

THE PERSONALITY AND OCCUPATIONAL PROFILES OF ROMAN CATHOLIC
PRIESTS AND WOMEN WHO SEEK TO BECOME ROMAN CATHOLIC

PRIESTS: A TEST OF THE HOLLAND MODEL
OF VOCATIONAL CHOICE

by

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CHAPTER I

REVIEW OF THE LITERATURE AND

STATEMENT OF THE PROBLEM

Introduction

In the last two decades, women have been reaching out and taking positions of prestige and responsibility throughout American society. It seems that in every sector there are educated, qualified, gifted women waiting in the ranks and pressing forward to make their unique contribution to humankind. Such changes are a part of a new perspective of the role of women in government, law, education, the arts, the sciences, and the world of work.

There is a small segment of American women who struggle with bringing their special gifts and contributions to a larger, cross-cultural reality, the Roman Catholic Church. These women, desirous of ordination to the Roman Catholic priesthood, are earning the advanced academic degree ordinarily required for priestly ordination, the Master of Divinity, but they are barred from the priesthood because they are women. In a society in which race, ethnicity, gender, age, and disability are no longer legal grounds to bar access to virtually any occupation, women who want to be Roman Catholic priests constitute a unique sample. These women may exhibit appropriate interest, values, and training for their preferred occupation, but they cannot attain their aspirations because they are not men. This situation generated much interest for this researcher in a study of the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests as a test of the Holland model of vocational choice.

This investigation was undertaken in hopes of answering several general questions as well as testing specific hypotheses. It was hoped that the results would increase and update the body of knowledge about Roman Catholic priests in America: who are these men? what common personality profile do they generate? what are their strengths, their weaknesses? what types of occupations do they prefer, do they reject? is any new information in this study significantly different from that generated in previous studies? This study also was designed to contribute significantly to the information available about women desirous of ordination as Roman Catholic priests: who are these women who seek a goal seemingly never attainable? what type of personality profile do they have? what are their assets, their liabilities? what are their occupational preferences? are they occupationally frustrated? how are they coping with that frustration? This investigation was designed to contribute a comparative analysis of already-ordained men and women who were academically (if not also experientially) prepared for ordination to priesthood but barred for reasons of gender. As far as can be ascertained by this researcher, no simultaneous study using the same measures on these two groups of men and women has yet been undertaken.

Most significantly, however, the existence of a sample of women desirous of ordination to the Roman Catholic priesthood provides a unique context in which to test the theory of vocational choice developed by John Holland: do the women demonstrate congruence of personality and preferred occupation as suggested in such circumstances by Holland? to what degree are they satisfied in their current jobs? are

the Holland codes of these women related to the Holland code for "priest"?

The purpose of this chapter is many-faceted: first to present a brief overview of the vocational theory of John Holland; second, to review the relevant literature in the areas of person-environment congruence, the Roman Catholic clerical personality, women aspiring to Roman Catholic priesthood, Roman Catholic women religious, and that concerning the instruments to be used in this research. Finally, several testable hypotheses are posed.

The Theory of Vocational Choice of John Holland

One of the most vibrant theories in vocational psychology is that of John Holland (1966, 1985). His theory has been the stimulus for numerous research studies in vocational choice, career development, and career counseling. Although Holland's theory has undergone numerous revisions during the two decades of its existence, it centers around seven basic assumptions (Holland, 1985):

1. There are six basic kinds of work environments: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional.
2. Every individual responds to the environment with a modal personal orientation. These orientations are labeled in the same manner as the six basic kinds of work environment,
3. Each individual will seek an occupational environment that allows the fullest expression possible of her or his modal orientation.
4. The personality of the individual will exert a clear influence

both on the chosen work environment and on the ability of the individual to make decisions.

5. The degree of congruence between an individual and her/his environment (occupation) can be estimated by a hexagonal model in which the types occur in invariant order: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional. The shorter the distance between the personality type and the occupational type, the closer the relationship. Relative person-environment congruence is associated with relative success and satisfaction of that person in that environment.
6. The degree of consistency within a person or an environment is also defined by using the hexagonal model. Adjacent types on the hexagon are most consistent or have compatible interests, personal dispositions, or job duties. Opposite types on the hexagon are most inconsistent or combine personal characteristics or job functions that are usually unrelated.
7. The degree of differentiation of a person or an environment modifies the prediction made from the profile, from an occupational code, or from the interaction. A well-differentiated person or environment is one that closely resembles a single type, whereas a poorly differentiated one resembles many types.

Of these seven dimensions, the Holland concept of congruence is central to the proposed research. Inasmuch as an individual's personality is dominated by a particular quality expressed as one of the Holland codes, that individual will seek an occupational environment in

harmony with her/his personality and, when finding such an occupation, will work with personal satisfaction and general advantage to the world of work. When an individual is not able to work in such a complementary environment, dissatisfaction is experienced by the worker and the general work environment is affected. This concept of congruence is part of the whole vocational theory of John Holland which forms the general framework in which the following reviews of literature are to be considered.

Person-Environment Congruence

Holland (1985) contends that "people search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles" (p. 4). Environment and environmental events are understood by John Holland to impact significantly upon personality and vocational preference.

Holland came to this conclusion as a result of research such as his four-year predictive study of college students (1963). Through this work Holland concluded that there was a significant relationship between the direction of vocational choice and personal orientation as articulated in the theory, that achievement and adherence to major field and vocational choice was a reflection of the congruence between the college major and personality of the student, and that students were found to move away from fields or majors in which they were dissimilar to the typical member and tended to move toward fields or majors in which they were similar to the typical member. In a later study, Holland (1968) added further support to the person-environment congruence tenet when he found that college students were significantly

more likely to adhere to their vocational choices in an atmosphere in which the preponderance of students held majors which belonged to the same general class than when the college was dominated by students with majors in other classes.

Researchers besides Holland also sought to test the congruence of person and environment in Holland's theory on college students. Osipow, Ashby, and Wall (1966) sampled 108 college freshmen and found that students will indeed choose occupations congruent with their personality type. Holland and Nichols (1964) came to the same conclusion in a study of high scholastic aptitude students while a study conducted by Andrews (1975) with an adult, parttime student population supported the same aspect of Holland's theory. In testing successful students in certain academic fields, Barclay (1967) was able to describe not only the environmental press facilitating achievement but also the personal characteristics required for success according to the demands of that field. Astin and Panos (1969) found that there is a tendency for students in technical and teachers colleges to be in or change to the popular majors in the curriculum. As Holland (1968) before them, Astin and Panos found that the best predictor of a final major is that student's first choice of a major field. Congruence between students and faculty as measured by the Strong Vocational Interest Blank (SVIB) and the Vocational Preference Inventory (VPI) was found to enhance student academic achievement (Fosthuma & Navran, 1970).

The relationship between a college student's perception of change over time in her/himself and the academic environment has been the focus of a number of studies. Walsh and Lacey (1969) found that male

students representing Realistic, Investigative, and Artistic types reported changes consistent with the typical personality orientation for their field while students representing Social, Enterprising, and Conventional types did not report such changes. In a later study, Walsh and Lacey (1970) found that female students in Investigative, Artistic, and Conventional fields reported that they had changed in a direction consistent with the typical personality orientation for their field. Walsh, Vaudrin, and Hummel (1972) took a slightly different tact and examined whether time would see college students change in the direction of their existing personality orientation. Using the Perceived Change Inventory, the researchers found that both male and female students evidenced a modest degree of accentuation of existing personality attributes from exposure to their college environment (i.e., college major). The longer a student was in the environment (college major), the greater was the development of appropriate traits.

A number of studies have focused on a college student population and have determined that, indeed, there is a significant relationship between personal orientation and vocational choice, that a harmony between these two factors is influenced by the academic environment (choice of major, predominant class of majors in the college, congruence between students and faculty as measured on the SVIB and VPI), and that students do perceive personal change over time in a direction consistent with the personal orientation indicated by their major field (defined as the environment). It should be asked if any studies lend credence to an application of the theory of personality-environment congruence outside of the academic setting.

Barclay, Stilwell, and Barclay (1972) sought to explicate the impact of environmental aspects on personality types through an examination of the effect of the father's occupation on the children's vocational awareness. The conclusions reached in the study allowed generalizations to be made regarding a positive relationship between children's behavior and the father's Holland type as derived from his occupation. In other words, a child's skills were found to be most proficient in the same areas which were most called upon in the life of the father by his occupation.

Holland's congruence hypothesis was tested in Israel by Meir and Hasson (1982). These researchers focused on the rural settlements (Moshavim) in which members gather together for ideological, social, and/or financial reasons. These members of the Moshav assemble with the intention of living together to promote common interests in some type of communal economy. The results of the study revealed that the higher the congruence between the individual's personality type and the modal personality of the members in her/his settlement, the higher her/his inclination to reside in that settlement. This result is highly valuable in that the environment examined encompassed individual, social, occupational, and family settings.

Although focused on widely divergent samples, the work of Barclay et al. (1972) and Meir and Hasson (1982) support the hypothesis that personality, vocational choice, and environment are strongly interrelated. When these results are considered together with the literature and research focused on college students and the college environment as well as Zytowski's (1978) conclusion in his review of the literature on

vocational choice that the basic congruence aspect of Holland's theory is well established, exceptional support is given to the person-environment congruence aspect of the theory of John Holland. It is appropriate, then, that a test of congruence between person and environment as related to vocational satisfaction be extended to a study of the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests.

The Roman Catholic Clerical Personality

The Dictionary of Occupational Titles (U.S. Department of Labor, 1977) lists minister, preacher, priest, and rabbi as clergy members. The general job description given by this source indicates that these persons are

concerned with serving the spiritual needs of church members. [This] includes delivering sermons, conducting services, administering church rites, instructing prospective church members, and counseling members in need of spiritual advice, (pp. 76-77)

A confounding factor for research on the personality of Roman Catholic priests is that this job description does not encompass the occupational role of a considerable number of priests within the United States. All priests are ordained clergy but some have as their primary work that of medical doctors, teachers, lawyers, etc. These occupations do not negate the rights and responsibilities of these men as priests; they simply take them out of the stereotype of the priest (or minister) who spends all her/his time within a parish working solely at the tasks delineated in the Dictionary of Occupational Titles. This raises the question of whether these men should be studied from the occupational perspective of "priest" or of "lawyer," "medical doctor," "teacher,"

etc. This phenomenon must be taken into account both in reviewing the research on Roman Catholic priests and in planning for further studies.

As with the Protestant denominations, studies of Roman Catholic priests have been conducted with both ministry students and ordained clergy. These projects at times have involved priests who are active in other fulltime occupations. Unfortunately, some studies do not differentiate between the two groups of priests, the parish priests and those of other occupational types. This reviewer assumed that the subjects of the research reviewed were men who had chosen fulltime ministry as priests with the duties delineated in the Dictionary of Occupational Titles, unless otherwise specified by the author.

Lee (1975) and Rulla and Maddi (1972) studied the Catholic seminary student, Lee used an intent scale and the Inventory of Religious Activities and Interests (IRAI) in order to identify those students in a Midwestern college seminary who would continue on to ordination. He concluded that

If one is not committed to performing functions or incorporate in his life activities of a specific ritualistic and evangelistic nature it would be difficult to remain in a training environment which promotes and demands these activities, (p. 286)

The Roman Catholic seminary student, then, must have some leaning toward public performance and self-display as suggested by Barry and Bordin's (1967) cross-denominational research on the basic characteristics of a minister as reflected in descriptive vocational literature published by the respective denominations.

Rulla and Maddi (1972) studied two groups of seminary students. One group was composed of "diocesan" seminarians who would become, for the most part, priests dedicated to pastoral work in parishes. The

second group consisted of seminarians who had joined a religious order. In this religious order, these men would become priests but would have teaching as the prevailing function of their ministry. The researchers found differences between these two groups of students. The results of an extensive battery of tests, including Murray's Activity Index (MAI), the General Goals of Life Inventory (GGLI), the Thematic Apperception Test (TAT), and the Rotter Incomplete Sentences Blank (ISB), indicated that the main conflict for both sets of students was autonomy vs. shame and doubt while the diocesan students had secondary conflicts with identity vs. role diffusion and industry vs. inferiority. The diocesan seminarians had, overall, a less clearly articulated vocational identity. Fewer of these students continued to graduation and ordination.

When the findings of Lee (1975) and of Rulla and Maddi (1972) regarding diocesan seminary students are examined, little relationship seems evident at first. This is a result of difference of intent in the studies. Lee sought to identify those students who would continue on to ordination while Rulla and Maddi proposed to study the concepts of self and conflict in the male seminary entrants. The common meeting between the two studies lies in Lee's identification of the need for the prospective priest to have a leaning toward public performance and self-display which can presuppose some degree of resolution of the secondary conflict of identity vs. role confusion articulated by Rulla and Maddi.

Much research has been conducted with ordained Catholic clergy. The reasons for each study vary, but, for the most part, samples have

been drawn from the population of diocesan clergy, i.e., those priests who make promises of celibacy, are dedicated usually to work solely within their parishes, and are responsible solely to the local bishop. They do not take formal vows of poverty, celibacy, and obedience within a formal religious congregation of men recognized by Rome (e.g., the Society of Jesus, the Order of Preachers, the Congregation of the Most Holy Redeemer, etc)

Murphy (1980) investigated the relationship between self-actualization and adjustment among diocesan priests as well as among priests belonging to religious orders. Unfortunately, he failed to differentiate between the two groups in his findings and conclusions. Using the Personal Orientation Inventory (POI) and the Loyola Sentence Completion Blank for Clergy (LSCBC), Murphy found a low positive relationship between self-actualization and adjustment among the priests. He concluded that these results were not necessarily valid but were artifacts of instruments which were designed for assessing other dimensions of personality. He determined that self-actualization was related to positive self-concept, satisfying interpersonal relationships, and psychosexual maturity rather than to adjustment in the areas of priesthood, church, and job satisfaction.

In 1972, the United States Catholic Bishops commissioned a study on the life and ministry of the Catholic priest in the United States through Loyola University of Chicago (Kennedy & Heckler, 1972). Five years later four of the staff of Loyola published the research findings on a portion of the US priest population sampled in the study, Kennedy, Heckler, Kobler, and Walker (1977) used the POI, LSCBC, the

Self-Anchoring Scale of Maturity of Faith (FS), the Identity Scale (IS), and interview to assess 719 diocesan priests. In their findings, they described and labeled four distinct groups of priests as maldeveloped (8Z), underdeveloped (57Z), developing (292), and developed (62). Each group was defined by the characteristics they exhibited. Since the occupational ideal of development was not found to characterize the majority, it is important to consider the personality profile of the greater number of Catholic clergy (i.e., the underdeveloped) studied by Kennedy et al. The underdeveloped clergyperson was found to have an identity related more clearly to his role than to himself. His vocational choice was usually prompted more by needs for status and security than by his own interests and abilities. His sense of self is shaped by expectations outside of himself and not by a continuing discovery of self. He does not really understand his own emotional life, chooses to handle his feelings through repression and intellectualization, has no close friends and few, if any, experiences of intimacy. These priests are generally successful in work and external adjustment but unfulfilled as persons.

Reilly (1978) addressed the issue of role conflict among 233 priests in the diocese of Springfield, Massachusetts, and concluded that age helps to explain the differences in the source of conflict for these men. The older priests (those ordained more than 20 years) are more traditional and conservative than the younger priests according to these findings. They attach great importance to their priest friends, other older priests, the bishop, and older parishioners. These are all contributing factors to the lack of role conflict in these men. These

older priests tend to function in circles where they are not necessarily called upon to adapt or respond to a younger society and a changing Church, In terms of the younger men she concludes:

If the [younger] priests are given substantial freedom to practice their roles as they interpret them, conflicts...are not likely to impede the clergy's role performance. But if the hierarchy or pastors try to force the younger priests to adhere to specific forms of behavior in their role enactment, I would anticipate serious role problems for the younger men. (p. 90)

This rejection of role dictated by authority among young priests may be indicative of a decreasing percentage of priests within Kennedy et al.'s underdeveloped category. If allowed to resolve role conflicts and strengthen their own identity, perhaps these young priests would stand a good chance of moving into Kennedy et al.'s "developing priest" category.

Bury (1975) also concerned himself with role conflict and chose for his sample 278 priests from five different dioceses. Using a questionnaire survey he found role conflict to be prevalent among associate pastors. These men are usually younger priests who serve in a parish under the direction of an older, more experienced priest. The older priest is given the title of "Pastor" and has ultimate administrative responsibility for the parish. The associate pastors are usually ordained less than 20 years and would, therefore, parallel Reilly's "younger priests." For Bury's priests, role conflict results in psychological underdevelopment and poor rectory relationships. The type of theological education received frequently becomes a point of difference between underdeveloped and highly developed priests. Those who are trained in humanistic theology tend to be more fully developed psychologically and more emotionally mature than are those trained in more

traditional modes of theology and philosophy. Those trained in the humanistic mode are more actively involved with people but feel they are treated as "different" since they deviate from what is considered proper by the elder priests. Lowered job satisfaction and poor rectory relations result. The young associate pastors are in a double bind. They believe in what they were taught and act accordingly. As a result they are censured by older priests and/or authority. If they do not act upon what they believe, they are chastised by their own consciences. If they choose not to struggle with who they are and what is expected of them, they may very well become part of Kennedy et al.'s underdeveloped priest population.

Changes in the worship style of the Catholic Church, its understanding of itself and its responsibility to the poor, and other factors resulting from the Second Vatican Council (1963-1965) may have contributed to men leaving the priesthood as well as some men becoming priests later in life after having practiced another occupation. Gilbride (1973) and Hicks (1977) sought to differentiate resigned from active priests in terms of personality variables and Holland's person-environment interaction model. Using a biographic inventory, the Vocational Preference Inventory (VPI), and the Adjective Check List (ACL), Gilbride found significant differences only on the ACL. Compared to the active priests, the resigned priests were found to be of higher rating on self-confidence, achievement, dominance, endurance, and order. Whether resignation resulted from these differences or the differences resulted from factors following resignation was not able to be determined.

In his study. Hicks (1977) found only biographical differences between first and second career priests. The second career priests were usually from larger, working class families in which the father was frequently not Catholic. The second career priest was among the younger children in his family of origin and not likely to have gone to Catholic schools or have relatives in priesthood or religious life. In general, these men joined the priesthood because they felt both a call and a missing dimension in their previous lifestyle.

Both Gilbride (1973) and Hicks (1977) conducted interesting studies, but their results did not fill out the personality sketch of the Catholic priest.

