionalism or bureaucratic leadership. There is no significant relationship between professionalization

and collegiality (r = -.13).[18] Also, no significant relationship exists between the bureaucratic measure and collegiality (r = .34). There is no significant relationship between either collegial structures and both professionalization (r = .11) or the bureaucratic measure (r = .20) for the functionary-type pastor.

It is unwarranted to draw any conclusions from these findings about the influence of a pastor with limited professional and bureaucratic skills. It is only possible to say that there is no significant finding regarding either collegiality or collegial structures.

Summary

The general hypothesis to be tested in this research is briefly formulated as follows: "there is a positive relationship between the professionalism of a pastor and collegiality in the parish he serves." It is expected that the discovery of a positive relationship would support this hypothesis. If pastors who scored high on professionalism are in parishes which scored high on collegiality then the relationship would be positive. It was in fact discovered that a statistically significant positive relationship does exist.

The overall theory from which the specific hypotheses were generated posited another organizational factor of great importance, namely, the concomitant effect of bureaucratic leadership on the part of the professional. Therefore, another general hypothesis which is a corollary is stated as follows:

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[18] See Table 3.

"bureaucratic skills contribute to collegiality, if the leader is highly professional; and restrict collegiality, if the leader is low in professionalism." In order to test the theory as formulated by this general hypothesis, the parishes were classified according to types of pastors. The classification of pastors into four types was based on their professionalism and bureaucratic leadership scores.

The data support this second general hypothesis. It was discovered that a much higher relationship was found for leader-type pastors than for consultant-type pastors. Also, a significant negative relationship was discovered between bureaucratic leadership and collegiality for manager-type pastors.

The findings for the specific hypotheses can be summarized as follows:

1. There is a significant positive relationship ($r = .71$) between professionalism and collegiality for the leader-type pastor. The hypothesis is supported.
2. Socio-economic status of the parishioners does not result in a significant relationship between professionalism of pastor and collegiality. The hypothesis is not supported.
3. The original hypothesis can neither be reformulated nor tested in its original formulation.
4. There is no significant relationship ($r = .21$) between professionalism and collegiality for the consultant-type pastor. The hypothesis is not supported.

5. There is a significant negative relationship (r = -.53) between bureaucratic leadership and collegiality for the manager-type pastor. The hypothesis is supported.

6. There is no significant relationship (r = -.13) between the professionalism of a functionary-type pastor and collegiality. The hypothesis is not supported.

Although only two of the six specific hypotheses were supported by the data on the basis of statistical significance, these two findings do make an important contribution to research on professionalism and organizational structures. It must be stated also that the two hypotheses which are supported in this study are most crucial for verification of the theory on professionalism of the pastor.

CHAPTER VII

CONCLUSIONS

The value of an exploratory study such as this is precisely its ability to discover new meanings and relationships. The social scientist must continuously refine his concepts to predict with greater precision. Hypothesis testing helps to make these predictions more exact. All human-social behavior is the subject matter for the social scientist. His ultimate search is for an explanation of the causes and consequences of patterns and processes of that behavior.

The social phenomena of people are not as explorable and hence not as explainable as other human characteristics. Some social phenomena are less accessible than others. The particular subject matter of this study has received only limited scientific analysis. Parishes are social organizations which have predated the science of sociology by centuries.

Two major factors contribute to this delayed analysis. First, the parish represents institutionalized religious behavior. Many reject the proposition that religious behavior can be analyzed and explained by scientific methods. Secondly, the large parish is a complex organization. Even small Roman Catholic parishes are part of a large complex organization.

Sociologists have developed only elementary tools for the study of complex organizations. The particular interest of this study in one aspect of formal organizational life, namely the influence of professional-bureaucrat on the organization's structure, is an area in which only exploratory research can be conducted at this time.

This kind of research is difficult because the level of analysis is an organization and this necessarily limits the size of the sample and the data collection techniques. The size of the sample (n = 50 parishes) placed limitations on the kind of data analysis which was proposed in the research designed to test the specific hypotheses. Reformulation of three hypotheses and the exclusion of one was necessary because of the small sample. The research design was actually too sophisticated for an exploratory study of this kind.

Even with so small an n methodologically, fifty parishes is an extremely large sample from a pragmatic perspective. The scope of a master's thesis was certainly exceeded. The resources for data collection and analysis far exceeded the $2500.00 budgeted for this study, and even this excludes the researcher's time. Related to this is the delay caused by the six-week-long data collection schedule and the six-month-long data processing schedule.[1] Summertime appears to be a poor time

[1]Another researcher, Miss Marleen Mohatt, collected data from the same sample for her thesis requirement at the University of Nebraska at Lincoln. The data were analyzed at UNL social research center. Much of the delay came as a result of the sudden death of Dr. Wayne Gregg who was programming and processing the data, and was also Miss Mohatt's thesis advisor.

for surveying pastors and parishioners because of increased activities outside the parish and home. Bias in the direction of older and more sedate parishioners is possibly present as a result.

The quota sampling method used was necessitated by the scope of the study. Prediction, however, can be made only to hypothetical universes which reflect the characteristics included in the quota. This is an important caveat for those who would want to utilize the findings of this study. Confidence in research findings is proportionate to the size of the sample and degree of randomness present.

It is possible for bias to have entered into our parish samples from three sources. The selection of parishes according to predetermined characteristics leaves the judgment of the social reality up to a subjective decision. The fact that some parishes were not included even when they were selected came as a result of the pastor's absence at the time of the interview or a refusal to participate. The sample does not appear to be biased because the key variables are adequately represented.

Within each parish the presence of bias is also possible. Pastor interviews and the systematic selection of parishioners was approached with carefully determined standards. However, it is not possible in practice to eliminate all subjective decisions when six different interviewers survey fifty different pastors in fifty unique circumstances at fifty different times. Evidence of subjective decisions came most frequently when pastors requested to select the samples themselves

and to exclude some who were selected. The nature of this bias is unknown.

The greatest bias from within parish sources probably came in the selection of lay leaders. The possibility for arbitrariness in this selection was probably too great. The large percentage of alternates who finally had to be used contributed to the possibility of invalidating data from this source. For this reason the decision was made not to utilize the lay leaders' data in the analysis.

The systematic sampling of ten lay members was carefully executed in order to approximate randomness in the sample. Mailing and follow-up procedures were also carried out according to predetermined schedule and procedures. The care and precision with which these steps were taken along with the high percentage of returns permits us to place a high degree of confidence in the lay members' data. This is of critical importance in evaluating the findings since their data are correlated with that of pastors in each of the hypothesis tested.

Theoretical Contributions.--The theoretical objective of this study was to provide a frame of reference within which the social organization of the parish could be studied scientifically. More precisely, the researcher attempted to explore the influence of the pastor's professionalism on the parish structure. To achieve this objective special emphasis was given to constructing a more precise definition of the term professional.

In Chapter III a profession is defined as a "full-time occupation which entails a commitment to serving basic societal needs with specialized skills supported by the mastery of a systematic body of theory and legitimated by community sanctions, bureaucratic accommodations, and self-regulatory code of ethics."[2] This conceptualization is composed of three properties which interact in what is conceived to be a dynamic process. The process results in an approximation of professionalism as an ideal type.

Another contribution is the study of a professional in a bureaucratic position. Professional and bureaucratic roles are often considered to be conflicting or at least opposite. With the increase of professionals and professionalization within bureaucracies more research is needed on the complementary aspects of the two roles. Pastors of the large parishes provide the subject matter for such research. A major contribution of this study is the discovery that under certain conditions they do complement each other. It was found that a pastor with high leadership qualities in both contributes more to collegiality than one who is high either in professional or in bureaucratic leadership.