What does research indicate that sketch to be? The Catholic priest as the subject of research today seems to be a man in conflict with his role, especially if he is a seminary student or ordained less than 20 years. This conflict may be hopeless or hopeful depending upon both the response given the young priest by older priests and those in authority and upon his choice either to grow or to stagnate.

Struggle in the life of the Catholic priest since the Second Vatican Council is suggested from the research. Indeed, change in the life of the priest was mandated by the Second Vatican Council in various ways, including the promulgation of the Decree on the ministry and life of priests (1965). When speaking of priestly formation before ordination, the Bishops of the Roman Catholic Church have stated:

The norms of Christian education are to be religiously maintained, and should be properly completed with the latest findings in sound psychology and pedagogy. By wisely planned training there should also be developed in seminarians a due degree of human maturity, attested to chiefly by a certain emotional stability, by an ability to make considered decisions, and by a right manner of passing

judgment on events and people. They should be practiced in an intelligent organization of their proper talents; they should be trained in what strengthens character; and, in general, they should learn to prize those qualities which are highly regarded among men and speak well of a minister of Christ. Such are sincerity of heart, a constant concern for justice, fidelity to one's word, courtesy of manner, restraint, and kindness in speech. (#11)

This impetus is to be continued after ordination:

Especially because of the circumstances of modern society, priestly training should be pursued and perfected even after the seminary course of studies has been completed. Hence, Episcopal Conferences [i.e.. Conferences of Bishops] ought to make use in their individual countries of the more effective means to this end, such as pastoral institutes involving aptly chosen parishes, conferences held at set times, and fitting projects designed to afford the younger clergy a gradual introduction into the priestly life and apostolic activity under their spiritual, intellectual, and pastoral aspect, and calculated to help young priests renew and develop this life and activity more intensely every day. (#22)

In the United States, the Bishops' Committee on Priestly Life and Ministry studies and continues implementation of these directives. Their publications "The priest and stress," "Spiritual renewal of the American priesthood," "Spiritual direction for priests in the USA," and "A reflection guide on human sexuality and the ordained priesthood" are among many printed materials available intended to aid self-understanding and development among the U.S. Roman Catholic clergy. Various programs have also been developed with this same goal. Among them are Emmaus, developed by Father Frank Bognanno of DesMoines, Iowa, and Genesis II, created by Father Vincent Dwyer, a Trappist priest, during his work at Notre Dame University. The former focuses on the development of spirituality and fraternity among the priests while the latter is concerned more specifically with psychological development.

These written materials and formal programs have been complemented by the availability of personal spiritual direction as well as personal

and individual psychotherapy at centers such as the House of Affirmation in Whitinsville, Massachusetts, the Consultation Center for Clergy and Religious in San Antonio, Texas, and Claret Center for Counseling and Spiritual Direction in Chicago, Illinois.

When considered in light of the general directives of the Second Vatican Council, especially in the Decree on the ministry and life of priests, and the specific expressions in the United States, the struggle of the Roman Catholic priest in the United States would be suggestive of growth. But this struggle must be explored scientifically and previous psychological studies considered seriously. Certainly areas other than role conflict need to be explored. These areas may in turn shed light on the factors involved in this conflict. It seems plausible, for example, that personality factors play as important a role in the functioning of Catholic clergy as in other occupational roles, but that a ferment in the Catholic tradition at this moment in history has precipitated the struggle for increasing personal integration of life and ministry for the priest. Thus, an analysis grounded in the person-environment interaction model of John Holland appears to be appropriate.

The world is constantly changing; the people within it are changing; the ones who choose to concern themselves with the spiritual needs of those persons are themselves involved in that process of change. Researchers who aid the clergy in the articulation of who they are and are called to be by the persons they serve can play an invaluable role in this process of self-actualization.

Women and Priesthood

But what of the women who feel called to Roman Catholic priesthood? Truly, this seems a contradiction in terms, for to be a priest in the Roman Catholic Church, one must be a male as well as meet various criteria not related to gender. To date, only one empirical study has been published profiling the women who seek to attain this as yet unattainable goal. Ferder (1978) chose to replicate as much as possible the earlier U.S. Priest Study commissioned through Loyola University of Chicago. Her sample was drawn from a list of 211 women who signed a statement indicating that they felt a personal call to ordination to Roman Catholic priesthood. Of these 211 women, 100 women completed all facets of Ferder's research. As Kennedy and Heckler (1972) before her, Ferder used the Personal Orientation Inventory (POI), the Identity Scale (IS), and the Faith Index (FI), as well as an interview adapted from that used in the earlier study.

Ferder's results were reported in much the same fashion as the Priest Study. The women were rated in psychological adjustment as developed personality (542 vs. 52 of the priests); developing personality (372 vs. 192 of the priests); underdeveloped personality (82 vs. 682 of the priests) and maldeveloped personality (12 vs. 82 of the priests). The difference in timing between the testing of the male sample and the female sample (1972 vs. 1978) as well as the progressive impact of the Second Vatican Council on the Church cannot be overlooked in considering the differing results of the two samples; furthermore, nearly half the known population (100 of 211) of women who publicly stated their aspirations to become priests responded to Ferder's investigation

whereas the Kennedy and Heckler (1972) and the Kennedy et al, (1977) study included only a small fraction of American priests,

Roman Catholic Women Religious (Sisters/Nuns)

Among the women responding to Ferder's study were Roman Catholic women who have chosen to live in community with other women and make public profession of vows of poverty, celibacy, and obedience. These women are called "women religious," "sisters," or, sometimes, "nuns." Although not ordained to priesthood, these women would also be considered "religious professionals" within the Roman Catholic Church.

There is no necessary relationship between being a Roman Catholic woman religious and aspiring to priesthood; in fact. Catholic sisters may be assumed to espouse a range of viewpoints on this question as varied as those espoused by women who have not made public profession of vows of celibacy, poverty, and obedience. However, proposing a study of Roman Catholic priests and women seeking to become Roman Catholic priests generated questions regarding the personality and occupational profiles of professed Roman Catholic sisters by reason of their being the only female professional religious group officially recognized in the Roman Catholic Church today. The sample of women who desire priesthood within the Roman Catholic Church includes sisters as well as Roman Catholic women who are not professed religious. Although not all sisters wish to become Roman Catholic priests, all sisters function in a religiously committed lifestyle which is recognized by the institutional church. In terms of vocational psychological definitions of occupational environments, their lifestyle is recognizably "clergy-like." Thus, the inclusion of Roman Catholic sisters in an

investigation of women and priesthood permitted the exploration of some of the more subtle issues surrounding the question of interest.

Unfortunately, very few psychological studies have focused on the personality of women religious. Only two reports were found to be pertinent to the present investigation, those by Weisberger (1975) and Ferder (1978).

Weisberger (1975) conducted a survey of the literature on the use of the MMPI with sisters in the United States from 1950 to 1973. It should be noted that this time span encompasses the years before, during, and after the Second Vatican Council. The encouragement toward self-development that was directed toward the clergy was also attended to by Roman Catholic women religious. Weisberger is quick to point out that the samples used in these studies ranged from applicants to various congregations to women who have participated in religious life in community for 49 years. He finds neither a profile typical for a sister nor conclusive evidence for consistent, systematic changes with years spent as a sister. Weisgerber admits that individual profile data are sparse.

The differing profiles between ordained priests as presented in the literature and that of women sampled by Ferder was somewhat more useful. The concepts touched upon by Ferder were expanded in the present investigation, as explained elsewhere.

Pathology-based versus Non-Pathology-based Approaches to Personal Functioning

Historically, it is the focus of Counseling Psychology to foster the actualization of human potential in a population which is noted for

the absence of marked psychopathology. Counseling Psychology developed from roots sunk deep into concern for what might be termed a "normal population" and, hence, concerned itself with such processes as matching a person with a job and fostering client self-responsibility and self-direction. In an effort to serve these ends most effectively, psychometrics was incorporated into vocational guidance work. The main purpose of the psychometric trend in Counseling Psychology was not to assess personality in depth (as in Clinical Psychology) but, rather, to evaluate interests and aptitudes in the service of actualizing human potential. Over the years, there has been greater and greater overlap between Counseling and Clinical Psychology and the tools used to foster human development. Together, each of these branches of psychology, through the use of their appropriate assessment tools, can generate a more complete picture of the human personality than either branch alone. It is the intent of this research to utilize the best of both a pathology-based and a non-pathology based approach to assessment of the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests.

Research concerned both with personality profiles and occupational variables as expressed through the Holland person-environment interaction model was judged to offer a breadth of understanding to the groups under consideration not previously available. Because of their ability to tap such concepts as vocational in/congruence, vocational and personality consistency, job satisfaction, and aspects of personality such as depression, intra/extraversion, psychosexual maturity, and interpersonal relationships as well as their use in earlier

research related to the present investigation, the Vocational Preference Inventory (VPI) and the Minnesota Multiphasic Personality Inventory (MMPI) seemed aptly *suited* to sketching the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests and to testing the theoretical questions of interest to this investigator.

Investigations of Personality and Occupational
Profiles of Clergy Using £ Pathology-based
and £ Non-Pathology-based Instrument

The Minnesota Multiphasic Personality Inventory

The Minnesota Multiphasic Personality Inventory (MMPI) is the most widely used objective assessment of psychopathology (Greene, 1980) and has been used in numerous studies of the clergy. The psychometric qualities of the MMPI are presented elsewhere. In this section, investigations using the MMPI with clergy are briefly reviewed. The MMPI has been used in recent years in attempts to gain an understanding of "clergy" regardless of any other occupational roles they may play. In 1956, Bier published the results of an extensive study using the MMPI in a comparison of five Catholic college groups: seminary, medical, dental, law, and general college. When the various groups were compared on the MMPI scales, the greatest intergroup differences for the seminarians were found on the Mf (Masculinity, 5) scales, with differences on the Ma (Hypomania, 9) and Sc (Schizophrenia, 8) next in importance, and Hs (Hypochondriasis, 1), D (Depression, 2), and Pa (Paranoia, 6) following close behind. Overall, the seminarians scored above the mean of the population in all of the MMPI scales.

Barry and Bordin (1967) have presented a comprehensive analysis of

the occupations of clergy across denominational lines using previous research, some of which included the MMPI. However, other than presenting Bier's findings of a high Mf for the seminarians, Barry and Bordin do not present MMPI research findings as such. Dunn (1965) has presented a review of those studies of religious personnel that have emphasized assessment of personality by means of the MMPI. Dunn concluded that there is a consistency of MMPI profiles of religious samples. Groups were found to score high on Pt (Psychasthenia, 7) and Sc with male religious personnel scoring high on Mf, A consideration to be remembered in both the reviews of Barry and Bordin and of Dunn is that they are reviewing as a whole research studies that may or may not have differentiated subjects according to ordination/nonordination, male/female, student/experienced clergy, or denomination. Each of these factors must be considered in any individual study and must be kept uppermost in mind as a cumulative review of literature is entertained.

Knief (1966) sought to elucidate the personality of undergraduate theology majors using the MMPI as well as other instruments. The sample was drawn from a midwestern liberal arts college. The MMPI was administered at the beginning of the freshman year of college and, to those who continued, again at entrance into seminary. Mf, Sc, Pt, and Hy (Hysteria, 3) were found to be the high scale means upon entrance both into college and into seminary for this group of persisters with the addition of a high K scale score at entrance into seminary.

As would be expected, not all of the college freshmen who took the MMPI in Knief's study continued on with their plans to enter seminary

four years later. Knief compared the MMPI profiles of those students who went on to seminary and those students who did not. Results indicated scores on F, D, Pd, and Sc scales differentiated the two groups on the MMPI profiles generated when both groups were entering college. However, Knief states that the same general personality profile had characterized all students in his samples upon entrance into college.

Ashbrook and Powell (1967) also compared the MMPI profiles of graduating and non-graduating theological students. These students completed the MMPI upon entrance into a small interdenominational Protestant seminary in New York. No significant differences were found between the profiles of those who continued on to graduation and those who did not. In an unpublished manuscript by Stoltenberg, Celmer, Winer, and Shultz, a significantly higher mean score on the Pd scale of the MMPI was found for those men and women who graduated from a Midwestern interdenominational seminary but chose jobs not considered pastoral as opposed to those graduates who chose to stay in more traditionally pastoral roles. Perhaps the Pd scale is a differentiating factor between those Roman Catholic priests who directly fulfill the general job description of priest in the Dictionary of Occupational Titles and those priests who choose occupational roles in addition to that of priest.

Templer (1974) reviewed a considerable amount of literature concerning the MMPI and clergymen and seminarians. Templer concluded that these groups were more abnormal on psychological measures than the general population, scored with a tendency for the feminine direction on these measures, and had a significant interest in those activities

associated with helping other persons. Seeking to investigate further the feminine tendency articulated by Templer, Simono (1978) conducted yet another study on masculinity/femininity among clergy. Undergraduate males (n = 41) entering a Lutheran Church of America seminary were administered the Strong Vocational Interest Blank (SVIB) and the MMPI. Those seminarians scoring a high Mf were most like those of the sample used to form the norm group for the minister scale on the SVIB.

As can be seen from this brief review of MMPI studies on clergy, certain conclusions can be drawn. First, no studies have been found which seek to make predictions about this occupational group as such. Second, few studies have made clear a discrimination between seminary students, newly graduated seminarians, and experienced clergy. Third, gender or denominational differences which can influence the composition of the sample of clergy being studied are infrequently addressed. All of these factors influence any study of the occupation of clergy and confound any attempt to use the MMPI for predictive purposes on this population.

What, then, was the perceived advantage of using the MMPI in the present investigation of the occupational and personality profiles of Roman Catholic priests and women who seek to become Roman Catholic priests? Use of the MMPI enabled the researcher to draw parallel personality profiles of the male and female samples to test whether the profiles were dis/similar to each other. Second, use of the MMPI in addition to a non-pathology-based instrument made possible the testing of the hypotheses by two models, one of which is concerned with psychopathology and the other more directly with vocational aspects of

the healthy personality. This permitted the exploration of personality and vocational factors not recognized in such studies as that done by Kennedy et al. (1977).

Vocational Preference Inventory

The Vocational Preference Inventory (VPI) is a widely used vocational personality instrument based upon assumptions of normal rather than psychopathological functioning. The psychometric properties of the VPI are presented elsewhere. In this section, investigations of clergy using the VPI are reviewed. A considerable portion of Holland's early studies to validate his theory as expressed in the Vocational Preference Inventory (VPI) was conducted using National Merit Scholarship winners. Once the early validation was accomplished, Holland looked to more representative groups for his studies. He has often used longitudinal designs and attempted to discern personal, family, social, and achievement correlates in later research. Two studies in which Holland collaborated in 1974 concern themselves with a sample no longer in school. Although there are many other investigations by Holland and others which pertain to employed adults, these two research projects along with a study conducted by Gilbride (1973) are particularly applicable to the present investigation.

Edwards, Nafziger, and Holland (1974) hypothesized that occupational perceptions are more specific for older age groups than for younger age groups. Through research involving the VPI and large, diverse samples from unknown populations, not only were the researchers able to support the hypothesis but also suggested that the difference between the high and low scale scores on the VPI could be used as an

indicator of the person's vocational development. Younger people were found to have high correlations among the scales of the VPI indicating that all six occupational groups looked equally attractive to them. The opposite results were found for older people suggesting the expanded use of the VPI as reflective of occupational maturity.

In an attempt to apply an occupational classification to the work histories of a national representative sample of men (N = 5000) and women (N = 5000), Nafziger, Holland, Helms, and McPartland (1974) used the Holland codes. The researchers classified the jobs held by women in the same manner as those held by men and found that work histories for both sexes formed lawful or regular patterns under the Holland system. Results indicated, too, that the category of a person's earlier job forecasts the category of later jobs and that there is significant agreement between the categories of a person's occupation and vocational aspiration.

This conclusion supports that of Gilbride (1973) in his study of Holland's theory and active and resigned Roman Catholic priests. Gilbride sought to differentiate resigned from active priests in terms of personality variables and Holland's person-environment interaction model. Using a biographic inventory, the VPI, and the Adjective Check List (ACL), Gilbride found significant differences only on the ACL.

[T]he biographical data that showed that 802 of the resigned priests presently work in social-model type occupations such as counseling or social work may be viewed as indicating an "intra-class change" (Holland's term), namely, the selection of an occupation in the same general class as the original choice, (p. 190)

Such a work history analysis applied to the first and second career

priests studied by Hicks (1977) might offer further support to the work of Nafziger et al. (1974),

Although studies on the Holland theory as applied through the VPI to groups composed of fulltime workers are fewer in number than studies of students or trainees, the use of this instrument was considered advantageous in the proposed research. As a basic measure of Holland codes, the VPI facilitated the measurement of congruence between the participants and their desired job role; it provided a personality profile not designed for screening for gross psychopathology; and, of the various instruments which assess Holland types, the VPI is the most economical in administration time and cost.

Statement of the Problem

In summary, this researcher sought to make a significant, major contribution to the body of psychological literature concerned with Roman Catholic priests, women who seek to become Roman Catholic priests and, incidentally, to that focused on the non-ordained female religious professionals within the Roman Catholic Church ("women religious," "sisters," "nuns").

The literature reviewed reveals continued support for the person-environment congruence assumption of John Holland, yet the profile of the Roman Catholic priest appears to be one of conflict with the role in which he finds himself, a conflict which can be either resolved or exacerbated by the environment in which he finds himself. Research focused on the woman who seeks to become a Roman Catholic priest is sparse, but the profile that is generated of this woman is healthier than her ordained counterpart in a corresponding study of priests.

This would seem to call into question Holland's position that relative person-environment congruence is associated with relative success and satisfaction of that person in that environment. The little current literature found on the personality of the woman religious is inconclusive. Since she is recognized by the Roman Catholic Church as a "professional religious," she may be experiencing congruence with her environment or tension flowing from a lack of this congruence.

A combination of pathology-based and non-pathology-based instruments were judged to be useful in an attempt to answer the questions generated by the reviewed literature. The Minnesota Multiphasic Personality Inventory (MMPI) and the Vocational Preference Inventory (VPI) have proven their worth in research in other arenas. Together with a data form which was designed to assess vocational satisfaction and leisure time activities, these instruments formed the basis for a strong investigation into the personality and occupational profiles of these groups. Therefore, a comparative study of the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests as a test of the Holland model of vocational choice was conducted.