Professionalism has also been viewed in much of the literature as possessing the property of autonomy. One would assume that autonomous decisions would conflict with collegial decisions. This study views decision-making as a dynamic, consensus-building process. It assumes that professionals in

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[2]Refer Chapter III, pp. 39-40.

a bureaucratic setting tend to share responsibility for formulating decisions which they finally make. Autonomy for a professional in a bureaucracy is not viewed as a static singular act. It also assumes that the value of colleague relationships lends itself to broader and more open communication patterns in a bureaucratic setting. One contribution of this study is the discovery that there is evidence to support this.

The theoretical value of an exploratory study is primarily in what it contributes to future research. Such contributions can come from the problems exposed in the conceptualization and theoretical framework.

The two major concepts used in the study, professionalism and collegiality, do not possess the degree of unidimensionality desired. Measures of these concepts revealed that further refinement of the concepts and more precise measures must be constructed for future research. For professionalism more attention must be given to autonomy as one of its essential properties. The nature of co-responsibility must be more carefully integrated with the properties of communication and shared decision-making.

Methodological Contributions.--The methodological objective of this study was to design adequate measure for testing the general hypothesis.[3] The unit level of analysis is a collectivity and not an individual. This consideration posed the major challenge in the research design.

A case study of one or several parishes was seriously

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[3]Refer Chapter V, pp. 68-85.

considered. The decision was made, however, to acquire a sample of fifty parishes so that statistical testing of hypotheses could be achieved. This kind of study of parishes is a major contribution in view of previous research. It also contributes to the study of complex organizations advancing the effort to analyze their patterns and processes statistically.

The scale designed to measure the pastor's professionalism is a significant contribution to the field of occupational sociology. In spite of the limitations already mentioned it does provide one of the initial steps toward the development of a measuring instrument. Scale construction is a necessary link in explaining occupational and organizational behavior of professionals. The scale used in this study can be used inductively to refine the original conceptualization of profession upon which the scale was constructed.

The collegiality scale, as adapted from Grichting (1969:266-269) has been improved in this study. An attempt was made to utilize those items which would measure only one kind of 'parish climate', collegiality. The concept and the measure need further integration of properties and sub-scales.

The measure of bureaucratic and professional leadership of the pastor made possible a design for a classification of pastors. This typology is a major contribution to research on organizational leadership. First of all, style of leadership is viewed here as an organizational component which has influence both on the organization's structure and on the

individual holding the position. In this case, professional and bureaucratic skills compose the major elements upon which the styles of leadership are classified.

Practical Contributions.--The findings of this study have practical implications for pastors in particular and for Roman Catholic parishes generally. With the proper cautions mentioned earlier, it would be possible for pastoral leadership planning to be based upon the two major findings of this study.

The first finding states that a significant contribution is made to collegiality in a parish by the professionalism of a leader-type pastor. The fact that this contribution is significant only for a pastor who is also high in bureaucratic skills means that leadership training for pastors must include both professional and administrative development. It is not enough for the development of collegiality that a pastor be either highly professional or highly bureaucratic.

The second important finding states that a significant negative relationship exists between the bureaucratic leadership of the manager-type pastor and collegiality. When pastors are not very professional, their high administrative competence tends to be counterproductive for collegiality. Assuming that collegiality is characteristic of a model parish, this ideal will very likely not be approximated by a highly competent administrator who is not highly professional in his ministerial roles.

Applications

Two areas in which application of this study could profitably be made are to future research and to training programs. There always exists the danger that indiscreet readers will want to apply the findings of a study beyond their proper dimensions and without proper understanding of the conditions under which the findings exist. The opposite danger, though less frequent, is to be so overly cautious that no confidence or application is ever afforded a finding unless it has complete evidence.

Further Research.--The reason for recommending areas in which further research could profitable be made is to advance our knowledge to achieve greater understanding of social phenomena. Recommendations are also made to increase this kind of resource for those engaged in organizations as professionals.

This study has had only modest objectives and has summarily made some modest contributions toward the advancement of social scientific knowledge. Hopefully, two extremes have been avoided, namely, an attempt either to verify some grand theory or to substantiate what is already known. An important task of the middle-range theorist is to recommend further research which would complement the research efforts undertaken.

1. The influence of other professional and administrative staff on both the organization's leader and on the organization's structure should be investigated.
2. This study could be replicated with a larger sample of leader-type pastors. This could further substantiate the

research findings, and could also explore the difference between formal organizational and community-type parishes.

3. This study could be replicated with a larger sample of manager-type pastors in order to discover those control variables which also influence parish structure. Size of parish, length of pastorate, location, and size of parish staff are some major controls which should be introduced.

4. The administrative variables should be further explored because they are most crucial in their influence on parish structure.

5. Further research might begin initially with a larger universe of parishes which would permit the random selection of an n of at least 400 parishes. If at least 50 per cent of the parishes participate, statistical analysis of 200 parishes would be assured. The assumption of randomness would be present and such a study could introduce such crucial control variables as socio-economic status, length of pastorate, size of parish, and rural-urban location. Effort should also be made to secure a higher response rate.

6. The influence of lay leaders on both pastor and parish could be studied in more detail. The research design needs greater precision in order to achieve this. Also the questionnaire should be administered by interviewers rather than mailed to lay leaders.

7. Replication of this study for parishes of other denominations and even other formal organizations would help to clarify the theory and to improve the research instrument.

8. If a large enough n was obtained, multiple regression analysis could be used to discover the degree of variance attributed to test variables.

9. The professionalism scale could be redesigned using those items which are most discriminating. Also, autonomy could be integrated with the other properties. A similar reconstruction could be done for the collegiality scale.

Training Programs.--The practical implications of this study suggest certain programs which could be designed. If treated as supplemental knowledge, programs could be developed which would exceed these direct implications.

1. Training programs for pastors in order to increase their professional skills seem to be the most important practical conclusion of this study. It must be added, however, that this will be productive for collegiality in a parish only if those pastors are also administratively competent. To what extent these skills can be dispersed within the organization and still achieve a higher collegial parish is not known from this study.

2. A program could be designed to explore the common concerns of professionals in administrative leadership positions. Educational, medical, legal, religious, and other organizations headed by professionals could serve as initial core groups.

3. Leadership training programs which are common in so many formal organizations could be designed to include the development of professional and administrative skills.

4. An evaluation instrument could be constructed which would record professional as well as administrative competence.

Summary

This study has explored the relationship between pastoral leadership and parish structures. Long hours of research and the painstaking work of creating a reasonably accurate account are counter-balanced by the realization that modest efforts have resulted in a small but significant advancement in knowledge.

Knowledge is sometimes referred to as man's most priceless resource. If this is true, then these small contributions to the knowledge of a pastor's professionalism and its influence on the life and relationships of people will have added some important resources.

Appendix A.--Letter of Introduction to Pastors

OFFICE FOR PASTORAL DEVELOPMENT

Archdiocese of Omaha

3218 No. 60th Street

June 15, 1971

Dear Father,

We are in the process of studying the styles of parish leadership and kinds of parish structures we have in the Archdiocese of Omaha. The purpose of the study is to provide pastors, parishioners, and Archdiocesan leadership with information which will aid future planning. The study is being conducted by Fr. Gerald Burbach and Sr. Marleen Mohatt. Archbishop Sheehan has endorsed the study.

Within the next three or four days, an interviewer will contact you about an appointment. She will ask for an interview with you and will randomly select ten parishioners from the parish list. She will also need the names of the leaders of two major parish organizations.

The information received from each individual will be kept confidential and the participants will remain anonymous. This study is in no way an evaluation, but simply an effort to explore styles of leadership and varieties of parish structures. We hope to make a summary report of the study available to you by late summer.

If you will not be available for such an interview next week, or if you have reasons for your parish not participating in this study, please contact us by letter or phone (551-2255) to inform us. Also, if you have any further questions regarding this matter, please contact us.