Hypotheses

In light of Holland's theory and the research already conducted on the clerical personality, the following hypotheses were posed in the form of predictions:

- 1, Because "people search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles"

(Holland, 1985, p. 4), and because the Holland code for priests is ASE (Gottfredson, Holland, & Ogawa, 1982),

- a. those men engaged in fulltime parish ministry will achieve type scale scores on the VPI such that $A > S > E > [I \text{ or } R \text{ or } C]$. That is, these men will show high person-environment congruence.
- b, those men engaged in fulltime priestly ministry other than as defined by the Dictionary of Occupational Titles will have personality types which are consistent with the modal type for college males (as opposed to men in general whose average educational level would be lower than that of priests), i.e., the nonparish priests will achieve type scale scores on the VPI such that $I > R > S > [A \text{ or } E \text{ or } C]$ (Holland, 1979, p. 73). That is, these men will show relative incongruence with the ASE environment which characterizes the occupation of priest.
- c. those women desirous of ordination will have Holland codes with $A > S > E > [I \text{ or } R \text{ or } C]$ and will achieve type scale scores on the VPI consistent with such predictions. That is, women desirous of ordination will show high congruence with their preferred occupational environment,
- d, the nuns who do not desire ordination to priesthood will have personality types which are consistent with the modal type for college females (as opposed to women in general whose average educational level would be lower

than that of the women religious who participated in the current investigation), i.e., $S > A > I > [C \text{ or } E \text{ or } R]$ (Holland, 1979, p. 74), and will achieve type scale scores on the VPI consistent with such predictions. That is, the women in the sample who are not desirous of ordination will show relative incongruence with the occupational environment of priest.

2. Because "vocational satisfaction, stability, and achievement depend on the congruence between one's personality and the environment [occupation engaged in]" (Holland, 1985, p. 10), the priests engaged in priestly ministry as previously defined and the nuns who do not desire ordination will demonstrate higher job satisfaction than women who seek to become Roman Catholic priests by making significantly more positive responses to the four-item job satisfaction scale (i.e., how well they like their fulltime job, how much of the time they feel satisfied with their fulltime job, wanting to keep their fulltime job, and their self-perception of job satisfaction with their fulltime job as compared to others' job satisfaction).
3. Because the "personality pattern determines a person's choice of nonvocational activities and recreations" (Holland, 1985, p. 32), and because "career involvement and satisfaction will be positively associated with congruence" (Holland, 1985, p. 31),
 - a, the priests engaged in priestly ministry as previously

defined and the women who seek ordination to priesthood will engage in leisure activities whose Holland codes are consistent with that of priest such that $A > S > E > [I \text{ or } R \text{ or } C]$,

b. the women who seek to become priests will demonstrate relative job dissatisfaction by the higher number of parish-related extra-occupational activities reported in comparison with the group of nuns who do not seek ordination,

4. Although Ferder (1978, p. 30) states that "the majority of women, 912, who have publicly stated that they feel called to ordination in the Catholic Church are psychologically healthy," Holland (1985, p. 49) states that incongruence leads to "negative interactions [which] should result in gross dissatisfaction [and] ineffective coping behavior." Since the present investigation is a test of the Holland model, with particular emphasis upon the congruence aspect of the model, it must be predicted that incongruent individuals will exhibit poorer psychological functioning than congruent individuals. Specifically, examination of the individual scales of the MMPI (with the exception of the *Mf* scale) will reveal better psychological functioning on the part of the priests engaged in priestly ministry as previously defined than on the part of the women who seek ordination to priesthood. The direction of such difference will provide validity data in that the Holland theory and the previously obtained data lead to opposite

predictions about relative psychological functioning of these two groups.

These hypotheses were tested *a priori* with an examination of frequencies or with two-tailed t-tests with $p < .05$ where appropriate.

Post hoc analysis on other resultant data was conducted to more fully describe the samples, but no other specific predictions were posed.

CHAPTER II

METHODS AND PROCEDURES

Sample

The male participants were volunteers drawn from those priests considered to be in the active ministry by the bishop of their respective dioceses and listed in the seventeenth position in each column of a national alphabetical listing found in The Official Catholic Directory (1983).

The female participants were volunteers drawn from a pool of persons contacted through three sources: (a) the Women's Ordination Conference (woe), a support group begun for women interested in being ordained to Roman Catholic priesthood or supportive of those women seeking such ordination, whose female membership was contacted through a mass mailing; (b) educational institutions conferring the Master of Divinity or other graduate degrees in theology or religious education, whose registrars responded to a mailed request; and (c) appropriate publications such as The National Catholic Reporter, whose readership had opportunity to respond to an advertisement. A composite mailing list was derived from all female names on the membership mailing list of woe, the names of female graduate students given by the graduate schools contacted, and those women who responded to The National Catholic Reporter advertisement. Appendix A presents the materials used to solicit volunteers for participation in the investigation.

Instrumentation

Vocational Preference Inventory

The Vocational Preference Inventory (VPI) assesses a person's similarity to each of six occupational types described in the theory of John Holland. The VPI also includes five non-type scales which are seldom reported and which are of no interest to the current investigation. The VPI is a psychological inventory of an individual's vocational interests and personality.

The content of the six type scales of the VPI is quite homogeneous; Holland (1975) reports correlations ranging from .69 to .89 for employed adults. Test-retest reliability is found to be high; Holland (1975) reports a low of .45 for the Conventional scale over four years for female National Merit finalists and a high of .98 for the Artistic scale for college seniors over six weeks. The VPI has 160 items, each an occupational title to which an individual responds in terms of like or dislike. Holland (1975) reports a variety of validity studies in which VPI scale scores were related to personality inventories such as the Edwards Personal Preference Schedule and to behavioral criteria such as occupational choice or training program enrollment.

Theoretical issues and empirical issues pertaining to the appropriateness of the VPI to this investigation are presented elsewhere.

Minnesota Multiphasic Personality Inventory

The MMPI was originally intended as a screening instrument for gross psychopathology to be administered at the initial interview of individuals entering treatment for psychological disturbances. Its use

has spread far beyond that original intention, and the MMPI has become perhaps the most widely used and frequently researched personality inventory ever developed (Greene, 1980). Multitudinous reliability and validity data have been reported on the MMPI and are summarized in sources such as Dahlstrom, Welsh, and Dahlstrom (1975) and Greene (1980).

Theoretical and empirical issues pertaining to the appropriateness of the MMPI to this investigation are presented elsewhere.

Personal Data Form and Letter of Request

The Personal Data Form (PDF) was constructed especially for this research. It was designed to gather information concerning each participant's age and personal history in the Catholic Church, current fulltime employment and satisfaction with that employment, highest level of education attained, and position on the issue of ordination of women. The Personal Data Form and the letter of request for participation constituted the only project instruments not purchased commercially and are presented in Appendix B.

Procedure

The members of the original samples (789 men and 1215 women) were contacted to determine their ability and willingness to cooperate in this research. A letter of introduction was sent to each prospective participant (see Appendix A). This letter briefly outlined the study, asked for cooperation, and presented ten alternative dates by which to receive the research materials and by which to return them. The overall time span for women to receive and return the materials was

September 17, 1983, to January 28, 1984. The time frame for men was February 4, 1984, to June 9, 1984. Once cooperation was determined, a project package was mailed to each participant within that agreed-upon time frame.

This project package included a sheet of general information concerning the approximate length of time to complete each instrument, a suggested sequence to complete the battery, instructions concerning how to return the materials, and the option to receive preliminary findings of the study (see Appendix B). A pre-paid, self-addressed return envelope was included with the materials.

Of the 789 males originally invited to participate in this research, 207 men responded with a willingness to participate according to the time frame, and 59 responded with regrets at not being able to participate in the study, for a total response of 266 (33.72). Those willing to participate further numbered 207, for an initial participation rate of 26.22. Reasons given for not participating included pressures of time (N = 8), no longer being in the active ministry of priesthood (N = 2), being foreign born (N = 1), old age or infirmity (N = 15), being out of the country for what they considered a significant length of time (N = 5), lack of interest in the topic (N = 4), being unable to help at this time (N = 7), or concerns about the intent of the study (N = 1). The post office returned 11 requests because no address was available for the addressee. In 5 cases, another person responded to inform the researcher that the contacted priest had died or was otherwise incapable of participating in the study. Of the 207 priests who were sent the project package, 154 completed the MMPI, the

VPI, and the PDF, and 8 returned incomplete materials. Of the latter group, 3 completed the MMPI, and 3 completed the data form. The remaining priests (N = 45) did not return the materials sent to them.

Of the 1215 females originally invited to participate in this research, a total of 532 (43.82) answered by return mail, of whom 402 responded with a willingness to participate according to the time frame (33.12 initial participation rate). Reasons given for those not participating (N = 130) included not meeting the requirements for inclusion in the study (i.e., a laywoman or religious who considers herself academically prepared and desirous of ordination to priesthood or a member of a religious congregation of women not desirous of ordination to priesthood) (N = 110), membership in another religious denomination (e.g., Episcopalian) (N = 10), being professionally familiar with the instruments (N = 1), or concerns about the intent of the research (N = 3). The post office returned 6 requests for participation in the research. Of the 402 women who were sent the project package, 380 completed the MMPI, the VPI, and the PDF. Of the 12 women who returned incomplete materials, 5 completed the MMPI and the VPI, 4 completed the MMPI and the data form, and 2 completed only the data form. One participant reported she was unable to complete the materials because of a death in the family. Ten project packages were not returned.

Statistical Analysis

The data were received on sheets suitable for scanning by computer. After the scan sheets were fed into the computer, the data set was visually reviewed for items not read by the computer. Missing data were supplied from the scan sheets by hand.

The VPI was hand scored and the Realistic, Investigative, Artistic, Social, Enterprising, and Conventional scores for each participant were entered into the computer. The MMPI was scored using a program developed by Greene and Glenn (1984), and the scale scores for each participant were entered into the computer. Responses on the MMPI, the VPI, and the PDF were analyzed through frequency analysis and a priori t-tests as dictated by the hypotheses stated in Chapter I; additional analyses were undertaken in exploratory fashion. The analyses were performed on the computer using the Statistical Package for the Social Sciences (SPSS; Nie, Hull, Jenkins, Steinbrenner, and Bent, 1975) and the Statistical Analysis System (SAS; SAS Institute, 1985).

CHAPTER III

RESULTS

Sample Characteristics

Participation Differences by Gender

The proportion of the original subject pool who responded, participated, and returned materials varied by gender. Of the 789 males who were solicited for the study, 33.72 (N = 266) initially responded to the request and 26.22 (N = 207) agreed to participate in the study. Of the 207 priests who were sent project packages, 154 returned completed packages and 8 returned incomplete packages for a total of 162 returned packages or a 78.32 response rate among those who had agreed to participate. (Descriptions of the participation rates and the sample are also given in brief form in Tables 1 and 2.)

The original pool of women participants was 1215 with 43.82 (N = 532) responding to that initial request for volunteers. The initial participation rate was 33.12 with 402 women being sent project packages. Of the 402 packages mailed, 392 were returned for a 97.52 response rate among those who had agreed to participate. This is an exceptionally high percentage indeed.

There is some difference in the initial response and participation rates (male = 33.72 vs. female = 43.82 and male » 26.22 vs. female = 33.12, respectively) between the two samples with considerable difference between the two final response rates (male = 78.32 vs. female = 97.52). Since specific information is had only for the participants in the initial and final response sets, only speculations are had as to the differences in the three rates.

In the initial response sets, 48 priests and 124 women responded with regrets at not being able to participate. Two of the most common reasons cited by the women (N = 120) were, by definition, not possible for priests, i.e., not meeting the requirements for participation or belonging to another religious denomination. Only one individual, a woman, cited professional familiarity with the instruments as a reason to decline participation. Only one reason was cited by both men and women (N = 1 and 3, respectively), that being concern with the intent of the research. The remaining reasons were cited only by men and included old age or infirmity (N = 15), pressures of time (N = 8), inability to help at this time (N = 7), being out of the country for what they considered a considerable length of time (N = 5), lack of interest in the topic (N = 4), no longer in the active ministry of priesthood (N = 2), or being foreign-born (N = 1). In another 5 instances, another person responded that the priest in question had died or was incapable of participation.

In the final priest sample, 5 packages were returned with none of the instruments completed. The reason given by 4 of the men was illness and parish responsibilities. One male decided against participation because of questioning the tone and intent of the study when he received the package. In the female sample, only one package was returned with no instruments completed. The reason given in this instance was a death in the family.

The reasons for nonparticipation suggest that the lower response rates in the priest samples than in the samples of women from initial response to volunteering their participation to final response are

based upon the men's questioning of the intent of the study, frail health, parish responsibilities, or some combination of the latter two. As a result, differences found between men and women who participated in this investigation may reflect a greater acceptance of the intent of the study, better health, and more available time on the part of the women.

Males

Of the 789 men contacted through the random sample drawn from the alphabetical listing of priests considered to be in the active ministry by their respective bishops, 207 (26.22) priests asked that project packages be mailed to them. Of these 207 initial participants, 154 priests (74.42) returned completed materials while 3 returned incomplete materials. Of the 154 priests who returned completed materials, 14 listed themselves as not currently employed fulltime (e.g., retired, on sick leave). Because the focus of this research is on the priest engaged in active ministry, these 14 volunteers were deleted from the sample. Of the 140 priests currently employed on a fulltime basis and, as a result, comprising the final male sample, 80 men indicated they were members of the diocesan clergy while 60 men identified themselves as members of religious congregations. Of the same 140 priests, 85 reported being employed fulltime in parish ministry (e.g., pastor, pastoral associate). The number of priests in non-parish occupations totaled 55, including 8 in hospital ministry (e.g., doctor, nurse, chaplain), 33 in education (e.g., student, teacher, administrator), 1 in the arts (e.g., musician, advertiser, photographer), 1 in science (e.g., chemist, engineer, pharmacist), 7 in public service (e.g.,

social worker, personnel director, lawyer, public administration), and 5 in management (e.g., housekeeper, secretary, banker). No priest reported his occupation as being in agriculture (e.g., farmer, veterinarian).

Priests in fulltime parish ministry

The mean age for priests active in parish ministry ($N > 85$) was 40-44 years while the modal age was 60+ years. Of the parish priests, 19 reported currently being members of religious congregations of men, and 6 indicated that they had at one time been members of such congregations. Of these 25, 13 priests responded that they had been members from under one year to 15 to 17 years, and 14 priests listed membership as 21 or more years. The remaining priests declared that they had never been members of religious orders ($N = 56$) or responded invalidly ($N = 4$). Of the 85 men active in parish ministry, 44 had been ordained between 1 and 20 years; 41 had been ordained 21 or more years.

The modal educational level for the 85 parish priests was one masters degree (e.g., M.A., M.S., M. Div.) ($N = 39$). The modal level of theological education for these men was the Master of Divinity ($N = 30$). These men perceived both the stance of their formal theological education ($N = 46$) and their own theological position ($N < 44$) as middle of the road. Of these men, 43 stated that they did not support the ordination of women; 41 replied that they supported women's ordination; the response of one priest was invalid.

Priests in fulltime employment other than parish ministry

The modal occupational field for the 55 priests in occupations

other than parish ministry was education (N « 33). The mean age for priests active in occupations other than parish priest was 45-49 years (i.e., on average, five years older than the parish priests) while the modal age was 60+ years (i.e., identical to that of parish priests). Of these non-parish priests, 42 reported currently being members of religious congregations of men, and 1 indicated that he had at one time been a member of such a congregation, while 12 declared that they had never been members of such congregations. When asked how long they were members of religious congregations of men, of these 43, 9 priests responded that they had been members from 4-5 years to 18-20 years, and 34 listed membership as 21 or more years. Thus, it appeared that, on average, male religious not working in parishes had been associated with their congregations somewhat longer than male religious working fulltime in parishes. Of the 55 men active in other than parish ministry, 28 were ordained between 1 and 20 years; 27 were ordained 21 or more years, histories comparable to those of parish priests.

One diocesan priest indicated that he was married and employed in a setting other than fulltime parish work. This phenomenon is not unknown in the Catholic Church and are serving alongside their brother Catholic priests. A man who married while serving in the Episcopalian priesthood may continue his priestly role upon conversion to Roman Catholicism and ordination in the Catholic Church.

The educational level for the priests in other than fulltime parish ministry was higher than that of parish priests in that the nonparish priests' modal attainment was the doctorate or licentiate (N = 26). The modal level of theological education for these men was one masters

degree (not including the Master of Divinity) (N = 21). Like the parish priests, these men perceived the stance of their formal theological education as middle of the road (N = 30) but, unlike the parish priests, they perceived their own theological position as progressive (N = 29). Of the priests employed in other than parish ministry, 31 stated that they supported the ordination of women, while 23 replied that they did not, and one priest responded in an invalid manner. Thus, compared to parish priests, the nonparish priests appeared to be somewhat more in favor of the ordination of women a position compatible with their avowedly more progressive theological stance.

Females

Of the 1215 women contacted through the pool generated through the Women's Ordination Conference (WOC), through the cooperation of educational institutions conferring the Master of Divinity or other graduate degrees in theology or religious education, and through the response generated by The National Catholic Reporter advertisement, 402 (33.12) requested that a project package be sent to them. Of these 402 initial participants, 380 (94.52) returned completed materials while 12 returned incomplete materials. These women self-selected into one of three groups: a laywoman who considered herself academically prepared and desirous of ordination to priesthood, a member of a religious congregation of women who considered herself academically prepared and desirous of ordination to priesthood, or a member of a religious congregation of women who did not desire ordination to priesthood herself.

Laywomen desirous of ordination

Of the sample of 380 women, 93 categorized themselves as laywomen who considered themselves academically prepared and desirous of ordination to priesthood. The distribution of age was bimodal: age 30-34 (N = 23) and age 35-39 (N = 23), somewhat younger than the priests. The modal occupational field for these women was education (N = 33), identical to the occupational mode of the nonparish priests; the other occupations listed were 17 in parish ministry, 8 in hospital work, 1 each in arts and in science, 10 in public service, 6 in management, and 13 not currently employed fulltime outside the home. Modal marital status was single (N = 52), but in a significant departure from the lifestyle of the priests, 34 laywomen noted that they were married, 5 divorced, and 1 widowed (1 did not respond). There were 33 women who reported that they had children. Of the 93 laywomen, 34 had at one time been members of religious congregations of women from less than 1 year to over 21 years.

The modal educational level for the laywomen who desired ordination was one masters degree (including the M. Div.); all but 3 women had continued their education past the high school level. The modal level of theological education for these women was the professional degree. Master of Divinity (N = 26). These women considered both their formal theological education and their own theological stance as progressive. Thus, the laywoman desirous of ordination reported their educational attainment as comparable to that of parish priests (although less than that of nonparish priests), their theological education as more progressive than that of either group of priests, and their theological

stance as comparable to that of nonparish priests and more progressive than that of the parish priests.