Thank you for your cooperation in this matter.

Sincerely,

Rev. Gerald J. Burbach
Sr. Marleen Mohatt

Appendix B.--Introduction to Questionnaire

OMAHA PARISH STUDY

Summer, 1971

As part of our study of styles of parish leadership and kinds of parish structures in the Archdiocese of Omaha we would like you to complete the enclosed questionnaire.

The information received from each individual will be kept confidential and the participants will remain anonymous. Identification numbers are for the sole purpose of keeping a record on returned questionnaires. After the information has been recorded on computer cards, the questionnaire will be destroyed. The sum total of all the questionnaires being sent to clergy and laity in this diocese should provide a profile of the similarities and differences among the various parishes in the diocese.

The directions directly precede each section. Please mark responses which most accurately represent your thinking at the present time. When you finish the questionnaire, please place it in the envelope, seal it, and return it to your interviewer.

Appendix C

PASTORS' QUESTIONNAIRE

In the box(es) to the right of each question, please write the number which corresponds to your answer to that question. Place only one number in each box. Where required, use leading zeroes to fill in all the boxes. For example, if your answer is 7 and there are two boxes, code C 7 .

1. What was your age on your last birthday? ☐☐

2. How many years have you served in your present parish? ☐☐

3. Do you have an assistant pastor(s)?
   1. Yes 2. No ☐

4. How many years have you been a pastor? ☐☐

5. What is your father's occupation? (If he is retired what was his occupation at the time of his retirement?)

_____

Describe briefly the kind of work this occupation entailed:

6. How many professional staff (e.g., teachers) are employed by your parish? ☐☐

7. How many non-professional staff are employed by your parish (e.g., custodial, secretary)? ☐

8. How frequently have the following liturgical practices occurred in your parish during the past 6 months? (Using the numbers in the answer column, circle the number which corresponds with your answer for each item).

1. Regularly	3. Not at all
2. Once in awhile	4. Do not allow this practice

a.	Offertory processions	1 2 3 4 5
b.	Use of contemporary music	1 2 3 4 5
c.	Home liturgies	1 2 3 4 5
d.	Special liturgies for certain groups in the parish, e.g., children or teenagers	1 2 3 4 5
e.	Communal penance services	1 2 3 4 5
f.	New Baptismal rite	1 2 3 4 5
g.	New funeral rite	
h.	Communion of both bread and wine on special occasions	1 2 3 4 5
i.	Congregational singing	1 2 3 4 5
j.	Sign of peace	1 2 3 4 5

9. To what extent do you seek parishioners' ideas, views, and opinions and try to make constructive use of them?

1. Always
2. Usually
3. Sometimes
4. Seldom

☐

10. To what extent do parishioners feel free to discuss a variety of parish matters with you?

1. Very little
2. Little
3. Quite a bit
4. Very much

☐

11. To what extent do your parishioners feel free to disagree with you?

1. Very little
2. Little
3. Quite a bit
4. Very much

☐

12. How much responsibility do parishioners seem to feel as far as parish interests are concerned?

1. None
2. Some
3. A good deal
4. A great amount

☐

13. What percentage of your parishioners are willing to work with you on parish projects?

    1. Over three-fourths
    2. About half to three-fourths
    3. About a fourth to half
    4. Less than one-fourth

14. To what extent do you feel it is necessary to control parish organizations and employees?

    1. Very little
    2. Little
    3. Quite a bit
    4. Very much

15. To what extent do you have confidence in your parishioners taking responsibilities for parish activities?

    1. Very little confidence in them
    2. Confidence in your performance but not in their judgment
    3. Confidence in them as a father does in a son
    4. Complete confidence in them in all matters

16. To what extent do your parishioners have confidence in your leadership?

    1. Very little confidence
    2. Confidence in your performance but not in your judgment
    3. Have confidence in you as a son does in a father
    4. Complete confidence in you in all matters

17. If your parish were to face the following decisions, which statement would best describe how the decision would be made in your parish? (Using the numbers in the answer column below, circle the number which corresponds with your answer for each item).

1.	You would make the decision on your own.
2.	You would discuss the matter with laymen but make the decision on your own.
3.	You would consult with laymen and make constructive use of their ideas in making the decision.
4.	Laymen in the parish would make the decision on their own.
5.	You would dialogue with laymen until a decision agreeable to most was reached.

a.	How to landscape the churchyard	1 2 3 4 5
b.	When the Sunday Masses should be scheduled	1 2 3 4 5
c.	Whether or not to air-condition the church	1 2 3 4 5
d.	Whether or not to build a new church	1 2 3 4 5
e.	Whether or not to hire a religious education coordinator	1 2 3 4 5
f.	Whether or not to have a special fund-raising drive	1 2 3 4 5
g.	Whether or not to take a stand as a parish on a controversial political or social issue	1 2 3 4 5
h.	What kinds of materials are to be used in a religious education program	1 2 3 4 5
i.	Whether or not to take issue with the Bishop about a diocesan policy	1 2 3 4 5

18. In the following section two statements are presented together. Which statement means more to you or agrees more with your present thinking? (Using the numbers in the answer column below, circle the number which corresponds with your answer for each item).

1. I prefer the first statement 2. I prefer the second statement 3. Neither agrees with my thinking right now 4. I find both statements quite acceptable 5. I see no reason for comparing or choosing between them

Set I

a. The mystery of the Trinity is so profound and so central I feel I should humbly accept it as given and not seek to plumb its depths.
b. The experience of communication among persons who are open and trusting provides the human comparison for understanding the Trinity as a life of communication and communion. 1 2 3 4 5

Set II

a. Because contact with the world can be a danger to salvation, Christians should be careful about getting too involved in such things as politics, social movements, and leisure activities.
b. Since Christ speaks to us through the events of our times, Christians cannot be apostolically effective in the modern world unless they understand and respond to social and political conditions. 1 2 3 4 5

Set III

a. Because Baptism incorporates us into a community, the Christian life is necessarily social in all its dimensions.
b. Sermons should deal with eternal truths and not current issues. 1 2 3 4 5

Responses:
1. I prefer the first statement
2. I prefer the second statement
3. Neither agrees with my thinking right now
4. I find both statements quite acceptable
5. I see no reason for comparing or choosing between them

Set IV

a. I think of heaven as the state in which my soul will rest in blissful possession of the Beatific Vision.
b. When I experience moments of deep communication and union with other persons, these sometimes strike me as a taste of what heaven will be like. 1 2 3 4 5

Set V

a. I think that Christians who feel called to do so ought to be witnessing to Christ on the picket line and speaking out on controversial issues, as well as performing with professional competence among their lay peers in science labs, at conferences and on the speaker's platform.
b. What my daily work consists of matter little, since I see it as a way to gain merit for heaven. 1 2 3 4 5

Set VI

a. I feel that I can better discover God through my relationships with people.
b. "Alone with the great Alone" expresses well to me the idea of God and the ideal of perfection. 1 2 3 4 5

Set VII

a. I feel that the most important thing to realize about the sacraments is that they are channels for receiving grace.
b. I feel the most important thing to understand about the sacraments is that they are signs of the faith-relationship in the Christian community.

Responses:
1. I prefer the first statement
2. I prefer the second statement
3. Neither agrees with my thinking right now
4. I find both statements quite acceptable
5. I see no reason for comparing or choosing between them

Set VIII

a. I like to fully participate in the Mass because it is a sign of the faith and unity which I have with God and man.
b. I feel the more Masses I attend the more merit I receive from God. 1 2 3 4 5

---

19. Which of the following approaches would you usually use to motivate parishioners to achieve a certain goal (e.g., to adopt new changes in the Mass)?