Sisters desirous of ordination

Of the sample of 380 women, 142 described themselves as sisters who considered themselves academically prepared and desirous of ordination to Roman Catholic priesthood. The modal age range for this group was 40-44 with 722 of this group aged between 35 and 54; these sisters were somewhat more similar in age to the priests than to the laywomen. Occupationally, these women fall midway between parish and nonparish priests: parish ministry was the modal occupation for these women (N « 53) with an additional 46 women in education. Hospital work claimed 12 women, with 4 in the arts, 14 in public service, 4 in management, and 6 indicating that they were not currently employed fulltime. When queried regarding their marital status, 3 women indicated that they were currently married. Since marriage is incompatible with vowed life in a canonical religious congregation, it is suspected that these women interpreted "religious" in a broader manner than was intended in this research or responded invalidly to this question. Length of membership in their respective religious congregations totaled 21 or more years for 103 of the 142 sisters, a duration roughly comparable to that of the nonparish priests who were members of religious congregations.

The modal level of education for the sisters who desired ordination was the masters degree on both the general educational level and when theological education was considered explicitly. These women perceived both their formal theological education and their own theological stance as progressive. Educationally and theologically, the sisters

desirous of ordination were comparable to the laywomen desirous of ordination, thus comparable to the parish priests in educational attainment, comparable to the nonparish priests in theological stance, and more progressive in theological education than either group. Since the sisters desirous of ordination were older than the laywomen desirous of ordination and, in fact, comparable in age to the priests, the difference in theological education between men and women does not necessarily reflect a difference in era during which these samples were educated. Although the theological education provided by the Catholic church in more recent years may have been more progressive than that of earlier times, this difference would not seem to account for the differences reported by men and women.

Combined group of women desirous of ordination

The composite profile of the two groups of women desiring ordination is not unlike the profiles from which it is derived. The combined group numbers 235 with a modal and mean age of 35-39 years. The modal occupational field is education (N = 79) with parish ministry close behind (N = 70). Of the remaining women, 24 were in public service, 20 in hospital work, 10 in management, 5 in the arts, 1 in science, and 19 of the combined group are currently not employed full-time.

The modal level of education was one masters degree, including the possibility of the Master of Divinity (N = 102). The modal level of theological education was the masters degree (N = 74, M. Div. = 55). These women perceived both their formal theological education and their own theological stance as progressive.

Sisters not desirous of ordination

Sisters who did not desire to become Roman Catholic priests (N = 145) also participated in this research. These women were older than the other samples of women; the distribution of age was bimodal, with 32 in each of two age groups: 45-49 and 50-54. Like all the samples other than the parish priests, their modal occupational field was in education (N = 55), with 25 in parish ministry, 5 in hospital work, 31 in public service, 14 in management, and 6 not currently employed on a fulltime basis. A small number of these women (N = 5) indicated that they were currently married. Again, it is assumed that these women interpreted "member of a religious congregation of women" in a manner broader than was intended in this research or answered the question invalidly. Length of membership in their respective congregations totaled 21 or more years for 119 of the 145 sisters, a duration comparable to that of the other participants who were members of religious orders.

The modal level of education for the sisters who did not desire ordination was the masters degree on the general level and some graduate work when theology is considered explicitly. These women also considered their formal theological education and their own theological position as progressive. Thus, although the sisters not desirous of ordination had attained a lower level of theological education than the other groups, these women religious considered themselves as theologically progressive as the other women and the nonparish priests and more progressive than the parish priests. Again, the gender difference in progressiveness of theological education appears to be pervasive and

not a function of age. Perhaps those educational institutions which accept women for graduate study are more progressive in their theological stance than those which do not; perhaps women select a more progressive theological education than men; or perhaps there is no actual difference but women perceive the theological curriculum to be more progressive than men perceive it to be. Whatever the reason, differences found between parish priests and the other groups (both men and women) reflect the greater self-perceived theological progressiveness of the other groups, and differences found between men and women may reflect the greater progressiveness of the women's theological education. That the women not desirous of ordination tended to be older than the women desirous of ordination seems not to have been associated with differences in theology, since both groups considered themselves progressive. Perhaps the critical difference is that the older group was more reluctant to change careers than the younger, simply for reason of age. Since the comparisons emphasized in the present investigation were between priests and those barred from priesthood by gender, the data are not available to completely describe the differences among the groups of women v/ho participated.

Holland Vocational Personality Types

The first hypothesis dealt with the predicted Holland vocational personality types of the participants. Table 3 presents means and standard deviations of each of the Holland type scale scores of the VPI for the four groups of interest to the first hypothesis: fulltime parish priests, priests in other than parish ministry, women who desire ordination, and sisters who do not desire ordination. The resulting

6-point Holland codes for each of these groups are also presented in Table 3. Hypothesis 1 was tested by inspection of the results as presented in Table 3.

- 1a. Those men engaged in fulltime parish ministry will achieve type scale scores on the VPI such that $A > S > E > [I \text{ or } R \text{ or } C]$. That is, these men will show high person-environment congruence.

When the means for each score on the VPI attained by the priests engaged in fulltime priestly ministry are arranged in descending order (cf. Table 3), the following pattern results: $S > A > E > R > C > I$. Perfect person-environment congruence is not demonstrated, although the obtained SAE code is sufficiently similar to the predicted ASE code to be of practical significance (e.g., for counseling purposes). Hypothesis 1a is partially supported: parish priests who participated in the present investigation are reasonably similar to priests as defined by the 3-point Holland code.

- 1b. Those men engaged in fulltime priestly ministry other than as defined by the Dictionary of Occupational Titles will have personality types which are consistent with the modal type for college males, i.e., the non-parish priests will achieve type scale scores on the VPI such that $I > R > S > [A \text{ or } E \text{ or } C]$. That is, these men will show relative incongruence with the ASE environment which characterizes the occupation of priest.

When the means for each score on the VPI attained by the priests engaged in fulltime ministry other than fulltime in a parish setting are arranged in descending order, the following pattern is generated:

S > A > I > E > R > C . This pattern is unlike the modal type for college males; Hypothesis 1b as stated is not supported. Although not identical to the ASE pattern that reflects the occupation of priest, the SAI pattern of nonparish priests is more similar to the predicted pattern of priests-in-general than to that of college males. However, it is worth noting that the major difference between the Holland 3-point codes for parish and nonparish priests who participated in the present investigation is the presence of the Investigative theme in the 3-point code of the nonparish priests. Although the I theme is tertiary, its presence suggests a greater similarity to college males on the part of nonparish priests than parish priests. Thus, there is some evidence in support of Hypothesis 1b: compared to parish priests, priests engaged in other than fulltime parish ministry are more similar to college-educated men-in-general and less similar to priests-in-general.

Ic. Those women desirous of ordination will have Holland codes such that A > S > E > [I or R or C] and will achieve type scale scores on the VPI consistent with such predictions. That is, women desirous of ordination will show high congruence with their preferred occupational environment.

Taken together, the laywomen and the sisters who desire ordination generate the following Holland code on the VPI: A > S > I > E > R > C. The resulting code differs only in the third position from the predicted code, thus providing relatively strong support for Hypothesis Ic. Further support is provided in that the presence of the Investigative theme in the tertiary position is consistent with the Holland

code of the nonparish priests who participated in this investigation, the group of priests most similar in the theological stance to women desirous of ordination.

Id, The nuns who do not desire ordination to priesthood will have personality types which are consistent with the modal type for college females, i.e., $S > A > I > [C \text{ or } E \text{ or } R]$ and will achieve type scale scores on the VPI consistent with such predictions.

That is, the ~~women~~ men in the sample ~~who~~ are not desirous of ordination will show relative incongruence with the occupational environment of priest.

The sisters who did not desire ordination generated the following Holland code on the VPI: $A > S > I > E > R > C$. The 3-point code is not perfectly congruent with that of college females (SAI) but is sufficiently similar to be of practical significance. However, the obtained code is also similar in a practical sense to the ASE code for priests-in-general and the SAI code obtained by the present sample of nonparish priests, and is identical to the code obtained by the present sample of women who desire ordination. It is somewhat dissimilar only to the 3-point code obtained by the present sample of parish priests. Hypothesis Id is partially supported, but the overall pattern of Holland codes obtained by the present sample does not strongly support the concept that the four groups are derived from four separate populations.

The parish priests' 3-point code suggests a close similarity to priests as defined by the Holland system. Both groups of women and the nonparish priests are described by codes which are somewhat consistent

with the priesthood and otherwise characteristic of a professionally-oriented, highly educated population. The differences in education and theology are not consistent with the differences in the presence of the Investigative theme: nonparish priests had attained a higher degree of general education than the other three groups; women not desirous of ordination had attained a lower level of theological education than the other three groups; and women described their theological education as more progressive than did men. The self-described theological stance (progressive vs. middle-of-the-road) and the occupational involvement in Investigative fields such as education are two characteristics whose distribution among the four groups is consistent with the distribution of that theme. Parish priests who describe themselves as theologically middle-of-the-road and who do not work in education and other Investigative fields do not have I in their 3-point Holland code; the other groups have these characteristics in common.

Job Satisfaction

The second hypothesis dealt with job satisfaction as interpreted through the Holland theory.

2. The priests engaged in priestly ministry as previously defined and the nuns who do not desire ordination will demonstrate higher job satisfaction than women who seek to become Roman Catholic priests by making significantly more positive responses to the four item job satisfaction scale.

Table 4 presents the means and standard deviations on the job satisfaction measures for parish priests, nonparish priests, women who desire ordination, and sisters who do not desire to become Roman Catholic

priests. The results of a t-test on the combined scores of the priests working fulltime in parishes and the sisters who do not desire ordination versus the scores of the women who do desire ordination are presented in Table 5; this analysis constituted the test of Hypothesis 2.

Although effect sizes are small, significant differences are found between the means of the two groups of interest when JOBSAT and CHANGING are examined; the results for TIMESAT approach significance. When queried as to how well they like their fulltime job (JOBSAT), how much of the time they feel satisfied with their fulltime job (TIMESAT), **and** how they feel about changing what they considered their fulltime job (CHANGING), the sisters who do not desire ordination and the priests engaged in fulltime parish ministry responded more positively than the women *who* desire ordination ($t = -2.88, 1.91, -5.70$, respectively). (The job satisfaction measures were arranged in such a manner that higher satisfaction did not necessarily relate to a higher numbered response.) Although not significant, the women *who* desire ordination perceived the level of their job satisfaction to be slightly higher than *what* they perceived the job satisfaction of others to be (mean of 2.90 versus a mean of 2.86). As a result of these analyses, the hypothesis received considerable support.

The results of other comparisons using t-tests are listed briefly in Appendix C. Even with small effect sizes, the results are notable and are highlighted here although no predictions were posed.

When compared with priests in fulltime parish ministry, priests employed in other than fulltime parish work, or sisters who do not desire ordination, the women who desire ordination liked their current

fulltime employment significantly less than the former groups (JOBSAT), When tested against the responses of sisters who do not desire ordination and those of priests employed fulltime in other than parish ministry, the women who desire ordination felt satisfied with their current job significantly less often (TIMESAT). The women who desire ordination made significantly less positive statements than priests engaged in fulltime parish ministry, priests in other than fulltime parish ministry, and sisters who do not desire ordination to priesthood regarding changing what they consider their fulltime job (i.e., they would more often consider changing their fulltime job than the other groups).

Priests engaged in other than fulltime parish ministry demonstrated significantly higher levels of TIMESAT (the amount of time they felt satisfied with their jobs) than nuns who do not desire ordination, priests engaged in fulltime parish ministry and a combination of these two groups.

Parish priests were found to desire to change their current jobs significantly less often than either sisters who do not desire ordination or priests employed fulltime in other than a parish setting.

Extra-occupational Activities

Both segments of the third hypothesis are concerned with the manner in which the participants spent time outside of their fulltime employment. Table 6 reveals the distribution of hobbies according to the Holland types for parish priests, priests in fulltime employment in other than a parish setting, women who desire ordination, and sisters who do not desire ordination for themselves. Table 7 focuses on the

number of extra-occupational activities in a parish setting reported by the two groups of women. These two tables were consulted in testing Hypotheses 3a and 3b.

- 3a. The priests engaged in priestly ministry as previously defined and the women who seek ordination to priesthood will engage in leisure activities whose Holland codes are consistent with that of priest such that $A > S > E > [I \text{ or } R \text{ or } C]$.

When the hobbies of the participants in the four groups are examined by Holland codes, two results are most notable. First, at least 332 of the members of each group chose activities in their leisure time that can be categorized as Realistic. Second, the two groups of men and the two groups of women were remarkably similar in the remainder of the pattern of hobby preference within the respective genders.

Of the 225 women desiring ordination who indicated their most preferred type of hobby, 332 chose Realistic while 382 of the sisters who do not seek ordination made the same choice. The second most chosen type of free-time activity among the women who desire ordination as well as the sisters who do not desire ordination for themselves was in the Artistic realm (272, and 202, respectively). An equal number of nuns not desiring ordination chose Social and Investigative activities (182 and 182) while a considerably higher number of women desiring ordination chose Social over Investigative leisure time activities (252 over 82) as the third and fourth most popular categories in this realm. Enterprising hobbies comprised the fifth category for both of these groups of women (72 of the women who desire ordination and 62 of the sisters who do not). No woman in either group listed Conventional

activities as hobbies. The summary code for the preferences for leisure time activities for the women who desire ordination is $R > A > S > I > E > C$ while that for the sisters who do not desire ordination is $R > A > S$ or $I > E > C$.

Both the priests working fulltime in parish settings and the priests working fulltime in other settings chose Realistic activities as the most popular type of leisure activity (432 and 352, respectively). An equal percent of nonparish priests responded that their preference was for Social or Investigative activities (252 and 252) while a somewhat greater proportion of parish priests reported favoring Social (252) over Investigative (162) hobbies. Artistic activities were the fourth most popular leisure time activity for both parish and nonparish fulltime employed priests (122 and 112, respectively). Slightly more parish priests favored Enterprising activities (32) over Conventional (12) while an equal proportion of nonparish priests chose Enterprising (12) or Conventional hobbies (12). The summary code for the preferences of the parish priests for leisure activities is $R > S > I > A > E > C$ while that for priests working fulltime in other than parish settings is $R > S$ or $I > A > E$ or C .

When asked to categorize their leisure activities, the priests engaged in fulltime parish ministry generated a Holland code such that $R > S > I > A > E > C$. The hobbies of the women who seek ordination followed Holland code $R > A > S > I > E > C$. It was hypothesized that these priests and these women would engage in leisure activities whose Holland codes are consistent with that of priest such that $A > S > E > [I \text{ or } R \text{ or } C]$. Although the 3-point hypothesized code and the 3-point

codes for the parish priests and the women who seek ordination all contain the S or Social dimension described by Holland and the women who desire ordination contains the additional projected A or Artistic dimension, there is not enough resemblance in the sequential codes to support Hypothesis 3a. The leisure activities of the groups of interest bore some resemblance to each other but not to the Holland code for priest.

Hypothesis 3b is concerned with information solicited from the female volunteers regarding a specialized type of freetime activity.

3b. The women who seek to become priests will demonstrate relative job dissatisfaction by the higher number of parish-related extra-occupational activities reported in comparison with the group of nuns who do not seek ordination.

The number of women desiring ordination returning information concerning parish-related occupational activities was 231; the number of sisters returning the same information numbered 140. When the percentage of women engaged in none, one, two, or three or more parish-related activities in each of these groups is compared, negligible differences are found. Indeed, 392 of both groups are not involved in their parishes extra-occupationally and 192 in each group are involved in two extra-occupational parish activities. There is but two percentage points difference between those in each group who are involved in one activity (172 of the women who desire ordination and 192 of the sisters who do not) and those in each group who are involved in three or more activities (252 of those who desire ordination and 232 of the nuns who do not). With such data, hypothesis 3b is not supported.

Psychological Functioning

The Minnesota Multiphasic Personality Inventory is used to examine the personality profiles of priests engaged in fulltime parish ministry and the women who desire to become priests as proposed in Hypothesis 4. Table 8 contains the means and standard deviations for each of the validity and clinical scales (excluding Mf) for priests engaged in fulltime parish ministry, priests in fulltime ministry in other than a parish setting, women who desire ordination, and nuns who do not desire to be ordained. The results of t-tests on each of these scales for priests engaged in fulltime parish ministry versus women who desire to become priests are given in Table 9. Hypothesis 4 is tested using the information given in these tables.

4. Examination of the individual scales of the MMPI (with the exception of the Mf scale) will reveal better psychological functioning on the part of the priests engaged in fulltime priestly ministry as previously defined than on the part of the women who seek ordination to priesthood.

An examination of Table 8 reveals that members of each of the four groups generate relatively normal profiles on the Minnesota Multiphasic Personality Inventory, i.e., no significant psychopathology is evidenced for any of the four groups. Description of the sample using the highest two whole number scale scores for each profile is informative, but it must be noted that these profiles are subclinical in nature and that effect sizes, although larger than those on the VPI and the job satisfaction measures, are still relatively small. Percentages of each group attaining a scale score of 70 or more are given in Table 10.

The MMPI clinical scale scores of parish priests generate a subclinical profile with the highest score on scale 3 (Hysteria, Hy, M = 61.23, SD = 7.30). The next highest scales are 4 (Psychopathic Deviate, Pd, M = 59.24, SD = 9.41) and 8 (Schizophrenia, Sc, M = 59.21, SD = 8.58),

Priests working fulltime in a nonparish setting generate a profile somewhat similar to that of priests working fulltime in a parish setting. The MMPI profile of the nonparish priest also has as its highest scale Hy (M = 60.79, SD = 6.61). Four other scales are next in subclinical elevation with .47 difference among them: Sc, Pd, Pa (Paranoia, 6), and Ma (Hypomania, 9). Means and standard deviations for these scales can be found in Table 8.

The women who desire ordination and the sisters who do not desire ordination also generate subclinical profiles similar one to another. The women who desire ordination generated a profile with the highest score on scale 9, Hypomania (Ma, M = 59.58, SD = 10.21). Scores on scales Pa and Pd are close behind with means of 58.79 and 58.52, respectively. The sisters who do not desire ordination for themselves have their highest scale score on Pa (M = 57.23, SD = 6.71) with similar scores on Ma (M = 56.62, SD = 9.31) and Hy (M = 56.43, SD = 6.32).

An analysis of the profiles of the priests working fulltime in parish ministry and the women who desire ordination using the t-test results in the statistics given in Table 9. Significant differences were found between these two groups on scales 1 (Hs, Hypochondriasis), 2 (D, Depression), 3 (Hy, Hysteria), 7 (Pt, Psychasthenia), and 8 (Sc, Schizophrenia). The priests active in fulltime parish ministry

demonstrated scores higher on Hypochondriasis ($t \ll -6.26, p < .0001$), Depression ($t \gg -7.57, f < .0001$), Hysteria ($t = -5.20, f < ,0001$), Psychasthenia ($t \ll -6,58, f < ,0001$).-, and Schizophrenia ($t \ll -4,68, f < ,0001$). Given these data, the hypothesis is not supported. Although the Holland theory would predict better psychological functioning on the part of those whose occupational environment is identical with their preference as compared to those who are barred from entering their preferred environment, the circumstances of parish priests and women who desire ordination to the priesthood are quite the opposite. As noted previously, priests may be in conflict with their own occupational environment, and women who aspire to priesthood may exhibit greater psychological health than those who are priests.

TABLE 1

PARTICIPATION DIFFERENCES BY GENDER

	Males	Females
Number contacted	789	1215
Initial response (Percent)	266 (33.7)	532 (43.8)
Agreed to participate (Percent)	207 (26.2)	402 (33.1)
Returned completed packages	154	380
Returned incomplete packages	8	12
Total returned	162	392
Response rate (Percent of those who agreed to participate)	78.3	97.5

TABLE 2

GENERAL SAMPLE PROFILES

	Parish priests N = 85	Nonparish priests N = 55	Women desiring ordination N = 235	Nuns not desiring ordination N = 145
Mean Age	40-44	45-49	35-39	45-49/50-54
FTE	Parish	Education	Education	Education
Highest Level of Education	Masters	Doctorate or Licentiate	Masters	Masters
Highest Level of Theological Education	M. Div.	Masters	Masters	Some Graduate Work
Stance of Theological Education	Middle- of-Road	Middle- of-Road	Progressive	Progressive
Theological Self-stance	Middle- of-Road	Progressive	Progressive	Progressive

TABLE 3

MEANS AND STANDARD DEVIATIONS OF HOLLAND TYPE SCALE SCORES
ON THE VOCATIONAL PREFERENCE INVENTORY

Scale	Parish priests	Nonparish priests	Women desiring ordination	Nuns not desiring ordination
R-Mean	4.1	4.0	2.5	2.6
SD	3.8	4.0	2.5	2.6
I-Mean	2.0	5.3	4.6	4.4
SD	4.2	4.7	4.3	3.8
S-Mean	7.2	7.5	7.9	7.2
SD	3.7'	3.8	3.4	3.6
C-Mean	2.1	2.6	1.1	1.6
SD	2.9	3.5	2.1	2.9
E-Mean	4.5	4.5	3.4	3.1
SD	3.8	4.1	3.1	3.1
A-Mean	6.6	7.4	8.5	7.6
SD	4.4	4.9	4.1	4.5

Resulting Holland Codes

Parish priests: S > A > E > R > C > I

Nonparish priests: S > A > I > E > R > C

Women desiring ordination: A > S > I > E > R > C

Sisters not desiring ordination: A > S > I > E > R > C

TABLE 4

MEANS AND STANDARD DEVIATIONS OF JOB SATISFACTION MEASURES

Scale	Parish priests	Nonparish priests	Women desiring ordination	Nuns not desiring ordination
JOBSAT				
Mean	6.0	6.2	5.7	6.0
SD	1.3	0.9	1.3	0.9
TIMESAT				
Mean	2.5	1.9	2.6	2.3
SD	1.1	0.7	1.2	0.8
CHANGING				
Mean	6.0	5.5	4.7	5.2
SD	1.1	1.5	1.5	1.5
COMPARE				
Mean	2.7	2.7	2.9	2.9
SD	0.9	1.0	1.0	0.8

TABLE 5

T-TEST ON JOB SATISFACTION MEASURES

Group 1: Women who desire ordination

Group 2: Nuns not desiring ordination and fulltime parish priests

	MEAN	SD	t	df	2-tail prob

JOBSAT					
#1	5.65	1.30	-2.88	453	.004
#2	5.97	1.06			
TIMESAT					
#1	2.57	1.20	1.91	453	.057
#2	2.37	0.92			
CHANGING					
#1	4.69	1.54	-5.70	451	.001
#2	5.48	1.42			
COMPARE					
#1	2.90	1.00	0.38	453	.703
#2	2.86	0.87			

TABLE 6

DISTRIBUTION OF HOBBIES BY HOLLAND TYPE

Type of Activities	Parish priests N (2)	Nonparish priests N (2)	Women desiring ordination N (2)	Nuns not desiring ordination N (2)
R	33 (43)	18 (35)	74 (33)	53 (38)
I	12 (16)	13 (25)	18 (8)	26 (18)
S	19 (25)	13 (25)	56 (25)	26 (18)
C	1 (1)	1 (2)	0 (0)	0 (0)
E	2 (3)	1 (2)	15 (7)	8 (6)
A	9 (12)	6 (11)	62 (27)	28 (20)
Total reporting	76 (100)	52 (100)	225 (100)	141 (100)

RESULTING HOLLAND CODES FOR HOBBIES

Parish priests: R > S > I > A > E > C
 Nonparish priests: R > S or I > A > E or C
 Women desiring ordination: R > A > S > I > E > C
 Sisters not desiring ordination: R > A > S or I > E > C

TABLE 7

NUMBER OF PARISH-RELATED EXTRA-OCCUPATIONAL ACTIVITIES

Number of Activities	Women desiring ordination N (2)	Sisters not desiring ordination N (2)
0	90 (39)	55 (39)
1	39 (17)	27 (19)
2	44 (19)	26 (19)
3+	58 (25)	32 (23)
Total reporting	231 (100)	140 (100)

TABLE 8
MMPI SCORES

Scale	Parish priests	Nonparish priests	Women desiring ordination	Nuns not desiring ordination
L: Mean	50.68	48.63	49.94	48.99
SD	7.04	6.47	6.93	6.54
F: Mean	53.05	52.93	51.87	51.04
SD	5.63	4.73	5.12	4.79
K: Mean	60.20	61.04	60.63	60.38
SD	9.13	7.01	7.14	6.26
Hs: MEAN	55.80	54.38	50.17	51.22
SD	9.36	7.88	6.05	7.22
D: MEAN	55.02	53.23	47.92	49.45
SD	9.66	10.56	6.36	6.40
Hy: MEAN	61.23	60.79	56.76	56.43
SD	7.30	6.61	6.56	6.32
Pd: MEAN	59.24	57.13	58.52	55.25
SD	9.41	9.47	8.75	7.83
Pa: MEAN	58.73	57.09	58.79	57.23
SD	7.81	7.54	7.34	6.71
Pt: MEAN	58.71	56.16	52.64	52.49
SD	9.36	9.56	6.33	6.35
Sc: MEAN	59.21	57.55	55.02	54.65
SD	8.58	7.82	6.42	6.17
Ma: MEAN	58.33	57.07	59.58	56.62
SD	9.16	9.89	10.21	9.31
Si: MEAN	48.70	47.89	47.88	51.15
SD	9.69	8.80	7.97	8.16

TABLE 9

T-TESTS ON MMPI SCALES

Group 1: Women who desire ordination

Group 2: Priests engaged in fulltime parish ministry

		MEAN	SD	t	df	2-tail prob
L:	#1	49.94	6.93	-0.83	315	.41
	#2	50.68	7.04			
F:	#1	51.87	5.12	-1.76	315	.08
	#2	53.05	5.63			
K:	#1	60.63	7.14	0.43	315	.67
	#2	60.20	9.13			
Hs:	#1	50.17	6.05	-6.26	315	.0001
	#2	55.80	9.36			
D:	#1	47.92	6.36	-7.57	315	.0001
	#2	55.02	9.66			
Hy:	#1	56.76	6.56	-5.20	315	.0001
	#2	61.23	7.30			
Pd:	#1	58.52	8.75	-0.63	315	.53
	#2	59.24	9.41			
Pa:	#1	58.79	7.34	0.07	315	.95
	#2	58.73	7.81			
Ft:	#1	52.64	6.33	-6.58	315	.0001
	#2	58.71	9.36			
Sc:	#1	55.02	6.42	-4.68	315	.0001
	#2	59.21	8.58			
Ma:	#1	59.58	10.21	0.98	315	.33
	#2	58.33	9.16			
Si:	#1	47.88	7.97	-0.76	315	.45
	#2	48.70	9.69			

TABLE 10
 PERCENTAGE OF MMPI SCORES OVER 70

Scale	Parish priests	Nonparish priests	Women desiring ordination	Nuns not desiring ordination
L	1.2	1.8	1.7	0.0
F	1.2	0.0	.9	0.0
K	15.5	8.9	11.6	10.6
Hs	9.2	5.4	1.7	2.3
D	11.9	12.5	.9	.7
Hy	10.7	5.4	3.9	2.8
Pd	11.9	8.9	7.7	2.1
Pa	9.5	8.9	9.0	2.8
Pt	8.3	10.7	1.3	1.4
Sc	11.9	5.4	2.6	1.4
Ma	13.1	12.5	18.0	11.4
Si	1.2	0.0	2.6	1,4

CHAPTER IV

DISCUSSION AND CONCLUSIONS

Much information has been gathered in the completion of this research. It is the purpose of this chapter to review in general the results of the investigation, to sketch some answers to the questions raised in Chapter I, and to pose some suggestions for further research.

Sample Characteristics

Males

Both sections of the male sample were comparable in mean age and modal age. Nonparish priests were more likely than parish priests to be members of religious congregations of men (762 vs. 222). Such a statistic can be easily understood when it is recalled that congregations of men and of women were founded to serve in the Church so that particular needs of the historical situation are filled (e.g., education, nursing). Thus, from early in the history of the Church, personality differences may have been evident in parish vs. nonparish priests.

The difference in modal educational level between those priests employed fulltime in parish ministry (one masters degree) and those priests employed in other than fulltime parish ministry (doctorate or licentiate) is logical when it is recalled that the modal form of ministry for the latter group is education (33 of 55 or 602).

Differences are also found in the realm of theological education. The modal level of theological education for the parish priests was the Masters of Divinity (a professional degree) while that of the

non-parish priests was one Masters degree (an academic degree). The non-parish priests appear to have educated themselves beyond the formal degree in a manner more liberal than their parish-working brothers who perceive their theological stance as middle-of-the-road. This may contribute to the stance held supporting the ordination of women by 562 of the non-parish priests as opposed to 482 of the fulltime parish priests.

Both priests who are employed fulltime in a parish setting and priests who are employed on a fulltime basis in roles such as teacher, chaplain, or administrator participated in this investigation. These men were considered in two separate groups, not in any effort to indicate which group was more "priest" in terms of depth of personal identity, spirituality, or religious vocation but rather to consider more accurately the personality characteristics of those who chose to do the work of priest (as defined by the Dictionary of Occupational Titles) and those who do not. The results supported the implication of this division, i.e., there are clear differences between these two types of priest although their Holland codes are not as different as expected.

Females

There are a number of interesting differences among the three groups of females. The laywomen are younger (30-39) than the sisters who want to be ordained (40-44), who, in turn, are younger than the sisters who do not want to be ordained (45-49 and 50-54). The laywomen were between the ages of 7 and 16 when the Second Vatican Council opened. The self-reflective stance of the Council and spirit of renewal that ensued generated an atmosphere that encouraged many in the

Church to dream great dreams and work for significant change. This atmosphere was already alive and active prior to the Council in many congregations of religious women when the sisters who desire ordination were about 22 to 26 years of age. The presence of this atmosphere is evidenced by the rapidity with which so many congregations of religious women implemented the renewal of Vatican II (e.g., self-study of the life of the respective congregations in light of the Scriptures and the intentions of the founders of the congregations as directed by the Council, responding quickly to the call for liturgical renewal, moving into what might have been considered "non-traditional" ministries at **that** time as a response to the considered needs of the Church at the time). Compared to the nuns who do not desire ordination, the women who desire ordination were more likely to have "grown up" in a Church which was open to change, and, as a result, may be expected to desire even greater change than that which the Council directed.

The laywomen who want to be ordained are employed primarily in education while the sisters who want to be ordained generate parish ministry as their modal occupation. All of these women hold the professional degree (M. Div.) that is modal for parish priests, yet the laywomen are working fulltime in education rather than parish ministry. Since the financial remuneration for parish work within the structural Church is usually much lower than for work within an educational institution, women who are not members of religious congregations may not be able to support themselves in parish ministry and therefore choose alternative employment. However, in the eyes of the structural Church, they may lack credibility because they are not

professional religious as are the sisters and are consequently overlooked in the hiring process. Compared to the laywomen who may be married and who may have children, a sister who desires ordination may be perceived as less threatening by the parish priests who do not support women's ordination but who make the hiring decisions for parish work. Although gender is the initial barrier to greater involvement in parish ministry, with or without ordination, it is not the sole barrier: marital status, family responsibilities, and membership in religious orders all may play a part in the perception of fitness for parish work, even if the decision to permit a women to be involved has been reached. The relatively large proportion of women in the present sample who want to be priests not only despite their gender but also despite their status as married women with children suggests the enormity of the change in the structural Church which these women's aspirations imply. If ordination were determined solely by interest, values, and the like, then not only would women as well as men be ordained but perhaps also the non-celibate.

All three groups of women perceive their formal theological education as well as their own theological self-stance to be progressive. This is to be kept in mind when considering the responses of the sisters who do not desire ordination. When asked explicitly if they had seriously thought of becoming a priest, 69 of the 142 who responded to this question (492) responded affirmatively. These women, it can be assumed, came to the decision not to seek their own ordination through a careful weighing of the issues and not merely as an emotional reaction to change; otherwise, they would be unlikely to support

women's ordination despite their own lack of interest in seeking ordination.

Taken together, the two groups of priest participants (fulltime parish ministry and fulltime ministry in other than a parish setting) and the three groups of women (laywomen who desire to be ordained, women religious who desire to be ordained, and women religious who do not desire ordination to priesthood) are similar in that they have had at least some education beyond the bachelor's degree and have apparently thought seriously about the ordination of women (either for themselves or for others). They share many occupational similarities as well, with differences which appear explainable in light of current realities in the structural church. Additional similarities/differences will be considered further in the following discussion.

Person-Environment Congruence

Holland (1985) has stated that "people search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles" (p. 4); such environments are termed congruent with their members' personalities. It was suggested at the outset of this study that the parish priests, the priests employed fulltime in other than in a parish setting, and the nuns who do not desire ordination for themselves have been free to search out and dwell in a congruent environment while the women *who* seek ordination to Roman Catholic priesthood have not been allowed to dwell in such an environment. Hypotheses 1a, 1b, 1c, and 1d tested that presumption.

Hypothesis 1a tested the 6-point Holland code generated on the VPI

by the priests engaged in fulltime parish ministry against that listed by Gottfredson, Holland, and Ogawa (1982). The authors listed the code for priest as $A > S > E > [I \text{ or } R \text{ or } C]$. The parish priests generate a Holland code such that $S > A > E > R > C > I$. The obtained SAE code is sufficiently similar to the predicted ASE to be of significance in settings such as the counseling session and give partial support to this hypothesis.

There are various possible reasons for this slight difference in code. First, the code given by Gottfredson et al. (1982) is that for "clergy member." It may be that the code for Roman Catholic priest has the variation in the theme evidenced in this sample; i.e., the Roman Catholic priest, in general, may differ in this respect from clergy persons of other denominations, in general. Second, it may be that the role of parish priest has been gradually changing over the years with a result that priests in parish settings shift into a more Social mode, with the recognized need to be more involved with people where they are and to work on enabling the people to take more responsibility in and for their parishes. Third, it may be that these men have altered the role of parish priest somewhat in their own settings to adapt to their own personality. Fourth, perhaps those priests who are predominantly Social are more likely to comply with a request for research participation than are those who are predominantly Artistic since Social individuals by nature are more helpful than Artistic individuals.

In Hypothesis 1b, priests in fulltime ministry outside of the parish setting were predicted to have Holland codes similar to that of college males; i.e., $I > R > S > [A \text{ or } E \text{ or } C]$ and unlike that of

parish priests. It was thought that an ordained priest who deviated from the typical pattern of parish ministry would do so for reason of incongruent vocational personality. The best guess for the alternative modal vocational personality was that of educated men-in-general.

The Holland code generated by this sample of nonparish priests is S > A > I > E > R > C , a code much more similar to the code predicated for priests-in-general than for that of college males. The code for this sample of nonparish priests is even more similar to that of the sample of parish priests discussed in Hypothesis 1a. The codes are identical in the primary and secondary positions and differ only in the tertiary position. It is this third position which gives the nonparish priests greater similarity to college males and the parish priests greater similarity to the predicted code for priest. Given the modal level of education for nonparish priests (doctorate or licentiate) as well as their modal fulltime occupation (education), the increased Investigative dimension of personality and environment over that of the parish priest is quite logical. The Holland codes of the two types of priest suggest that the profession of priest allows for some intraoccupational variation which, in turn, makes the priesthood a congruent environment for at least a moderate range of personality types.

The women who desire ordination were predicted to have Holland codes such that A > S > E > [I or R or C]; i.e., they would have the Holland code predicted for priests. Both the sisters and the laywomen who desire ordination generate a Holland code on the VPI such that A > S > I > E > R > C . Since this code differs from that for priest only in the third position, it provides relatively strong support for the

hypothesis. In fact, if Holland type were the sole criterion for selection to the priesthood, the women who desire ordination would be found to be more qualified for admission than either of the two samples of priests. The women's vocational personality type is the closest match to the environmental type as defined by Gottfredson et al. (1982). The Investigative dimension which does not appear in the Gottfredson et al. definition, nevertheless, provides evidence of similarity between these women and the nonparish priests and may well correspond to their similar modal occupational identities (education).

The sisters who do not desire ordination to Roman Catholic priesthood were predicted to have Holland codes similar to that of college females ($S > A > I > [C \text{ or } E \text{ or } R]$) and dissimilar to that of priest ($A > S > E > [I \text{ or } R \text{ or } C]$). The code generated by these women was $A > S > I > E > R > C$, a code similar in a practical sense to that of college females, priests-in-general, and the present sample of nonparish priests. The code which describes the sisters who do not desire ordination is identical to the present sample of women who desire ordination. It appears that the nuns who do not desire ordination nevertheless resemble the personality type of clergy and they do so to a greater degree than either sample of priest in the present investigation. This group of female professional religious within the Catholic Church may not seek ordination but may fulfill the occupational role of clergy in various other ways.

The similarities in Holland type among the four groups are far greater than the differences especially when the presence of small effect sizes are kept in mind. It would appear that the four groups of

volunteers are not derived from four separate populations; there appear to be underlying similarities in their jobs, their philosophies of ministry or work, all of which suggest -reasonable person-environment congruence with the Roman Catholic priesthood. It seems likely that a job history for each of the participants would reveal common occupational experiences that do not have ordination as a prerequisite. There appears to be no reason based upon the personality characteristics tapped by the Holland system to include the two groups of men but to exclude the two groups of women from the occupation of Roman Catholic priest.