1. No explanation given - changes are made as I see fit.
2. Emphasize that the law has changed, we must follow it.
3. Explanation of the change from the pulpit.
4. In-depth educational approach. ☐

20. How much responsibility do most of your parishioners assume for a parish goal (e.g., taking an active part in the liturgy such as being lector, song leader, etc.)?

1. Most do not participate at all.
2. The rank and file feel very little responsibility.
3. Most give lip service but actually do very little.
4. Many help implement or achieve the goal. ☐

21. What are the attitudes of a majority of the parishioners toward your exercise of leadership in the parish?

1. Obedient and sometimes disagreeable.
2. Obedient and friendly
3. Obedient and sometimes questioning.
4. Cooperative, critical, and eager to share responsibility.

☐

22. How would you describe your attitude toward parish achievements?

    1. Generally dissatisfied
    2. Moderately dissatisfied
    3. Moderately satisfied
    4. Generally satisfied

23. How would you react to an invitation to take a larger parish?

    1. An opportunity for good promotion
    2. An opportunity for more administrative responsibility
    3. A welcome challenge to serve more people
    4. Too much additional responsibility

24. How would you assess the part that teamwork with parish leaders presently plays in achieving parish goals?

    1. None
    2. Very little
    3. A moderate amount
    4. A substantial amount

25. How would you describe the use of the bulletin in your parish? (Announcements, if there is no bulletin)

    1. Contains items from pastor only
    2. Contains items from pastor with additional items submitted by parishioners
    3. Contains schedules and reports from parish committees
    4. Contains schedules and reports from parish committees and is supplemented by newsletter

26. How would you describe the manner is which goals are set in your parish (e.g., having an adult education program)?

    1. You issue orders without comment
    2. Orders are issued by you and then followed by discussion
    3. Discussion is followed by orders issued by you
    4. Group of parishioners sets goals by consensus

27. How would you react to Archdiocesan goals with which you disagree, e.g., parish assessment or a liturgical policy?

    1. Would support the Archdiocesan authority wholeheartedly
    2. Would give lip service to such goals
    3. Would accept the goals but discuss them with bishop and parishioner
    4. Would discuss the goals with parishioners and accept or reject accordingly ☐

28. In your parish who is generally responsible for those parish activities which are clearly scheduled, publicized and punctually enforced?

    1. Pastor alone
    2. Pastor alone but after checking with advisors
    3. Pastor after getting a report from a committee or group assigned
    4. Committee assigned to the respective area. ☐

29. How would you describe your characteristic manner of performing the liturgy of the Mass?

    1. Adhere closely to the ritual in a routine manner
    2. Adhere closely to the ritual with personal expression
    3. Adapt the ritual to the occasion
    4. Carefully plan liturgies for the people present ☐

30. What role do you play in determining parish goals (e.g., sponsoring a human relations program)?

    1. Make the decision alone
    2. Make the decision that will please the most people
    3. Consult with parishioners before making the decision
    4. Dialogue with parishioners until consensus is reached ☐

31. To what extent are you aware of the problems of all the parishioners, especially groups which do not tend to be actively involved in the parish? (e.g., health , economic, discrimination problems)

    1. Often unaware
    2. Somewhat aware
    3. Moderately aware
    4. Generally quite aware of such problems ☐

32. How would you describe your involvement in setting schedules, giving financial reports, announcements about appropriate behavior, and maintenance of buildings and grounds?

1. Make decisions and oversee activity
2. Make decision and have others carry it out
3. Consult with parishioners before making decision which they carry out
4. Parish groups make decisions and implement them ☐

33. How would you describe the coordination of parish activities in the educational area?

1. Pastor alone
2. Pastor alone selected hand-picked groups
3. Pastor with elected representative groups
4. Representative groups with pastor ☐

34. Do you have a <u>parish council</u> or comparable organization?

1 - Yes 2 - No ☐

(If no, go to Item 35)

How long has the parish council (or comparable organization) existed? (Put response in number on months) ☐☐

How do parishioners become members of the parish council?

1. All appointed by pastor
2. All elected by parishioners
3. A combination of appointment and election ☐

How many members does the parish council have? ☐☐

35. Does your parish have a <u>Liturgy Committee</u>?

1 - Yes 2 - No ☐

(If no, go to Item 36.)

35. (cont'd)

How long has the Liturgy Committee existed? (Put response in number of months) ☐☐

How do parishioners become members of the Liturgy Committee?

1. All appointed by- pastor
2. All elected by parishioners
3. A combination of appointment and election ☐

How many members does the Liturgy Committee have? ☐☐

36. Does your parish have a Christian Education Committee (Religious Education Committee or School Board?

1. Yes 2. No ☐

(If No, go to Item 37.)

How do parishioners become members of the committee or board?

1. All appointed by pastor
2. All elected by parishioners ☐
3. A combination of appointment and election

How many members on this committee? ☐☐

37. Does your parish have a Christian Service and Human Affairs Committee? (Social Action or Human Relations Committee)

1. Yes 2. No ☐

(If No, go to Item 38.)

How long has the committee existed? (Put response in number of months). ☐

How do parishioners become members of the committee?

1. All appointed by pastors
2. All elected by parishioners
3. A combination of appointment and election ☐

How many members does the committee have? ☐☐

38. Does your parish have a Parish Administration and Finance Committee?

1. Yes 2. No

(If No, go to Item 39.)

How long has the committee existed? (Put response in number of months)

How do parishioners become members of the committee?

1. All appointed by pastor
2. All elected by parishioners
3. A combination of appointment and election

How many members does the committee have?

39. Does your parish have a Recreational or Social Committee?

1. Yes 2. No

(If No, go to Item 40.)

How long has the committee existed? (Put response in number of months)

How do parishioners become members of the committee?

1. All appointed by pastor
2. All elected by parishioners
3. A combination of appointment and election

How many members does the committee have?

40. Does your parish have a Vocation Committee?

1. Yes 2. No

(If No, go to Item 41.)

How long has the committee existed? (Put response in number of months)

How do parishioners become members of the committee?

1. All appointed by pastor
2. All elected by parishioners
3. A combination of appointment and election

How many members does the committee have?

41. In the past week how often have you given homilies at your daily Mass?

    1. Always
    2. More than half the time
    3. Less than half the time
    4. Not at all

42. In the past six months how many hours per week have you spent teaching formal religion class?**

    1. More than 10 hours
    2. 5 to 10 hours
    3. 1 to 5 hours
    4. None at all

43. In your past six sermons how would you compare your immediate (as opposed to remote) preparation to that of most of your fellow priests?

    1. More thoroughly than most
    2. About the same as most
    3. Less than most
    4. I usually do not prepare

44. In the past six months, how many adult education-type sessions (apart from parish liturgies and sermons) have you provided for your parishioners?

    1. More than 10
    2. 5 to 10
    3. 1 to 5
    4. None

45. In the past six months how many television, radio, and newspaper articles and public lectures have you contributed to?

    1. More than 10
    2. 5 to 10
    3. 1 to 5
    4. None

46. How would you describe your visitation to the sick and elderly?

    1. More than once a week
    2. Weekly visits
    3. Whenever called by parishioners
    4. Someone else visits the sick

47. How many hours per week do you spend marriage counseling?

    1. More than 10
    2. 5 to 10
    3. 1 to 5
    4. No marriage counseling

** On items such as these, the response does not include the upper number, e.g., 5 to 10 includes 5,6,7,8, and 9.

48. What is the average amount of time you have spent on non-church activity in community-type organizations in the past year?

1. More than 10 hours per week
2. 5 to 10 hours per week
3. 1 to 5 hours per week
4. Less than one hour per week

49. During the past year how many hours per week (other than classroom time) have you spent discussing, counseling, talking to groups regarding such social problems as war, drug abuse, alcoholism, etc?

1. 6
2. 3 to 6
3. 1 to 5
4. None

50. In the past six months how many of your Sunday sermons pertained to moral issues such as those mentioned in the above item?