Job Satisfaction

The hypothesis that fulltime parish priests and sisters who do not desire to be ordained would demonstrate higher job satisfaction than the women who desire ordination received considerable support. The women who desire ordination like their fulltime job less, feel less satisfied with their job, and feel more positive toward changing that job than either of the two other groups. In light of the relatively strong support found for hypothesis Ic which reflected a high congruence between the Holland code generated by these women and that of their preferred occupational environment, it is not surprising to find a lower level of job satisfaction among the women who desire to become Roman Catholic priests than among the other groups examined in this study. The women's "search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles" (Holland, 1985, p. 4) has led them to identify the Roman Catholic priesthood as their occupational

preference, a preference which is reasonable in every way except that it is barred to women.

Extra-occupational Activities

Extra-occupational activities were examined under two categories: hobbies and specifically parish-related extra-occupational activities engaged in by the women volunteers.

It was the purpose of Hypothesis 3a to test the pattern of hobbies of the parish priests and women who seek to become priests against the pattern of priest (A > S > E > [I or R or C]). The data resulting from an examination of the responses of the four groups presented two interesting patterns each with a strong commonality.

The most popular type of hobby in each of the groups was Realistic, that which involves physical effort, solitary involvement, working with one's hands or working with machinery for purposes of utility rather than aesthetics, or being outdoors; activities that might include taking walks, gardening, electronics, sewing "useful" things, building "useful" things, yard work, or rock hunting (Warren & Winer, 1980). Such a choice of hobby may result in a kind of refreshment, a drastic change-of-pace, for the parish priests who had R in the fourth position in their Holland code and the remaining groups of volunteers who had an R in the fifth position. It certainly does not support a theory of leisure time activities as simple extensions of one's vocational preferences.

The second pattern evidenced by the patterns of hobby preference among the four groups was the similarity between the two groups of men and the similarity between the two groups of women. Such a finding

would lend encouragement to the work of such researchers as Warren and Winer (1980) and Taylor, Kelso, Cox, Alloway, and Matthews (1979) in their efforts to explore and categorize leisure activities according to the Holland codes. Perhaps their efforts will result in the identification of leisure preferences according to gender that will not be significantly different from those generated by the males and females of this study. These results suggest that men and women differ less in their avocational preferences (in particular, their common preference for Realistic activities) than in their vocational preferences.

The women were asked to indicate the number of parish-related extra-occupational activities in which they were involved. This was perceived to be an indicator of job dissatisfaction among the women who desire ordination to priesthood; that is, such women would compensate for their inability to enter their preferred occupation by undertaking activities which were at least priest-like in nature. The results indicated that percentages of both these women and the sisters who do not desire ordination were almost equal when examined according to the number of activities engaged in. Such data caused the hypothesis to be rejected and raised a question as to whether women with such an admittedly high interest in church affairs (by reason of their desire for ordination, being a professional religious within the Roman Catholic Church, or being employed fulltime in parish ministry, the modal occupation for sisters desiring ordination) will naturally spend some of their leisure time in church-related activities whatever their occupation or occupational aspiration. On the other hand, it is possible that all women are limited in the number of parish-related activities

which are open to them, creating a restricted range of responses for this item.

Psychological Functioning

None of the four groups examined in this study evidenced psychopathology on the MMPI. Although small effect sizes are present, significant differences were found between the profiles of the parish priests and the women who desire ordination to priesthood, but in the opposite direction to that predicted on the basis of the Holland theory; therefore, the hypothesis was rejected. Previous results (e.g., Ferder, 1978) which describe the relative psychological health of priests and women desirous of ordination were found to be consistent with the results of the present investigation.

While generating a subclinical profile, the parish priests displayed that they tend to be optimistic, have a balance between extroversion and introversion, and, at times, prefer to avoid the unpleasant issues of life but deal with them out of their desire to be of service to others. Priests employed fulltime in other than a parish setting are very much like their brothers who work in the parish setting but with perhaps a bit more sensitivity and out-goingness.

The women who desire ordination evidenced a goodly amount of energy in the activities which frequently have as their focus the good of other persons. They tend to be a bit suspicious in their sensitivity which can be easily understood in light of their desires in a church which rejects their dream of ministering as ordained priest. The sisters who do not desire ordination share the other women's sensitivity

and tendency to be suspicious as they energetically complete their own activities.

Although the parish priests scored significantly higher on Hs, D, Hy, Pt, Sc than the women who seek ordination the two groups share a genuine concern for other people which supports their mutual commitments to serve in the Church. Neither group would appear to be clinically unfit for the occupation of priest. There appears to be no reason based upon the screening for gross psychopathology to include the two groups of men but to exclude the two groups of women from the occupation of Roman Catholic priest.

Conclusions

In Chapter I a number of questions were posed concerning the volunteers solicited in this study. Among those questions: who is the Roman Catholic priest in America today? what is his personality profile? is he a person in conflict with his role?

From the data presented and discussed, it can be concluded that the "typical" Roman Catholic priest in America today is a member of a religious order, is between the ages of 40 and 44, has been ordained from 1 to 20 years, is employed fulltime in a parish setting, and has at least a masters degree (probably the Master of Divinity). This man perceives his formal theological education as well as his own theological stance as middle-of-the-road. He is just as likely to support the ordination of women as he is to oppose it.

The personality profile of this priest evidences no psychopathology as measured by the MMPI. The profile does bespeak a man who desires to be of service to others but would prefer to optimistically avoid all

conflict. Such a profile may indicate a somewhat healthier clergy than was found by Kennedy et al. (1977), Bury (1978) and Reilly (1978).

More information on the personality of the priest is gleaned through the use of the non-pathology-based instrument, the Vocational Preference Inventory, which concerns itself more directly with the vocational aspects of the healthy personality. This priest's profile on the VPI indicates that he is interested in people, sensitive, and aware of the practicalities of life. He is in the process of shaping his own person, his own environment, his own world and is apparently quite satisfied in this process. He spends his leisure time attempting to balance his busy life through more solitary "hands on" activities, a process which may reflect the balance between extroversion and introversion suggested by the MMPI profile. This additional information from the VPI, the job satisfaction, and the hobby inquiries support the notion that the American Catholic priest has been growing more and more into Kennedy et al.'s developing and developed priest category (1977). Perhaps the decade or more that has passed since the previous researchers collected their data has seen the departure from the priesthood of many of those who were most incongruent with their occupational environment and greater success in integrating their personalities with the changed job environment of those who remain.

Who is the woman who seeks ordination to priesthood in a Church that prohibits such a ministry on the basis of gender? The typical woman who seeks ordination to Roman Catholic priesthood is single but not a member of a religious congregation of women, between the ages of 35 and 39, and employed fulltime in education or parish ministry. She

has one masters degree, quite possibly the Master of Divinity. She perceives her formal theological education as well as her own theological self-stance as progressive. .

Her personality profile is also subclinical on the MMPI. She has a goodly amount of energy which she devotes to the good of other persons. She tends to be suspicious, a quality understandable in light of her vocational ambitions in the Church. In a non-pathology-based assessment, the woman who desires ordination is creative, sensitive, and aware of meeting the exigencies of life in a pragmatic manner (e.g., acquiring the education required for ordination even though the goal is as yet out of her reach). She gathers refreshment in her busy life by choosing leisure activities which contrast her occupation and extra-occupational activities which nurture her desire to be of service in the Church. She desires an occupation which is closed to her and, therefore, demonstrates job dissatisfaction in her current employment. She is, indeed, psychologically healthy today as she was in the day of Ferder's exploration (1978).

A secondary goal of this research was to contribute to the information known about the personality and occupational profiles of Roman Catholic nuns who do not desire ordination to priesthood. This woman is between the ages of 45 and 54, has been in religious life 21 or more years and is employed fulltime in education. She has a masters degree in some area and has done some graduate work in theology. She considers her formal theological education and her own theological stance as progressive.

Her MMPI profile shows her to be similar to those who desire

ordination in that she is sensitive, energetic, and somewhat suspicious, a characteristic which might reflect the uncertainties attendant upon the role of women in the changing Church, regardless of her stance on the issue of ordination for women. The VPI contributes to this profile by showing her to be concerned with people, sensitive, curious, and eager to learn. She is satisfied in her current job position and, like the other women in the study, relaxes with activities more Realistic in nature and spends some of her freetime in Church-related activities. Overall, the nun who does not desire ordination to priesthood presents as a healthy individual.

In sum, the participants in the current investigation appear as a group to be productive and healthy Contributors to the religious life of the Church and to a variety of other settings. The satisfaction and psychological health of all is relatively high, but with some room for improvement. If the women who aspired to ordination were to be ordained, then the level of job satisfaction of the women and the level of psychological functioning of the priests would both be raised.

Implications for Holland Theory Study

During this investigation the Holland theory was tested in several aspects all related to "clergy." First, person-environment congruence was searched out in the lives of those who are in fulltime parish ministry, fulltime nonparish ministry, women who want to be ordained, and Roman Catholic nuns who do not desire ordination for themselves. The findings of the current investigation suggest not so much that the theory is incorrect in terms of congruence but perhaps that the

three-point code for clergy is too generic and may need to be refined to take denominational differences into account.

Second, the person-environment congruence facet of Holland's theory was examined in terms of the level of job satisfaction experienced by the participants. This examination was conducted without use of the three-point code which was brought into question as a result of the first hypothesis. The job dissatisfaction that is articulated by the theory is acknowledged by those women who are unable to attain their desired vocational role in life while the satisfaction called for is evidenced by those who have reached their vocational goal.

Third, extra-occupational activities defined by the participants as leisure activities were found to have little resemblance to that code projected by Gottfredson et al. (1982); this may be the result of an inappropriate code for clergy or the independence of vocational and avocational orientation. The two groups of women in the study participated in an exceptionally similar number of parish-related extra-occupational activities. This speaks more to the high energy level of these women than it does to the theory of John Holland.

The last hypothesis focused on the psychological functioning of the participants. The theory of person-environment congruence suggests that those who have attained the vocational role they have sought will function in a more healthy fashion than those persons who have not attained that role and the resulting congruence. Such evidence was not found in this investigation; indeed, the opposite was had. In light of the findings on psychological functioning on the priest population in the past, the question is not so much if the theory is accurate but.

rather, has the priest population moved toward health or toward greater dysfunction. An answer to such a question may be the result only of longitudinal research using similar instruments (pathology-based and non-pathology-based).

In summary, the theory of John Holland holds up well when the projected three-point code for clergy is not involved. The theory loses some of its strength whenever that code is brought into play. A re-examination of the code for Roman Catholic clergy is needed.

Suggestions for Further Research

There are many areas tapped by the current study that suggest further research. The accuracy of the Holland code for clergy member as given by Gottfredson et al. (1982) should be tested on a denominational basis. Perhaps there are differences among the various denominations and even within each denomination that need to be identified.

It would be valuable to examine the differences that exist among ordained Roman Catholic priests, ordained Roman Catholic permanent deacons, women (both lay and religious) who desire ordination, and women (both lay and religious) who do not wish to be ordained. The potential impact not only of gender but also of marital status and parental responsibilities should be addressed more directly, given the results of the present investigation. That those currently barred from the priesthood but desirous of ordination fail to resemble current priests not only in gender but also in marital status and parenthood suggests the enormity of the questions raised in such research.

The relationship between the Holland type of leisure activities and fulltime employment is one that is just beginning to be explored. The

function of leisure in the lives of professional religious is an unexplored area which may yield useful information.

Further exploration of the personality profiles of each of the four groups concerned in the current research with non-pathology-based instruments other than the VPI would contribute to a more complete understanding of those who are and who wish to be religious professionals. Despite earlier findings, the majority of working clergy are likely to be psychologically nonpathological, if not psychologically developed, thus making them appropriate subjects of counseling-related research.

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APPENDIX A: MATERIALS USED TO SOLICIT VOLUNTEERS

March 15, 1983

Dear Registrar/Alumni Director,

I am a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am currently involved in research that will lead to the completion of requirements for my degree. I am seeking the help of volunteers - women who have recieved the degree of Master of Divinity anytime within the last ten years. In my attempt to locate prospective volunteers, I am also requesting your assistance. I would appreciate the names and addresses of any female Master of Divinity graduates you might be able to share with me. I will in turn contact these women with a detailed explanation of my research and a request for their cooperation. I will be happy to acknowledge your assistance in my final document.

Please inform me of your ability to help with this research as soon as possible. Information may be sent to me at: Box 4100, Department of Psychology, Texas Tech University, Lubbock, Texas, 79409.

Hopefully,

(Sister) Ginny Celmer, IHM
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

April 15, 1983

Dear Sister, Servant of the Immaculate Heart of Mary,

I am currently a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am involved in research that will lead to the completion of my dissertation on the personality and occupational profiles of Roman Catholic priests and women who seek to become Roman Catholic priests. I am seeking the help of volunteers - women who are desirous of ordination to priesthood and consider themselves academically prepared for ordination. All facets of this project can be completed through the mail and will entail about 2-3 hours of time.

If you are one of these women (or know of a religious or laywoman who is) and you are interested in participating in this research, please contact me as soon as possible at: Box 4100, Department of Psychology, Texas Tech University, Lubbock, Texas, 79409. I will then contact you soon with a detailed explanation of the research and your participation in it.

Hopefully,

(Sister) Ginny Celmer, IHM
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

August 29, 1983

Dear Member of the Women's Ordination Conference,

I am a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am currently involved in research that will lead to the completion of requirements for my degree and am seeking the help of volunteers - lay and religious women who consider themselves academically prepared and desirous of priesthood as well as nuns who do not seek ordination for themselves. The Women's Ordination Conference is graciously aiding my search for such volunteers. They suggested your name from their mailing list; I would appreciate your help, too, in this research.

Your involvement would take approximately two hours during which you would be asked to complete a data form, the Minnesota Multiphasic Personality Inventory, and the Vocational Preference Inventory. The results will be anonymous and kept confidential. You will be given the opportunity to receive a brief report of the overall results of the study once results are available, but no individual results will be interpreted or revealed.

I well realize the pressures of life today so I have tried to arrange a method that might be convenient for you to complete the test battery as easily as possible. If you are able and willing to complete this project, you are asked to indicate your three preferences among the various times on the form provided. I will do my best to honor your choice of time spans. I for my part, promise to have the project package to you by the indicated date. I ask that you complete and return the test battery to me no later than the noon mail of the last date of the time span. BECAUSE THE PROJECT PACKAGES WILL BE USED CONTINUOUSLY OVER THE NEXT YEAR, IT IS IMPERATIVE THAT THE PROJECT PACKAGES BE RETURNED TO ME NO LATER THAN IN THE NOON MAIL OF THE LAST DATE OF YOUR CHOSEN TIME SPAN. PLEASE BE CONSCIENTIOUS IN THIS REGARD. A stamped, addressed envelope will be provided for the return mail. The two hour test battery does not need to be completed at one sitting but each test must be taken and completed as a whole.

If you are able to participate in my research, please fill out the enclosed form and mailing label and return it to me at: Texas Tech University, Department of Psychology, Box 4100, Lubbock, Texas, 79409. I would appreciate hearing from you as soon as possible and no later than September 12, 1983.

Hopefully,

(Sister) Ginny Celmer, IHM, MA
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

Yes, I would like to help with your research project.

My name is.....

My preferences for receiving the project package are indicated by 1, 2, 3 below.

.... A' ^ would like to receive the project package by September 17 so I can return it by September 24.

.... 8> I would like to receive the project package by October 1 so I can return it by October 8.

.... C. I would like to receive the project package by October 15 so I can return it by October 22.

.... ^' 1 would like to receive the project package by October 29 so I can return it by November 5.

.... E- I would like to receive the project package by November 12 so I can return it by November 19.

.... F. I would like to receive the project package by November 26 so I can return it by December 3.

.... G. I would like to receive the project package by December 10 so I can return it by December 17.

.... H. I would like to receive the project package by December 24 so I can return it by December 31.

.... I. I would like to receive the project package by January 7 so I can return it by January 14.

.... J. I would like to receive the project package by January 21 so I can return it by January 28.

I am (check one):

.... a laywoman who considers herself academically prepared and desirous of ordination to priesthood.

.... a member of a religious congregation of women not desirous of ordination to priesthood for myself.

+++++PLEASE BE SURE TO ADDRESS THE ENCLOSED MAILING LABEL WITH THAT ADDRESS TO WHICH YOU WISH THE PROJECT PACKAGE SENT.+++++

Thank you.
Sister Ginny Celmer, IHM
Texas Tech University
Department of Psychology
Lubbock, Texas 79409

August 29, 1983

Dear Graduate of a Theology Masters Program,

I am a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am currently involved in research that will lead to the completion of requirements for my degree and am seeking the help of volunteers - lay and religious women who consider themselves academically prepared and desirous of priesthood as well as nuns who do not seek ordination for themselves. The institution from which you graduated is aiding me in my search for such volunteers. They suggested your name from their list of graduates. I would appreciate your help, too, in this research.

Your involvement would take approximately two hours during which you would be asked to complete a data form, the Minnesota Multiphasic Personality Inventory, and the Vocational Preference Inventory. The results will be anonymous and kept confidential. You will be given the opportunity to receive a brief report of the overall results of the study once results are available, but no individual results will be interpreted or revealed.

I well realize the pressures of life today so I have tried to arrange a method that might be convenient for you to complete the test battery as easily as possible. If you are able and willing to complete this project, you are asked to indicate your three preferences among the various times on the form provided. I will do my best to honor your choice of time spans. I for my part, promise to have the project package to you by the indicated date. I ask that you complete and return the test battery to me no later than the noon mail of the last date of the time span. BECAUSE THE PROJECT PACKAGES WILL BE USED CONTINUOUSLY OVER THE NEXT YEAR, IT IS IMPERATIVE THAT THE PROJECT PACKAGES BE RETURNED TO ME NO LATER THAN IN THE NOON MAIL OF THE LAST DATE OF YOUR CHOSEN TIME SPAN. PLEASE BE CONSCIENTIOUS IN THIS REGARD. A stamped, addressed envelope will be provided for the return mail. The two hour test battery does not need to be completed at one sitting but each test must be taken and completed as a whole.

If you are able to participate in my research, please fill out the enclosed form and mailing label and return it to me at: Texas Tech University, Department of Psychology, Box 4100, Lubbock, Texas, 79409. I would appreciate hearing from you as soon as possible and no later than September 12, 1983.