1. 6
2. 3 to 6
3. 1 to 3
4. None

51. To what extent have you introduced the new Marriage Rite for marriages in the past six months?

1. Completely for all marriages
2. For those requesting it after explanation
3. For those requesting it without explanation
4. Not at all

52. To what extent do you consider communal penance services important for your parish?

1. Very important
2. Somewhat
3. Not important
4. Do not allow them

53. To what extent have instruments other than the organ been used in your Sunday liturgies?

1. Every Sunday
2. More than half the time
3. Less than half the time
4. Not at all

54. As a confessor how often do you give applied practices rather than recited prayers for a penance?

1. Usually
2. About half the time
3. Very seldom
4. Not at all

55. How often do you personally conduct home liturgies?

1. Whenever appropriate
2. On a regular basis
3. Whenever requested
4. Do not allow them

56. What provision is made for the elderly in your parish?

1. An organization for the elderly
2. Parish organizations have special programs
3. The elderly are visited on request
4. None

57. In the past month how often have you performed a religious-type function at a civic-type program?

1. More than 5
2. 3 to 5
3. 1 to 3
4. None

58. To what extent have programs or projects involving minority groups been conducted in your parish during the past year?

1. 5 times
2. 3 to 5 times
3. 1 to 3 times
4. None

59. How many times have you participated in ecumenical activities or projects during the past 6 months?

1. 5 times
2. 3 to 5 times
3. 1 to 3 times
4. None

60. How often have you sent or encouraged others to send any communication to a public official or legislative representative in the past 6 months?

1. 5 times
2. 3 to 5 times
3. 1 to 3 times
4. None

61. Which of the following best describes the content of your religious education programs for elementary CCD?

1. Question and answer approach
2. Modern textbook approach
3. Modern textbook plus multi-media approach
4. A program which draws from many source

62. How is census material used in your parish?

1. A computerized file is maintained
2. A card file is maintained on characteristics and needs of people
3. A card file only on characteristics of members
4. No up-to-date file is maintained on either characteristics or needs of parishioners

63. How do you introduce changes in the Mass or any other liturgical functions?

1. Long-range planned educational program
2. Explanation of changes at the time they are introduced
3. Announcement that change will take place, and then introduction without explanation
4. Introduction without announcement or explanation

64. How are financial matters in your parish organized?

1. Finance Committee meets regularly
2. Finance Committee meets only on call
3. Members of parish called to assist in financial matters, but no special committee
4. Parishioners do not participate in financial matters

65. To what extent is the elementary CCD organized in your parish?

1. Religious Education Committee and Pastor (or assistant pastor) plan and implement programs
2. Religious Education (or CCD) Groups plan and implement program and report to Pastor
3. Religious Education in CCD is planned by Pastor and carried out by the teachers
4. Religious Education is planned and carried out entirely by the Pastor

66. To what extent have you read the following documents from Vatican II. (Using the numbers in the answer column, circle the number which corresponds with your answer for each item).

1. Have read throughly, studied and discussed it with others
2. Have read entirely
3. Have read sections of it
4. Have scanned it quickly
5. Have not read it

a.	Dogmatic Constitution on the Church	1 2 3 4 5
b.	Pastoral Constitution on the Church in the Modern World	1 2 3 4 5
c.	Constitution on Sacred Liturgy	1 2 3 4 5
d.	Constitution on Divine Revelation	1 2 3 4 5
e.	Declaration on Religious Freedom	1 2 3 4 5

67. To what extent have you read the following official statements of the American Bishops from the past 10 years? (Using the numbers in the answer column, circle the number which corresponds with your answer for each item).

1.	Have read throughly, studied and discussed it with others
2.	Have read entirely
3.	Have read sections of it
4.	Have scanned it quickly
5.	Have not read it

a.	Poverty	1 2 3 4 5
b.	Vietnam War	1 2 3 4 5
c.	Celibacy	1 2 3 4 5
d.	Catholic Schools	1 2 3 4 5
e.	Racial Justice	1 2 3 4 5

68. To what extent have you read the following encyclicals and papal statements? (Use the same responses you used for Item 67.)

a.	Progressio Populorum	1 2 3 4 5
b.	Ecclesiam Suam	1 2 3 4 5
c.	Humanae Vitae	1 2 3 4 5
d.	Pope Paul VI's Statement on Celibacy	1 2 3 4 5
e.	Pope Paul VI's Statement on the 80th Anniversary of Rerum Novarum	1 2 3 4 5

69. Here are some writers about the Church and its activities. Which of the following statements describes your reading in the past 5 years? (Using the numbers in the answer column, circle the number which corresponds with your answer.)

1.	Am not familiar with any one of them
2.	Am familiar with at least one of them, but have not read any of his writing in the past 5 years
3.	Have read only articles by these authors in the past 5 years
4.	Have read more than one of their books in the past 5 years

a.	Karl Rahner, Edward Schillebeeck, Hans Kung, Bernard Haring	1 2 3 4
b.	Andrew Greeley, Eugene Kennedy, Francois Houtart, Harvey Cox	1 2 3 4
c.	Raymond Brown, John L. McKenzie, Barnabas Ahern, Bruce Vawter	1 2 3 4
d.	Richard McBrien, Charles Curran, Gregory Baum, Bernard Cooke	1 2 3 4
e.	Gabriel Moran, Gerard Sloyan, Mary P. Ryan	1 2 3 4

70. During the past year to what extent have you read professional journals such as the following? (Using the numbers in the answer column, circle the number which corresponds with your answer for each item.)

1. Read it regularly	4. Scanned it irregulary
2. Scanned it regularly	5. Have not read it
3. Read an occasional article from it	

a. Homiletic and Pastoral Review or Preaching Today	1 2 3 4 5
b. Worship	1 2 3 4 5
c. Living Light or Lumen Vitae	1 2 3 4 5
d. Biblical Studies or Bible Today	1 2 3 4 5
e. Theology Digest	1 2 3 4 5

71. How would you reach a decision concerning the following issues? (Using the numbers in the answer column, circle the number which corresponds to your answer for each item. If the item does not presently apply, let your answer indicate what you think you would do if circumstances applied.)

1. Would immediatley do whatever the Pope and/or Bishop says on the matter
2. Would not make a decision at all if there is conflict between their position and mine
3. Would carefully consider their position and probably follow it
4. Would listen to their position but do only what I think is best
5. Would not consider their position but do only what I think is best

a. The Vietnam War	1 2 3 4 5
b. Teaching regarding Adam and Eve	1 2 3 4 5
c. Use of filmstrip projector and/or movie projector at Sunday liturgy	1 2 3 4 5
d. Stand on racial injustice	1 2 3 4 5
e. Position on optional celibacy	1 2 3 4 5
f. Counseling a conscientious objector	1 2 3 4 5
g. Directing a couple regarding birth control	1 2 3 4 5
h. Discussing the subject of abortion with a legislator	1 2 3 4 5
i. Giving direction to a parent regarding sending his child to a Catholic school	1 2 3 4 5
j. Counseling a homeowner on selling his house to a Black family	1 2 3 4 5

Responses:
1. Would immediately do whatever the Pope and/or Bishop ways on the matter
2. Would not make a decision at all if there is conflict between their position and mine
3. Would carefully consider their position and would probably follow it
4. Would listen to their position but do only what I think is best
5. Would not consider their position but do only what I think is best

k.	Using leavened bread at a home liturgy	1 2 3 4 5
l.	Celebrating a public Mass in a park	1 2 3 4 5
m.	Participating in a Pentecostal prayer session	1 2 3 4 5
n.	Giving a communal absolution in a high school retreat	1 2 3 4 5
o.	Administering First Communion before a second grader's first confession	1 2 3 4 5
p.	Response to a legislator regarding welfare payments to ADC families	1 2 3 4 5
q.	Participating in an ecumenical liturgy	1 2 3 4 5
r.	Signing a statement in support of a police community relations program	1 2 3 4 5
s.	Taking a public stand on the Vietnam War	1 2 3 4 5
t.	Participating in a community integrated housing project	1 2 3 4 5
u.	Taking a stand in regard to public aid to Catholic Schools	1 2 3 4 5
v.	Closing a grade in the parish school and/or eliminating the parish CCD program	1 2 3 4 5
w.	Organizing a public demonstration in support of unionizing workers	1 2 3 4 5
x.	Decision to wear coat and tie at a private social gathering	1 2 3 4 5

72. Do you have any additional comments which you feel would contribute to understanding of pastoral leadership and/or parish structures?