Hopefully,

(Sister) Ginny Celmer, IHM, MA
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

Yes, I would like to help with your research project.

My name is

My preferences for receiving the project package are indicated by 1, 2, 3 below.

- A. I would like to receive the project package by September 17 so I can return it by September 24.
- B. I would like to receive the project package by October 1 so I can return it by October 8.
- C. I would like to receive the project package by October 15 so I can return it by October 22.
- D. I would like to receive the project package by October 29 so I can return it by November 5.
- E. I would like to receive the project package by November 12 so I can return it by November 19.
- F. I would like to receive the project package by November 26 so I can return it by December 3.
- G. I would like to receive the project package by December 10 so I can return it by December 17.
- H. I would like to receive the project package by December 24 so I can return it by December 31.
- I. I would like to receive the project package by January 7 so I can return it by January 14.
- J. I would like to receive the project package by January 21 so I can return it by January 28.

I am (check one):

- a laywoman who considers herself academically prepared and desirous of ordination to priesthood.
- a member of a religious congregation of women not desirous of ordination to priesthood for myself.

+++++PLEASE BE SURE TO ADDRESS THE ENCLOSED MAILING LABEL WITH THAT ADDRESS TO WHICH YOU WISH THE PROJECT PACKAGE SENT.+++++

Thank you,
 Sister Ginny Celmer, IHM
 Texas Tech University
 Department of Psychology
 Lubbock, Texas 79409

National Catholic Reporter Advertisement

WOMEN: M.DIV., ordination interest, to participate by mail in dissertation research. Contact Ad Random L-95.

August 29, 1983

Dear Volunteer,

I am a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am currently involved in research that will lead to the completion of requirements for my degree and am seeking the help of volunteers - lay and religious women who consider themselves academically prepared and desirous of priesthood as well as nuns who do not seek ordination for themselves. I am grateful for your interest in this project. It has been a considerable time since I first requested your assistance; as true to the folklore about dissertation work, mine, too, has met with the legendary holdups.

Your involvement would take approximately two hours during which you would be asked to complete a data form, the Minnesota Multiphasic Personality Inventory, and the Vocational Preference Inventory. The results will be anonymous and kept confidential. You will be given the opportunity to receive a brief report of the overall results of the study once results are available, but no individual results will be interpreted or revealed.

I well realize the pressures of life today so I have tried to arrange a method that might be convenient for you to complete the test battery as easily as possible. If you are able and willing to complete this project, you are asked to indicate your three preferences among the various times on the form provided. I will do my best to honor your choice of time spans. I for my part, promise to have the project package to you by the indicated date. I ask that you complete and return the test battery to me no later than the noon mail of the last date of the time span. BECAUSE THE PROJECT PACKAGES WILL BE USED CONTINUOUSLY OVER THE NEXT YEAR, IT IS IMPERATIVE THAT THE PROJECT PACKAGES BE RETURNED TO ME NO LATER THAN IN THE NOON MAIL OF THE LAST DATE OF YOUR CHOSEN TIME SPAN. PLEASE BE CONSCIENTIOUS IN THIS REGARD. A stamped, addressed envelope will be provided for the return mail. The two hour test battery does not need to be completed at one sitting but each test must be taken and completed as a whole.

If you are able to participate in my research, please fill out the enclosed form and mailing label and return it to me at: Texas Tech University, Department of Psychology, Box 4100, Lubbock, Texas, 79409. I would appreciate hearing from you as soon as possible and no later than September 12, 1983.

Hopefully,

(Sister) Ginny Celmer, IHM, MA
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

Yes, I would like to help with your research project.

My name is.....

My preferences for receiving the project package are indicated by 1, 2, 3 below.

- A. I would like to receive the project package by September 17 so I can return it by September 24.
- ®- ^ would like to receive the project package by October 1 so I can return it by October 8.
- C. I would like to receive the project package by October 15 so I can return it by October 22.
- ^» I would like to receive the project package by October 29 so I can return it by November 5.
- E. I would like to receive the project package by November 12 so I can return it by November 19.
- F. I would like to receive the project package by November 26 so I can return it by December 3.
- G. I would like to receive the project package by December 10 so I can return it by December 17.
- H. I would like to receive the project package by December 24 so I can return it by December 31.
- I. I would like to receive the project package by January 7 so I can return it by January 14.
- J. I would like to receive the project package by January 21 so I can return it by January 28.

I am (check one):

- a laywoman who considers herself academically prepared and desirous of ordination to priesthood.
- a member of a religious congregation of women not desirous of ordination to priesthood for myself.

+++++PLEASE BE SURE TO ADDRESS THE ENCLOSED MAILING LABEL WITH THAT ADDRESS TO WHICH YOU WISH THE PROJECT PACKAGE SENT.+++++

Thank you.
 Sister Ginny Celmer, IHM
 Texas Tech University
 Department of Psychology
 Lubbock, Texas 79409

January 9, 1984

Dear Father,

I am a Doctoral student in the Department of Psychology at Texas Tech University in Lubbock, Texas. I am currently involved in research that will lead to the completion of requirements for my degree and am seeking the help of volunteers - ordained diocesan and religious order priests ministering in the United States. The last study of any magnitude that focused on the American priest was conducted by Eugene Kennedy in the early 1970's. It is time to assess the gains in this segment of the American Church. Your name was selected at random from The Official Catholic Directory, 1983. I am hopeful that you will be willing and able to participate in this project.

Your involvement would take approximately two hours during which you would be asked to complete a data form, the Minnesota Multiphasic Personality Inventory, and the Vocational Preference Inventory. The results will be anonymous and kept confidential. You will be given the opportunity to receive a brief report of the overall results of the study once results are available, but no individual results will be interpreted or revealed.

I well realize the pressures of life today so I have tried to arrange a method that might be convenient for you to complete the test battery as easily as possible. If you are able and willing to complete this project, you are asked to indicate your three preferences among the various times on the form provided, I will do my best to honor your choice of time spans. I for my part, promise to have the project package to you by the indicated date. I ask that you complete and return the test battery to me no later than the noon mail of the last date of the time span. BECAUSE THE PROJECT PACKAGES WILL BE USED CONTINUOUSLY OVER THE NEXT YEAR, IT IS IMPERATIVE THAT THE PROJECT PACKAGES BE RETURNED TO ME NO LATER THAN IN THE NOON MAIL OF THE LAST DATE OF YOUR CHOSEN TIME SPAN. PLEASE BE CONSCIENTIOUS IN THIS REGARD. A stamped, addressed envelope will be provided for the return mail. The two hour test battery does not need to be completed at one sitting but each test must be taken and completed as a whole.

If you are able to participate in my research, please fill out the enclosed form and mailing label and return it to me at: Texas Tech University, Department of Psychology, Box 4100, Lubbock, Texas, 79409. I would appreciate hearing from you as soon as possible and no later than January 25, 1984.

Hopefully,

(Sister) Ginny Celmer, IHM, MA
Doctoral Student in Psychology

Jane L. Winer, Ph.D.
Associate Professor of Psychology

Yes, I would like to help with your research project.

My name is

My preferences for receiving the project package are indicated by 1, 2, 3 below.

- A. I would like to receive the project package by January 28 so I can return it by February 4.
- B. I would like to receive the project package by February 11 so I can return it by February 18.
- C. I would like to receive the project package by February 25 so I can return it by March 3.
- D. I would like to receive the project package by March 10 so I can return it by March 17.
- E. I would like to receive the project package by March 24 so I can return it by March 31.
- F. I would like to receive the project package by April 7 so I can return it by April 14.
- G. I would like to receive the project package by April 21 so I can return it by April 28.
- H. I would like to receive the project package by May 5 so I can return it by May 12.
- I. I would like to receive the project package by May 19 so I can return it by May 26.
- J. I would like to receive the project package by June 2 so I can return it by June 9.

I am (check one):

..... a member of the diocesan clergy.

..... a member of a religious congregation of men.

+++++PLEASE BE SURE TO ADDRESS THE ENCLOSED MAILING LABEL WITH THAT ADDRESS TO WHICH YOU WISH THE PROJECT PACKAGE SENT.+++++

Thank you.
 Sister Ginny Celmer, IHM
 Texas Tech University
 Department of Psychology
 Lubbock, Texas 79409

APPENDIX B: PROJECT PACKAGE MATERIALS

NOT PURCHASED COMMERCIALY

Fall, 1983

Dear Participant,

Enclosed you will find all the materials necessary for the completion of the project package except a #2 pencil for use with the computer sheets. DO NOT EXAMINE ANY OF THE MATERIALS UNTIL YOU ARE READY TO COMPLETE THEM. An order of completion of the entire package is recommended below along with time estimates for each project part. The entire package need not be completed at one time but each instrument must be completed in one sitting and without previous examination.

I. Data Form	1/4 hour
II. Minnesota Multiphasic Personality Inventory	1 hour
III. Vocational Preference Inventory	3/4 hour

A brief comment about each segment:

I. The Data Form. Complete the Data Form using side #1 of the Test Form Answer Sheet (Blue) included with this material and a #2 pencil. As directed at the end of the Data Form, put your chosen code number on the return envelope: front, upper edge, next to the return address. You will refer to this number as you continue the project.

II. The Minnesota Multiphasic Personality Inventory. Use only the green computer form, "MMPI" to record your responses using a #2 pencil. Read the directions on side 2[^] of the answer sheet. Record your chosen code number in the spaces marked "client identification" on side 1 of the answer sheet. Add two zeros to your number to fill in all the boxes; fill in the appropriate circle under each digit. DO NOT ENTER YOUR NAME. FILL IN THE SECTIONS MARKED AGE AND SEX. ANSWER ALL ITEMS; LEAVE NO BLANKS! Read the directions on the MMPI Booklet before you open the booklet.

III. Vocational Preference Inventory. Complete this instrument using the Test Form Answer Sheet (Orange) and a #2 pencil. Note the change in directions: If the occupation interests or appeals to you, fill in the circle marked A on the answer sheet for that item. If the occupation is one you dislike or you find uninteresting, fill in the circle marked B, If the occupation is one about which you are undecided, fill in the circle marked C. ANSWER ALL ITEMS; LEAVE NO BLANKS! Put your chosen code number in the space for a social security number; fill in the dots below.

When you finish this project, return all materials except the sheet with your name and date preferences for receiving the project package. Use the large return envelope and mail it no later than noon of the

Saturday indicated by your agreement. If you have any comments or suggestions, please share them with me on a separate sheet of paper. If you wish a brief report on the preliminary findings of this study, please include such a statement with your name and address in a sealed envelope within the project package. By sealing the envelope your anonymity will be protected when the project packages are opened and processed.

With sincere gratitude for your cooperation on this project.

(Sister) Ginny Celmer, IHM, MA
Doctoral Student in Psychology

Fall, 1983

PERSONAL DATA FORM - FEMALE

Please use the TEST FORM ANSWER SHEET (BLUE FORM), SIDE 1 to complete the following information. The statements are numbered in order with each statement giving numbered alternatives for completion. Complete each statement as accurately as possible; if the statement does not apply to you, fill in "0" on the computer answer sheet.

Fill in the circle completely using a #2 pencil or softer. If you wish to erase your answer, you may do so but erasures must be complete.

1. Age:

- | | | |
|----------|----------|----------|
| 1. 20-24 | 4. 35-39 | 7. 50-54 |
| 2. 25-29 | 5. 40-44 | 8. 55-59 |
| 3. 30-34 | 6. 45-49 | 9. 60+ |

2. I consider ti^ current fulltime employment to be:

0. Not currently employed fulltime outside my home (i.e., home-maker)
1. Parish ministry (e.g., pastor, pastoral associate)
 2. Hospital ministry (e.g., doctor, nurse, chaplain)
 3. Education (e.g., student, teacher, administrator)
 4. Arts (e.g., musician, advertiser, photographer)
 5. Science (e.g., chemist, engineer, pharmacist)
 6. Public Service (e.g., social worker, personnel director, lawyer, public administration)
 7. Management (e.g., housekeeper, secretary, banker)
 8. Agriculture (e.g., farmer, veterinarian)

3. Age at Baptism:

1. Infant
2. Adult

4. Confirmed:

1. Yes
2. No

5. Marital Status:

1. Married
2. Single
3. Separated
4. Divorced
5. Widowed

6. Number of Children:

0. None
1. One
2. Two
3. Three
4. Four or more

IF YOU A^ NOT MARRIED, FILL IN ;;0^ FOR ITEMS 7^ ^D 8 ^ID GO TO ITEM 9.

7. Is your spouse active in your parish (other than in fulltime employment)?

1. Yes
2. No

8. In what activities (other than in fulltime employment) does your spouse engage in your parish?
1. Reader
 2. Eucharistic minister
 3. Teacher of religion to public school students
 4. Visitor to the sick and infirm
 5. Marriage preparation for the engaged
 6. Member of the parish council
 7. Another activity not listed above
 8. Two of the activities above (do not indicate which activities)
 9. Three or more of the activities above (do not indicate which activities)
9. Are you active in your parish (in other than fulltime employment)?
1. Yes
 2. No
10. In what activities (other than in fulltime employment) do you engage in your parish?
1. Reader
 2. Eucharistic minister
 3. Teacher of religion to public school students
 4. Visitor to the sick and infirm
 5. Marriage preparation for the engaged
 6. Member of the parish council
 7. Another activity not listed above
 8. Two of the activities above (do not indicate which activities)
 9. Three or more of the activities above (do not indicate which activities)
11. Are you now a member of a religious congregation of women?
1. No, I have never been a sister.
 2. No, I am not a sister now but was a member of a congregation of sisters once.
 3. Yes, I am a sister.
12. How long have you been (were you) a member of your congregation of religious women?
- | | |
|--------------------------|----------------|
| 0. I was never a sister. | 5. 9-11 years |
| 1. under 1 year | 6. 12-14 years |
| 2. 1-3 years | 7. 15-17 years |
| 3. 4-5 years | 8. 18-20 years |
| 4. 6-8 years | 9. 21+ years |
13. Independent of the issue of being male or female, have you ever seriously thought of becoming a priest?
1. Yes
 2. No

14. Independent of the issue of being male or female, would you become (would you have become) a priest if the Church ordained women?
 1. Yes
 2. No

15. Independent of the issue of being male or female, would you become (would you have become) a priest if the Church permitted a married clergy?
 1. Yes
 2. No

16. What is the highest level of education you have completed?
 0. Less than high school
 1. High school
 2. Some college
 3. BA or BS degree
 4. 1 Masters degree
 5. 2 Masters degrees
 6. Doctorate or Licentiate

17. Do you have formal academic education in theology (check highest level appropriate)?
 0. No
 1. Took undergraduate courses
 2. Took some graduate courses
 3. Have Masters in theology, theological studies, religious studies, spirituality, etc.
 4. Have Masters in Divinity
 5. Doctorate or like degree

18. Would you consider the stance of your theological education (formal or informal) since high school to be
 1. progressive?
 2. conservative?
 3. middle of the road?

19. Theologically, would you consider yourself
 1. progressive?
 2. conservative?
 3. middle of the road?

20. Choose one of the following statements which best tells how well you like what you consider your fulltime job. For this item and for items 21, 22, 23 consider your job as "homemaker" only if you do not work fulltime outside of your home.
 1. I hate it.
 2. I dislike it.
 3. I don't like it.
 4. I am indifferent to it.
 5. I like it.
 6. I am enthusiastic about it.
 7. I love it.

21. Choose one of the following to show how much of the time you feel satisfied with what you consider your fulltime job.
1. All of the time,
 2. Most of the time.
 3. A good deal of the time.
 4. About half of the time.
 5. Occasionally.
 6. Seldom.
 7. Never.
22. Check one of the following which best tells how you feel about changing what you consider your fulltime job.
1. I would quit this job at once if I could get anything else to do.
 2. I would take almost any other job in which I could earn as much as I am now.
 3. I would like to change both my job and my occupation (i.e., not only where I do what I do but what I do).
 4. I would like to exchange my present job for another job in the same line of work.
 5. I am not eager to change my job, but I would do so if I could get a better job.
 6. I cannot think of any jobs for which I would exchange mine.
 7. I would not exchange my job for any other.
23. Choose one of the following to show how you think you compare with other people.
1. No one likes her/his job better than I like mine.
 2. I like my job much better than most people like theirs.
 3. I like my job better than most people like theirs.
 4. I like my job about as well as most people like theirs.
 5. I dislike n^ job more than most people dislike theirs.
 6. I dislike my job much more than most people dislike theirs.
 7. No one dislikes her/his job more than I dislike mine.
24. Choose the one category into which most of your hobbies and leisure time activities fall.
0. I have no hobbies or leisure activities.
 1. Realistic (involves physical effort, solitary involvement, working with one's hands or working with machinery for purposes of utility rather than aesthetics, being outdoors; e.g., taking walks, gardening, electronics, sewing "useful" things, yard work, rockhunting, etc.)
 2. Investigative (involves seeking new knowledge through such activities as reading scientific books or magazines, playing chess, working crossword puzzles)
 3. Artistic (involves activities whose major feature seems esthetic, either in creating or performing; e.g., creative needlework - embroidery, macrame - decorative woodworking, flower arranging, writing stories or poems, singing, playing a musical instrument, etc.)

4. Social (involves helping other people; e.g., working with juvenile delinquents; working with scout troops; hospital volunteer work, visiting family and friends; church activities other than choir; bridge club, and golf; watching TV.)
5. Enterprising (involves such activities as being an officer in a civic organization, working in fundraising efforts, member of committee)
6. Conventional (involves an emphasis on structure and order; e.g., stamp collecting, keeping records on a team)

Thank you for completing this data form. Please check to see that you have indicated a response for every item from 1 to 24.

On the TEST FORM ANSWER SHEET, SIDE 1, in the space provided for your social security number place any nine digit number beginning with "1" if you are a laywoman desirous of priesthood, beginning with a "2" if you are a sister desirous of priesthood, or beginning with "3" if you are a sister who does not wish ordination to priesthood for herself. Fill in the appropriate dot under each digit. Place that number, too, on the return envelope: front, upper edge, next to the return address. You will be referring to this number as you complete the rest of the project package.

Spring, 1984

PERSONAL DATA FORM - MALE

Please use the TEST FORM ANSWER SHEET (BLUE FORM), SIDE 1 to complete the following information. The statements are numbered in order with each statement giving numbered alternatives for completion. This is an alternate form of this data sheet. Complete each statement as accurately as possible; if the statement does not apply to you, fill in "0" on the computer answer sheet.

Fill in the circle completely using a #2 pencil or softer. If you wish to erase your answer, you may do so but erasures must be complete.