73. Do you have any comment regarding this questionnaire? (Use the back of this page if necessary)

Appendix D.--Lay Members' Questionnaire

OMAHA PARISH STUDY

Summer, 1971

In the box(es) to the right of each question, please write the number which corresponds to your answer to that question. Place only one number in each box. Where required, use leading zeroes to fill in all the boxes. For example, if your answer is 7 and there are two boxes, code [0][7].

1. What was your age on your last birthday? [ ][ ]

2. How many years have you been a member of your present parish? [ ][ ]

3. Counting grade school, high school, college, vocational school, etc., how many years of education have you had? [ ][ ]

4. Sex: 1. Male 2. Female [ ]

5. How often do you attend religious services at your parish?
   1. Daily
   2. 2 or 3 times a week
   3. Weekly usually
   4. Monthly
   5. A few times a year
   6. Very seldom
   7. Never

   [ ]

6. What is your marital status?
   1. Single (never married)
   2. Married
   3. Separated
   4. Divorced
   5. Widowed

   [ ]

7. How many children do you have? (If none, code 0, if nine or more, code 9). [ ]

8. If you are regularly employed outside your home, what is your occupation? (If retired, what was your occupation at the time of retirement?)_____

   Give a brief specific description of the kind of work your occupation entails. For example, if you are an engineer, specify whether civil, chemical, industrial, etc. If in insurance, specify whether you are an adjuster, sales agent, etc. If you are a farmer, specify dry-land or irrigated, whether you own or rent your farm and the number of acres._____

   _____

NOTE: Questions 8-33 from Pastor's Questionnaire were adapted for lay leaders and members of parishes.

Appendix E

INTERVIEW INSTRUCTIONS

1. Call and introduce yourself to the pastor. Explain that you are working on the study of Omaha parishes which is being conducted by the Office for Pastoral Development. (They should have received a letter explaining the study). Ask for an appointment within the coming week. It will take approximately an hour.

2. When you go for the appointment, ask for names of two lay leaders. (special form #1)

3. Ask if you can see the parish list so that you can get a random sample of ten parishioners.

4. Give questionnaire to the pastor and ask him to please fill it out while you are selecting the random sample. Ask him to put it in sealed envelope when he finishes.

5. If pastor hasn't finished questionnaire by the time you finish getting the random sample, wait for him to finish or if he requests a time extension, ask what time (the same day, preferably) you could pick it up.

6. Complete your record sheet for the parish and clip to envelope containing pastor's questionnaire.

Appendix F

INSTRUCTIONS FOR OBTAINING RANDOM SAMPLE OF PARISHIONERS-FIVE MEN & FIVE WOMEN

Divide the file of parishioners into ten equal parts. Take the first man listed in the first part, the first woman listed in the second part, first man in the third part, etc. If the first man or woman is a person under 20 years of age, or has lived in the parish less than six months, take the next person.

The basic principle behind random sampling is that every parishioner must have an equal chance of being selected.

Methods of Dividing Into Ten Equal Parts:

a) If the parishioners should happen to be numbered, simply divide by 10 and take every nth parishioner. For example, if the total number of parishioners is 3000, you would start with the first parishioner listed and take every 300th thereafter.

b) If the parishioners' names are on cards, measure the file of cards, divide it into 10 equal parts, and take the first person listed in each part. For example, if there are 80 inches of cards, you would put a marker every 8/10 of an inch and take the first elegible name in each part.

c) If the parishioners are listed in a book, you could count the total number of pages, divide by 10, and take the first name on every nth page. For example, if the registry of parishioners has 100 pages, take the first eligible name on every 10th page.

Name of Parish _____ Date _____

Interviewer _____ Parish No. _____
(name)

Parishioner #1 (male)

Name _____

Address _____

Telephone No. _____

Parishioner #2 (female)

Name _____

Address _____

Telephone No. _____

Parishioner #3 (male)

Name _____

Address _____

Telephone No. _____

Parishioner #4 (female)

Name _____

Address _____

Telephone No. _____

Parishioner #5 (male)

Name _____

Address _____

Telephone No. _____

Parishioner #6 (female)

Name _____

Address _____

Telephone No. _____

Parishioner #7 (male)

Name _____

Address _____

Telephone No. _____

Parishioner #8 (female)

Name _____

Address _____

Telephone No. _____

Parishioner #9 (male)

Name _____

Address _____

Telephone No. _____

Parishioner #10 (female)

Name _____

Address _____

Telephone No. _____

Appendix G

INSTRUCTIONS FOR OBTAINING NAMES OF LAY LEADERS

Ask the pastor for the name, address and telephone number of the following persons. Follow the order listed until you have the names of two active lay leaders. Ask the pastor if he is aware of whether or not person is on vacation. If so, get names of lay leaders who are not on vacation.

1. President of Parish Council
2. President of School Board
3. Chairman of CCD Board
4. Chairman of Administration or Finance Committee
5. President of the Women's Organization and/or the Men's Organization

---

Date_____

Parish No._____

Pastor's Interview No._____

Lay Leader No. 1

Name_____

Address_____

Telephone No._____

Name of Organization_____

Lay Leader No. 2

Name_____

Address_____

Telephone No._____

Name of Organization_____

Appendix H

INTERVIEWER RECORD

Interviewer's Name_____

Parish_____

Check list:

Appointment time_____ Date_____

Pastor's Questionnaire Completed_____

Random Selection of ten Parishioners_____

Names of two lay leaders_____

Time Spent_____

_____

Appendix I.--Professionalism Scale

Included in this Appendix are the items for the professionalism scale and the evaluation of each sub-scale. The procedure for evaluating the items within each sub-scale reveals the strength of an item both within the sub-scale and with the overall scale. A correlational matrix was constructed for all seventy-three items. The number of times the item correlated at .20 or better with other items was recorded. Likewise the number of times the same item correlated under -.01 with other items was recorded. The sum of the correlations under -.01 was subtracted from the sum of the correlation over .20. If the difference was positive it was considered a discriminating item. The discriminating items are indicated with an asterisk.

ITEMS FOR PROFESSIONALISM SCALE

	No. Items	Questionnaire	Value
Properties[1]:			
Services	25 items	41-65	73
Knowledge	25 items	66-70 a-e	95
Autonomy	23 items	71 a-w	69
Roles of pastor[2]:			
Teacher	23 items	41-45 66 a-e 62 a 68 b 69 a-e 70 e 71 a-e	77
Counselor	15 items	46-50 66 a-e 71 f-j	50
Liturgist	15 items	51-55 66 c 68 b 70 a-b,d 71 k-o	48
Community Leader	16 items	56-60 66 b 67 a-b,e 68 a,e 71 p-t	54
Organization Leader	8 items	61-65 71 u-w	24

[1]The summation of the scores for these three sub scales represents an individual's professionalism score.

[2]These items were not summed, nor were they used in the analysis of findings.

Evaluation of Service Sub Scale Value = 73	r's over +.20				r's below -.01			
	Sever	Knut	Atot	Tot	Sever	Knut	Atot	Tot
41. In the past week how often have you given homilies at your daily Mass?	7	8	0	15	7	6	7	20
42. In the past six months how many hours per week have you spent teaching formal religion class?	4	2	6	12	12	11	11	34
43. In your past six sermons how would you compare your immediate (as opposed to remote) preparation to that of most of your fellow priests?	7	5	0	13	7	13	7	27
44. *In the past six months, how many adult education-type sessions (apart from parish liturgies and sermons) have you provided for your parishioners?	6	8	6	20	5	5	1	11
45. In the past six months how many television, radio, and newspaper articles and public lectures have you contributed to?	7	9	1	17	3	13	11	27
46. How would you describe your visitation to the sick and elderly?	3	7	1	11	13	5	11	29
47. *How many hours per week do you spend marriage counseling?	11	7	1	19	3	3	11	17
48. *What is the average amount of time you have spent on non-church activity in community-type organizations in the past year?	8	16	4	28	5	1	3	9
49. *During the past year how many hours per week (other than classroom time) have you spent discussing, counseling, talking to groups regarding such social problems as war, drug abuse, alcoholism, etc?	12	10	4	26	2	5	6	13
50. *In the past six months how many of your Sunday sermons pertained to moral issues such as those mentioned in the above items?	8	14	3	25	8	1	7	16

	r's over +.20				r's below -.01			
	Ser	Kn	Aut	Tot	Ser	Kn	Aut	Tot
51. To what extent have you intorduced the new Marriage Rite for marriages in the past six months?	5	5	5	15	4	5	9	18
52. *To what extent do you consider communal penance services important for your parish?	8	10	15	33	3	7	0	10
53. To what extent have instruments other than the organ been used in your Sunday liturgies?	7	4	8	19	2	14	4	20
54. *As a confessor how often do you give applied practices rather than recited prayers for a penance?	13	14	5	32	1	0	11	12
55. How often do you personally conduct home liturgies?	3	3	0	6	3	3	13	19
56. What provision is made for the elderly in your parish?	9	5	0	14	4	5	23	32
57. In the past month how often have you performed a religious-type of function at a civic-type program?	3	4	4	11	4	2	11	17
58. To what extent have programs or projects involving minority groups been conducted in your parish during the past year?	13	4	0	17	4	5	15	24
59. *How many times have you participated in ecumenical activities or projects during the past six months?	10	2	3	15	3	10	2	15
60. How often have you sent or encouraged others to send any communication to a public official or legislative representative in the past six months?	10	2	0	12	6	9	16	31
61. *Which of the following best describes the content of your religious education programs for elementary CCD?	9	2	7	18	8	7	2	17

	r's over +.20				r's below -.01			
	Sender	Kn	Aut	Tot	Sender	Kn	Aut	Tot
62. How is census material used in your parish?	6	9	0	15	5	4	16	25
63. How do you introduce changes in the Mass or any other liturgical functions?	0	3	0	12	6	3	16	25
64. How are financial matters in your parish organized?	3	2	0	5	8	10	17	35
65. To what extent is the elementary CCD organized in your parish?	4	0	0	4	13	20	11	44

Evaluation of Knowledge Sub Scale

Value == 95

	r's over + 20				r's below -.01			
	Sender	Knut	Aut	Tot	Sender	Knut	Aut	Tot
66. To what extent have your read the following documents from Vatican II. (Using the number in the answer column, circle the number which corresponds with your answer for each item).								
1. Have read thoroughly, studied and discussed it with others								
2. Have read entirely								
3. Have read sections of it								
4. Have scanned it quickly								
5. Have not read it								
a. *Dogmatic Constitution on the Church	7	17	0	24	2	0	12	14
b. *Pastoral Constitution on the Church	12	17	0	29	1	0	15	16
c. *Constitution on Sacred Liturgy	13	20	11	44	3	0	4	7
d. *Constitution on Divine Revelation	6	17	2	25	4	3	6	13
e. *Declaration on Religious Freedom	9	20	5	34	3	0	2	5
67. To what extent have you read the following official statements of the American Bishops from the past ten years? (Using the numbers in the answer column, circle the number which corresponds with your answer for each item.								
1. Have read thoroughly, studied and discussed it with others								
2. Have read entirely								
3. Have read section of it								
4. Have scanned it quickly								
5. Have not read it								

	r's over +.20				r's below -.01			
	Sr	Kn	Aut	Tot	Sr	Kn	Aut	Tot
a. Poverty	2	18	1	21	8	1	19	28
b. Vietnam War	4	19	1	24	11	0	16	27
c. Celibacy	4	16	0	20	8	1	12	21
d. Catholic Schools	4	17	0	21	13	0	15	28
e. *Racial Justice	9	21	0	30	4	1	11	16
68. To what extent have you read the following encyclicals and papal statements? (Use the same responses you used for item 67.)								
a. Progressio Populorum	5	21	2	28	6	0	15	21
b. Ecclesiam Sum	5	17	0	22	10	1	12	23
c. *Humanae Vitae	7	16	1	24	3	0	12	15
d. Pope Paul VI's Statement on Celibacy	3	15	0	18	8	1	15	24
e. Pope Paul VI's Statement on the 80th Anniversary of Rerum Novarum	6	18	0	24	11	2	18	31
69. Here are some writers about the Church and its activities. Which of the following statement describes your reading in the past five years?								
1. Am not familiar with any of them								
2. Am familiar with at least one of them but have not read any of his writing in the past five years								
3. Have read only articles by these authors in the past five years								
4. Have read more than one of their books in the past five years								
a. *Karl Rahner, Edward Schillebeeck, Hans Kung, Bernard Haring	8	10	10	28	7	3	0	10
b. *Andrew Greeley, Eugene Kennedy, Francois Houtart, Harvey Cox	13	7	15	35	4	3	0	7
c. *Raymond Brown, John L. McKenzie, Barnabas Ahern, Bruce Vawter	6	6	10	22	7	4	0	11
d. *Richard McBrien, Charles Curran, Gregory Baum, Bernard Cooke	7	10	8	25	3	7	3	13

	r's over +.20				r's below -.01			
	Sen	Knut	Aut	Tot	Sen	Knut	Aut	Tot
e. *Gabriel Moran, Gerard Sloyan, Mary P. Ryan	6	8	2	16	3	7	3	13

70. During the past year to what extent have you read professional journals such as the following?

1. Read it regularly
2. Scanned it regularly
3. Read an occasional article from it
4. Scanned it irregularly
5. Have not read it

a. Homiletic and Pastoral Review or Preaching Today	2	4	2	8	9	9	11	29
b. Worship	5	16	1	22	8	4	11	23
c. Living Light or Lumen Vitae	2	13	0	15	14	5	18	37
d. *Biblical Studies or Bible Today	5	7	12	24	5	2	2	9
e. *Theology Digest	5	17	3	25	8	1	6	15