1. Age:

- | | | |
|----------|----------|----------|
| 1. 20-24 | 4. 35-39 | 7. 50-54 |
| 2. 25-29 | 5. 40-44 | 8. 55-59 |
| 3. 30-34 | 6. 45-49 | 9. 60+ |

2. I consider my current fulltime employment to be:

0. Not currently employed fulltime (e.g., retired, sick leave)
1. Parish ministry (e.g., pastor, pastoral associate)
2. Hospital ministry (e.g., doctor, nurse, chaplain)
3. Education (e.g., student, teacher, administrator)
4. Arts (e.g., musician, advertiser, photographer)
5. Science (e.g., chemist, engineer, pharmacist)
6. Public Service (e.g., social worker, personnel director, lawyer, public administration)
7. Management (e.g., housekeeper, secretary, banker)
8. Agriculture (e.g., farmer, veterinarian)

3. Age at Baptism:

1. Infant
2. Adult

4. Confirmed;

1. Yes
2. No

5. Marital Status:

1. Married
2. Single
3. Separated
4. Divorced
5. Widowed

6. Number of Children:

0. None
1. One
2. Two
3. Three
4. Four *ior* more

FILL IN ^ FOR ITEMS $J^{\$i} Ij. \}^{\wedge}$ ^ '

11. Are you now a member of a religious congregation of men?

1. No, I have never been a member of a religious congregation of men.
2. No, I am not now but was a member of a congregation of men once.
3. Yes, I am a member of a religious congregation of men.

12. How long have you been (were you) a member of your congregation of religious men?
- | | |
|--------------------------|----------------|
| 0. I was never a member. | 5. 9-11 years |
| 1. under 1 year | 6. 12-14 years |
| 2. 1-3 years | 7. 15-17 years |
| 3. 4-5 years | 8. 18-20 years |
| 4. 6-8 years | 9. 21+ years |
13. How long have you been ordained a priest?
- | | |
|-----------------|----------------|
| 1. under 1 year | 5. 9-11 years |
| 2. 1-3 years | 6. 12-14 years |
| 3. 4-5 years | 7. 15-17 years |
| 4. 6-8 years | 8. 18-20 years |
| | 9. 21+ years |
14. Are you in favor of the ordination of women to Roman Catholic priesthood?
1. Yes
 2. No
15. Are you in favor of the option of marriage for priests?
1. Yes
 - 2, No
16. What is the highest level of education you have completed?
- 0, Less than high school
 - 1, High school
 - 2, Some college
 - 3, BA or BS degree
 - 4, 1 Masters degree
 - 5, 2 Masters degrees
 - 6, Doctorate or Licentiate
17. Do you have formal academic education in theology (check highest level appropriate)?
0. No
 1. Took undergraduate courses
 2. Took some graduate courses
 3. Have Masters in theology, theological studies, religious studies, spirituality, etc.
 4. Have Masters in Divinity
 5. Doctorate or like degree
18. Would you consider the stance of your theological education (formal or informal) since high school to be
1. progressive?
 2. conservative?
 3. middle of the road?

19. Theologically, would you consider yourself
1. progressive?
 2. conservative?
 3. middle of the road?
20. Choose one of the following statements which best tells how well you like ~~what~~ you consider your fulltime job.
1. I hate it.
 2. I dislike it.
 3. I don't like it.
 4. I am indifferent to it,
 5. I like it,
 6. I am enthusiastic about it.
 7. I love it.
21. Choose one of the following to show how much of the time you feel satisfied with ~~what~~ you consider your fulltime job.
1. All of the time.
 2. Most of the time.
 3. A good deal of the time.
 4. About half of the time.
 5. Occasionally.
 6. Seldom.
 7. Never.
22. Check one of the following which best tells how you feel about changing what you consider your fulltime job.
1. I would quit this job at once if I could get anything else to do.
 2. I would take almost any other job in which I could earn as much as I am now.
 3. I would like to change both my job and my occupation (i.e., not only where I do what I do but what I do).
 4. I would like to exchange my present job for another job in the same line of work.
 5. I am not eager to change my job, but I would do so if I could get a better job.
 6. I cannot think of any jobs for which I would exchange mine.
 7. I would not exchange my job for any other.
23. Choose one of the following to show how you think you compare with other people.
1. No one likes her/his job better than I like mine.
 2. I like my job much better than most people like theirs.
 3. I like my job better than most people like theirs.
 4. I like n^ job about as well as most people like theirs.
 5. I dislike my job more than most people dislike theirs.
 6. I dislike my job much more than most people dislike theirs.
 7. No one dislikes her/his job more than I dislike mine.

24. Choose the one category into which most of your hobbies and leisure time activities fall.
0. I have no hobbies or leisure activities.
 1. Realistic (involves physical effort, solitary involvement, working with one's hands or working with machinery for purposes of utility rather than aesthetics, being outdoors; e.g., taking walks, gardening, electronics, sewing "useful" things, yard work, rockhunting, etc.)
 2. Investigative (involves seeking new knowledge through such activities as reading scientific books or magazines, playing chess, working crossword puzzles)
 3. Artistic (involves activities whose major feature seems esthetic, either in creating or performing; e.g., creative needlework - embroidery, macrame - decorative woodworking, flower arranging, writing stories or poems, singing, playing a musical instrument, etc.)
 4. Social (involves helping other people; e.g., working with juvenile delinquents; working with scout troops; hospital volunteer work, visiting family and friends; church activities other than choir; bridge club, and golf; watching TV.)
 5. Enterprising (involves such activities as being an officer in a civic organization, working in fundraising efforts, member of committee)
 6. Conventional (involves an emphasis on structure and order; e.g., stamp collecting, keeping records on a team)

Thank you for completing this data form. Please check to see that you have indicated a response for every item from 1 to 24.

On the TEST FORM ANSWER SHEET, SIDE 1, in the space provided for your social security number place any nine digit number beginning with "8" if you are a member of the diocesan clergy or a "9" if you are an ordained member of a religious congregation of men. Fill in the appropriate dot under each digit. Place that number, too, on the return envelope: front, upper edge, next to the return address. You will be referring to this number as you complete the rest of the project package.

APPENDIX C: ADDITIONAL STATISTICS

T-TESTS ON JOB SATISFACTION MEASURES

 Group 1: Women who desire ordination
 Group 2: Sisters who desire ordination

	MEAN	SD	t	df	2-tail prob

JOBSAT					
#1	5.65	1.30	-2.43	368	.016
#2	5.96	0.92			
TIMESAT					
#1	2.57	1.20	2.17	369	.031
#2	2.32	0.79			
CHANGING					
#1	4.69	1.54	-2.92	367	.004
#2	5.16	1.52			
COMPARE					
#1	2.90	1.00	-0.47	369	.637
#2	2.94	0.84			

Group 1: Women who desire ordination
 Group 2: Priests in fulltime parish ministry

	MEAN	SD	t	df	2-tail prob

JOBSAT					
#1	5.65	1.30	-2.12	313	.035
#2	6.00	1.26			
TIMESAT					
#1	2.57	1.20	0.67	312	.501
#2	2.46	1.11			
CHANGING					
#1	4.69	1.54	-7.24	311	.001
#2	6.00	1.05			
COMPARE					
#1	2.90	1.00	1.37	312	.172
#2	2.73	0.90			

Group 1: Sisters who do not desire ordination
 Group 2: Priests in other than parish ministry

	MEAN	SD	t	df	2-tail prob
JOBSAT					
#1	5.96	0.92	-1.42	193	.157
#2	6.16	0.90			
TIMESAT					
#1	2.32	0.79	3.18	194	.002
#2	1.93	0.74			
CHANGING					
#1	5.16	1.51	-1.22	193	.225
#2	5.45	1.45			
COMPARE					
#1	2.94	0.84	1.67	194	.096
#2	2.71	0.98			

Group 1: Sisters who do not desire ordination and priests in fulltime
 parish ministry
 Group 2: Priests employed fulltime in other than parish ministry

	MEAN	SD	t	df	2-tail prob
JOBSAT					
#1	5.97	1.06	-1.23	278	.221
#2	6.16	0.90			
TIMESAT					
#1	2.37	0.92	3.33	278	.001
#2	1.93	0.74			
CHANGING					
#1	5.48	1.42	0.11	277	.914
#2	5.45	1.45			
COMPARE					
#1	2.86	0.87	1.14	278	.254
#2	2.71	0.98			

Group 1: Women who desire ordination

Group 2: Priests employed fulltime in other than parish ministry

	MEAN	SD	t	df	2-tail prob
JOBSAT					
#1	5.65	1.30	-2.76	283	.006
#2	6.16	0.90			
TIMESAT					
#1	2.57	1.20	3.78	283	.001
#2	1.93	0.74			
CHANGING					
#1	4.69	1.54	-3.37	282	.001
#2	5.45	1.45			
COMPARE					
#1	2.90	1.00	1.25	283	.212
#2	2.71	0.98			

Group 1: Priests in fulltime parish ministry

Group 2: Priests employed fulltime in other than parish ministry

	MEAN	SD	t	df	2-tail prob
JOBSAT					
#1	6.00	1.26	-0.83	138	.406
#2	6.16	0.90			
TIMESAT					
#1	2.46	1.11	3.15	137	.002
#2	1.93	0.74			
CHANGING					
#1	6.00	1.05	2.57	137	.011
#2	5.45	1.45			
COMPARE					
#1	2.73	0.90	0.11	137	.916
#2	2.71	0.98			

Group 1: Sisters who do not desire ordination

Group 2: Priests in fulltime parish ministry

	MEAN	SD	t	df	2-tail prob
JOBSAT					
#1	5.96	0.92	-0.29	223	.770
#2	6.00	1.27			
TIMESAT					
#1	2.32	0.79	-1.14	223	.255
#2	2.46	1.11			
CHANGING					
#1	5.16	1.52	-4.45	222	.001
#2	6.00	1.05			
COMPARE					
#1	2.94	0.84	1.82	223	.069
#2	2.73	0.90			

T-TESTS ON MMPI SCALES

Group 1: Women who desire ordination

Group 2: Sisters who do not desire ordination

		MEAN	SD	t	df	2-tail prob
L:	#1	49.94	6.93	1.31	372	.190
	#2	48.99	6.54			
F:	#1	51.87	5.12	1.55	372	.121
	#2	51.04	4.79			
K:	#1	60.63	7.14	0.34	372	.731
	#2	60.38	6.26			
Hs:	#1	50.17	6.05	-1.51	372	.131
	#2	51.22	7.22			
D:	#1	47.92	6.36	-2.25	372	.025
	#2	49.45	6.40			
Hy:	#1	56.76	6.56	0.47	372	.640
	#2	56.43	6.32			
Pd:	#1	58.52	8.75	3.65	372	.0003
	#2	55.25	7.83			
Pa:	#1	58.79	7.34	2.05	372	.041
	#2	57.23	6.71			
Pt:	#1	52.64	6.33	.228	372	.820
	#2	52.49	6.35			
Sc:	#1	55.02	6.42	.551	372	.582
	#2	54.65	6.17			
Ma:	#1	59.58	10.21	2.80	372	.005
	#2	56.62	9.31			
Si:	#1	47.88	7.97	-3.80	372	.0002
	#2	51.15	8.16			

Group 1: Women who desire ordination

Group 2: Priests employed fulltime in other than a parish setting

		MEAN	SD	t	df	2-tail prob
L:	#1	49.94	6.93	1.30	287	.196
	#2	48.63	6.47			
F	#1	51.87	5.12	-1.41	287	.161
	#2	52.93	4.73			
K:	#1	60.63	7.14	-0.39	287	.699
	#2	61.04	7.01			
Hs:	#1	50.17	6.05	-4.39	287	.0001
	#2	54.38	7.88			
D:	#1	47.92	6.36	-4.85	287	.0001
	#2	53.23	10.56			
Hy:	#1	56.76	6.56	-4.12	287	.0001
	#2	60.79	6.61			
Pd:	#1	58.52	8.75	1.06	287	.292
	#2	57.13	9.47			
Pa:	#1	58.79	7.34	1.55	287	.123
	#2	57.09	7.54			
Pt:	#1	52.64	6.33	-3.35	287	.0009
	#2	56.16	9.56			
Sc:	#1	55.02	6.42	-2.54	287	.0116
	#2	57.55	7.82			
Ma:	#1	59.58	10.21	1.66	287	.099
	#2	57.07	9.89			
Si:	#1	47.88	7.97	-0.01	287	.994
	#2	47.89	8.80			

Group 1: Women who desire ordination

Group 2: Sisters who do not desire ordination and priests in fulltime parish ministry

		MEAN	SD	t	df	2-tail prob
L:	#1	49.94	6.93	0.50	456	.615
	#2	49.62	6.77			
F:	#1	51.87	5.12	0.17	456	.868
	#2	51.79	5.20			
K:	#1	60.63	7.14	0.46	456	.644
	#2	60.31	7.44			
Hs:	#1	50.17	6.05	-4.06	456	.0001
	#2	52.93	8.37			
D:	#1	47.92	6.36	-5.27	456	.0001
	#2	51.53	8.21			
Hy:	#1	56.76	6.56	-2.30	456	.022
	#2	58.22	7.08			
Pd:	#1	58.52	8.75	2.20	456	.029
	#2	56.74	8.65			
Pa:	#1	58.79	7.34	1.47	456	.141
	#2	57.79	7.16			
Pt:	#1	52.64	6.33	-3.18	456	.002
	#2	54.81	8.17			
Sc:	#1	55.02	6.42	-2.05	456	.041
	#2	56.35	7.48			
Ma:	#1	59.58	10.21	2.54	456	.012
	#2	57.26	9.27			
Si:	#1	47.88	7.97	-3.00	456	.003
	#2	50.24	8.82			

Group 1: Sisters who do not desire ordination

Group 2: Priests employed fulltime in other than parish ministry

		[^] AN	SD	t	df	"1-tail'prob
[^] L	*1	[^] 8-99	6.54	0.36	195	[^] 721
	#2	48.63	6.47			
[^]	* [^]	51.04	4.79	-2.50	195	.013
	*2	52.93	4.73			
K:	#1	60.38	6.26	-0.64	195	.520
	#2	61.04	7.01			
Hs:	#1	51.22	7.22	-2.69	195	.008
	#2	54.38	7.88			
D:	*1	49.45	6.40	-3.07	195	.003
	*2	53.23	10.56			
Hy:	#1	56.43	6.32	-4.30	195	.0001
	#2	60.79	6.61			
Pd:	#1	55.25	7.83	-1.43	195	.155
	#2	57.13	9.47			
Pa:	#1	57.23	6.71	0.13	195	.895
	#2	57.09	7.54			
Pt:	#1	52.49	6.35	-3.14	195	.002
	#2	56.16	9.56			
Sc:	#1	54.65	6.17	-2.76	195	.006
	#2	57.55	7.82			
Ma:	#1	56.62	9.31	-0.30	195	.765
	#2	57.07	9.89			
Si:	#1	51.15	8.16	2.47	195	.014
	#2	47.89	8.80			

Group 1: Sisters who do not desire ordination

Group 2: Priests in fulltime parish ministry

		MEAN	SD	t	df	2-tail prob
L:	#1	48.99	6.54	-1.82	223	0.071
	#2	50.68	7.04			
F	#1	51.04	4.79	-2.84	223	.005
	#2	53.05	5.63			
K:	#1	60.38	6.26	0.17	223	.866
	#2	60.20	9.13			
Hs:	#1	51.22	7.22	-4.11	223	.0001
	#2	55.80	9.36			
D:	#1	49.45	6.40	-5.20	223	.0001
	#2	55.02	9.66			
Hy:	#1	56.43	6.32	-5.19	223	.0001
	#2	61.23	7.30			
Pd:	#1	55.25	7.83	-3.42	223	.001
	#2	59.24	9.41			
Pa:	#1	57.23	6.71	-1.52	223	.131
	#2	58.73	7.81			
Pt:	#1	52.49	6.35	-5.93	223	.0001
	#2	58.71	9.36			
Sc:	#1	54.65	6.17	-4.63	223	.0001
	#2	59.21	8.58			
Ma:	#1	56.62	9.31	-1.34	223	.182
	#2	58.33	9.16			
Si:	#1	51.15	8.16	2.03	223	.044
	#2	48.70	9.69			

Group 1: Sisters who do not desire ordination and priests in fulltime parish ministry

Group 2: Priests employed fulltime in other than parish ministry

		MEAN	SD	t	df	2-tail prob
L:	#1	49.62	6.77	1.00	279	.321
	#2	48.63	6.47			
F	#1	51.79	5.20	-1.49	279	.137
	#2	52.93	4.73			
K:	#1	60.31	7.44	-0.66	279	.510
	#2	61.04	7.01			
Hs:	#1	52.93	8.37	-1.17	279	.243
	#2	54.38	7.88			
D:	#1	51.53	8.21	-1.30	279	.193
	#2	53.23	10.56			
Hy:	#1	58.22	7.08	-2.46	279	.015
	#2	60.79	6.61			
Pd:	#1	56.74	8.65	-0.29	279	.769
	#2	57.13	9.47			
Pa:	#1	57.79	7.16	0.65	279	.517
	#2	57.09	7.54			
Pt:	#1	54.81	8.17	-1.07	279	.287
	#2	56.16	9.56			
Sc:	#1	56.35	7.48	-1.07	279	.287
	#2	57.55	7.82			
Ma:	#1	57.26	9.27	0.14	279	.892
	#2	57.07	9.89			
Si:	#1	50.24	8.82	1.78	279	.0763
	#2	47.89	8.80			

Group 1: Priests in fulltime parish ministry

Group 2: Priests employed fulltime in other than parish ministry

		MEAN	SD	t	df	2-tail prob
L:	#1	50.68	7.04	1.75	138	.083
	#2	48.63	6.47			
F	#1	53.05	5.63	0.13	138	.896
	#2	52.93	4.73			
K:	#1	60.20	9.13	-0.58	138	.564
	#2	61.04	7.01			
Hs:	#1	55.80	9.36	0.94	138	.350
	#2	54.38	7.88			
D:	#1	55.02	9.66	1.04	138	.302
	#2	53.23	10.56			
Hy:	#1	61.23	7.30	0.36	138	.717
	#2	60.79	6.61			
Pd:	#1	59.24	9.41	1.30	138	.196
	#2	57.13	9.47			
Pa:	#1	58.73	7.81	1.23	138	.220
	#2	57.09	7.54			
Pt:	#1	58.71	9.36	1.57	138	.119
	#2	56.16	9.56			
Sc:	#1	59.21	8.58	1.16	138	.247
	#2	57.55	7.82			
Ma:	#1	58.33	9.16	0.77	138	.440
	#2	57.07	9.89			
Si:	#1	48.70	9.69	0.50	138	.617
	#2	47.89	8.80			