Evaluation of Autonomy Sub Scale Value = 69	r's over + .20				r's below - .01			
	Ser	Kn	Aut	Tot	Ser	Kn	Aut	Tot
71. How would you reach a decision concerning the following issues? 1. Would immediately do whatever the Pope and/or Bishop says on the matter. ----0 2. Would not make a decision at all if there is conflict between their position and mine. ----0 3. Would carefully consider their position and probably follow it. ----2 4. Would listen to their position but do only what I think is best. ----3 5. Would not consider their position but do only what I think is best. ----1								
a. The Vietnam War	0	2	21	23	19	12	0	31
b. *Teaching regarding Adam and Eve	4	6	22	32	3	6	0	9
c. Use of filmstrip projector at Mass	1	5	5	11	13	11	2	36
d. Stand on racial injustice	1	3	20	24	13	16	0	29
e. *Position on optional celibacy	5	4	22	31	5	10	0	15
f. Counseling a conscientious objector	0	2	19	21	20	12	0	32
g. *Directing a couple regarding birth control	6	8	21	35	6	5	0	11
h. *Discussing the subject of abortion with a legislator	3	4	22	29	8	11	0	19
i. *Giving direction to a parent regarding sending his child to a Catholic school	1	3	23	27	8	11	0	19
j. Counseling a homeowner on selling his house to a Black family	0	0	22	22	17	12	0	29
k. *Using leavened bread at a home liturgy	8	5	18	31	6	11	0	17
l. *Celebrating a public Mass in a park	7	8	20	35	6	1	0	7
m. *Participating in a Pentecostal prayer session	4	4	19	27	5	11	0	16
n. *Giving a communal absolution in a high school retreat	6	4	20	30	7	11	1	19
o. *Administering First Communion before a second grader's first confession	3	6	22	31	9	7	0	16
p. *Respnse to a legislator regarding welfare payments to ADC families	0	3	20	23	15	7	0	22
q. *Participating in an ecumenical liturgy	6	7	22	35	2	4	0	6
r. Signing a statement in support of a police community relations program	1	1	22	24	17	13	0	30

	r's over +20				r's below -.01			
	Sender	Knut	Aut	Tot	Sender	Knut	Aut	Tot
s. Taking a public stand on the Vietnam War	6	2	21	23	11	16	0	27
t. Participating in a community integrated housing project	0	0	22	22	13	14	0	27
u. *Taking a stand in regard to public aid to Catholic schools	1	0	22	23	8	10	1	19
v. *Closing a grade in the parish school and/or eliminating CCD program	6	1	21	28	8	11	0	19
w. *Organizing a public demonstration in support of unionizing workers	2	6	22	30	13	8	0	21

Appendix J.--Bureaucratic Leadership

Value = 40	Value
Administrative Approaches:	
19. Which of the following approaches would you usually use to motivate parishioners to achieve a certain goal (e.g., to adopt new changes in the Mass)?	3
20. How much responsibility do most of your parishioners assume for a parish goal (e.g., taking an active part in the liturgy such as being lector, song leader, etc.)?	3
21. What are the attitudes of a majority of the parishioners toward your exercise of leadership in the parish?	3
22. How would you describe your attitude toward parish achievements?	3
23. How would you react to an invitation to take a larger parish?	3
24. How would you assess the part that teamwork with parish leaders presently plays in achieving parish goals?	3
25. How would you describe the use of the bulletin in your parish? (Announcements, if there is no bulletin)	3
26. How would you describe the manner in which goals are set in your parish (e.g., having an adult education program)?	3
27. How would you react to Archdiocesan goals with which you disagree, e.g., parish assessment or a liturgical policy?	3
28. To what extent are you aware of the problems of all the parishioners, especially groups which do not tend to be actively involved in the parish? (e.g., health, economic, discrimination problems)	3
29. How would you describe your characteristic manner of performing the liturgy of the Mass?	3
	28

	Value
Administrative Decisions:	
30. In your parish who is generally responsible for those parish activities which are clearly scheduled publicized and punctually enforced?	3
31. What role do you play in determining parish goals (e.g., sponsoring a human relations program)?	3
32. How would you describe your involvement in setting schedules, giving financial reports, announcements about appropriate behavior, and maintenance of buildings and grounds?	3
33. How would you describe the coordination of parish activities in the educational area?	3
	12
	40

Appendix K.--Collegiality Scale

Value = 49	Value
Kind of Communication:	
10. To what extent does your pastor seek parishioners' ideas, views and options and try to make constructive use of them?	3
11. To what estent do you feel free to discuss variety of parish matters with the pastor?	3
12. To what extent do you feel free to disagree with your pastor?	3
	9
Co-Responsibility:	
13. How much responsibility do you feel as far as parish interests are concerned?	3
14. To what extent are you willing to work with the pastor on parish projects?	3
15. To what extent does your pastor feel it is necessary to control parish organizations and employees?	3
16. To what extent does your pastor have confidence in the parishioners taking responsibility for parish activities?	3
17. To what extent do you have confidence in your pastor's leadership?	3
	13
Shared Decision-Making:	
18. If your parish were to face the following decisions which statement would best describe how the decision would be made?	
a. How to landscapte the churchyard	3
b. When the Sunday Masses should be scheduled	3
c. Whether or not to air-condition the church	3
d. Whether or not to build a new church	3
e. Whether or not to hire a religious coordinator	3
f. Whether or not to have a special fund-raising drive	3.
g. Whether or not to take a stnad as a parish on a controversial, political, or social issue	3
h. What kinds of materials are to be used in a religious education program	3
i. Whether or not to take issue with the Bishop about a diocesan policy	3
	27

Appendix L.--Collegial Structure Scale

Value = 21

A - All appointed by pastor = 1
B - All elected by parishioners = 3
C - A combination of appointment and election = 2
D - Does not apply to this parish = 0

		Value
34.	How do parishioners become members of the parish council?	3
35.	How do parishioners become members of the liturgy committee?	3
36.	How do parishioners become members of the christian service and human affairs committee?	3
37.	How do parishioners become members of the committee or board of education?	3
38.	How do parishioners become members of the administration or finance committee?	3
39.	How do parishioners become members of the social affairs committee?	3
40.	How do parishioners become members of the vocations committee?	3
		21

Note: A parish without one of these structures would receive a "0" for that item.

Appendix M.--Matrices for Major Scales and Sub-Scales

MATRIX OF SCORES FOR PASTORS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	X														
2	b .61	X													
3	b .74	b .42	X												
4	b .71	.15	.13	X											
5	b .89	b .49	b .79	b .54	X										
6	b .87	b .49	b .66	b .62	b .74	X									
7	b .87	b .60	b .58	b .64	b .73	b .69	X								
8	b .83	b .52	b .76	b .44	b .67	b .69	b .58	X							
9	b .61	b .42	.15	b .68	b .42	a .36	b .53	.44	X						
10	a .34	a .25	.20	a .26	a .25	a .35	a .27	.23	a .28	X					
11	b .44	b .37	b .34	a .24	b .44	b .44	a .29	b .33	.20	b .39	X				
12	a .27	b .37	a .25	.04	a .26	a .30	.12	a .24	.13	b .38	X	X			
13	.24	.28	.27	.02	.29	.24	.16	.22	.02	.13	.56	.38	X		
14	a .32	.22	.17	a .28	b .33	b .35	.27	.14	.13	a .28	b .86	b .45	.12	X	
15	a .32	b .52	.15	.14	.17	.20	a .35	a .23	b .45	a .40	.20	a .33	.10	.22	X

a = .05 level of significance
b = .01 level of significance

MATRIX OF SCORES FOR LAY MEMBERS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	X														
2	X	X													
3	X	X	X												
4	X	X	X	X											
5	X	X	X	X	X										
6	X	X	X	X	X	X									
7	X	X	X	X	X	X	X								
8	X	X	X	X	X	X	X	X							
9	X	X	X	X	X	X	X	X	X						
10	.33[a]	.35[a]	.09	.30[a]	.23[a]	.16	.33[a]	.22	.50[b]	X					
11	.27[a]	.32[b]	.04	.26[a]	.11	.10	.26[a]	.29[a]	.47[b]	.00	X				
12	.25[a]	.50[b]	.07	.11	.13	.10	.21	.24[a]	.42[b]	.05	.79[b]	X			
13	.28[a]	.43[b]	.18	.10	.17	.25[a]	.25[a]	.27[a]	.33[b]	.16	.53[b]	.48[b]	X		
14	.24[a]	.17	.05	.28[a]	.14	.07	.25[a]	.24[a]	.40[b]	.06	.94[b]	.59[b]	.30[a]	X	
15	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X

a = .05 level of significance
b = .01 level of significance

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