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A PROFESSION IN PROCESS:  
THE RELATIONSHIP BETWEEN OCCUPATIONAL  
IDEOLOGY, OCCUPATIONAL POSITION AND THE  
ROLE STRAIN, SATISFACTION AND COMMITMENT  
OF PROTESTANT AND REFORMED MINISTERS OF RELIGION

By

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Submitted for Ph. D. degree  
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A b s t r a c t

Unlike many previous studies of the clergy, this research is concerned with occupational ideology rather than theological belief. Occupational ideology, it is claimed, comprises a combination of the three dimensions of professionalism, semi-professionalism and bureaucratism. Each of these dimensions is sub-divided (high/low) and eight different occupational ideologies are postulated.

Seven different segments of ministry are isolated in this study: administrative, parish, specialized, team, priests in orders, auxiliary and extra-ecclesiastical. A random sample was selected from the clergy of the Anglican, Baptist, Methodist and United Reformed Churches to include ministers from each of these segments. 999 ministers completed a long questionnaire and it is their replies which constitute the data for this analysis.

The relationship between occupational position and occupational ideology is examined in this thesis. In order to analyse the pressures that clergy experience, both occupational position and occupational ideology are correlated with role strain, satisfaction with the ministry, commitment to the ministry and commitment to the ecclesiastical organization. Analyses of these data show administrators to be at the heart of the ministry, by whatever yardstick their attitude to their work is assessed, while extra-ecclesiastical clergy lie at its periphery. In addition, ministers having professional or ritualistic dispositions are shown to

experience powerful centrifugal pressures away from the ecclesiastical organization, while those clergy whose ideology is strongly bureaucratic are subject to equally powerful centripetal tendencies. This finding is further confirmed by a separate analysis of potential resignees.

The thesis is presented in four sections: theory; methodology; analysis of data; conclusions. In addition to these, there are eight appendices and an extensive bibliography.

A c k n o w l e d g e m e n t s

This thesis was undertaken at the instigation and under the supervision of Mr. C.R. Hinings, to whom I am greatly indebted. By the time he left the University of Aston, however, the subject of the thesis had been altered, so that when Dr. Gloria Lee assumed supervision of the project major changes in perspective had already occurred. She undertook the arduous and somewhat unrewarding task of supervising a piece of research which had already commenced and I am grateful to her for accepting this role in a most willing and helpful manner.

While these data were in the process of being analysed I changed my occupation, so that I wish to express my appreciation to colleagues at both Dudley College of Education and the Department of Adult Education at the University of Surrey for their encouragement. In addition, others in the Research Unit of the Management Centre at the University of Aston have contributed greatly to the completion of this work. Especially I must thank Mrs. Ruth Goodkin (secretary in the Research Unit) for the time, energy and expertise given during the hectic months of the survey itself, and Mr. B. Partridge who introduced me to SPSS and proceeded to unfold some of its many mysteries for me.

In changing my occupation, I had also to recreate my data file at the computer centre in the University of Surrey. This took considerable time and since the SPSS programmes used differed slightly the statistics

are reported in this thesis in very slightly different forms. Finally, in the last weeks before this research project was submitted to the University another change occurred: my typist resigned after having completed nearly half the work. Considerable delay would have been caused if the initial nine chapters had been re-typed. On Dr. Lee's advice, therefore, I have submitted this thesis in its present form with different type faces.

Two factors that have contributed to the completion of the thesis have remained constant throughout the past five years: the excellent research opportunities provided for me at the University of Aston and the unfailing, critical support of my wife. For each of these I am extremely grateful.

Despite many changes and with much help this thesis has finally been completed. While paying tribute to the many who have helped me to produce and improve this work, responsibility for its weaknesses is undoubtedly mine alone.

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Part I

SOME THEORETICAL CONSIDERATIONS

CHAPTER 1

Towards a Theory of Occupational Ideology  
for the Ministry

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With few exceptions modern studies in the sociology of professions have concentrated upon the whole occupational group rather than upon either individual practitioners or upon even groups within the whole occupation, the homogeneity of the professional group being stressed (Goode 1957, Greenwood 1957, Ben-David 1963-4, inter alia). A profession was assumed to be a group which is entered only after a protracted 'rite de passage' consisting of elaborate selection, prolonged training, thorough socialization and eventual recognition. Such a structural-functionalist approach took for granted that once an individual joined the select band he would conform to the professional sub-cultural norm thereafter, and discussion of his individuality thus appeared to be no longer the concern of the sociologist.

By contrast, Fichter's (1968) 'America's Forgotten Priests' focuses upon the plight of a section of the priesthood (the curates) in the Roman Catholic Church in the light of the decisions made by the Second Vatican Council. Other studies of the clergy have concentrated upon their differing theological perspectives, e.g. Hammond and Mitchell (1965), or upon their churchmanship, e.g. Bryman et al (1974). Few studies have analysed the ministers' attitudes to their work, i.e. their occupational ideology, and it is this neglected factor that constitutes the basis of this present study. The clergyman's occupational ideology, it is maintained, affects his occupational role performance, relates to the

strain and satisfaction he experiences and to his commitment both to the ecclesiastical organization and to the ministry. This in turn may affect his career path and thus constitute one of the internal dynamics of a profession in process.

#### A Phenomenological Perspective

The increasing acceptance of interactionism and phenomenology in sociology has resulted in some concentration upon the actor's own perception of his role. Turner (1962), who is more concerned with social interaction than with the actor's self-perception, demonstrates that roles are made rather than merely performed, while both Mead (1934) and Schutz (1970) have indicated an avenue through which it is possible to understand the development of occupational ideology, even different ideologies, in a profession. Mead suggested that individual action follows an ego-self interaction which is itself instigated by an external stimulus demanding a response. While Mead may be criticised because action occasionally precedes thought, his analysis is illuminating since he regards the self (as it develops in the primary and secondary socialization processes) as the guide to ego's action. In a similar fashion Schutz (1970-73) wrote, 'at any moment in his daily life (man is) in a biographically determined situation', his action being governed by an ever increasing stock of knowledge gained in the experience of life. Thus the actor is able to interpret and determine his present from his past, and since his stock of knowledge is unique, his occupational ideology is his own. However, in the professional socialization process recruits to the same occupation have many common experiences and are exposed

to the same role-specific knowledge so that similarities develop between the occupational ideologies of practitioners in the same occupation, a feature that many structural-functionalists emphasised in their analyses. By contrast, both the similarities and the differences are important to this present study.

In another article Goode (1960) has argued that not only do actors carry a stock of knowledge with them into every situation but that they endeavour to calculate the probable outcome of this interaction so that they may play their role in order to maximize their own benefit in the exchange. It is, therefore, important to focus upon these elements in the individual's action decision in order to comprehend his role-play. Goode further asserts that while role performance ordinarily maintains the institution or social group it may also change it, especially where role strain results in an alternative role performance.

Hence it is suggested here that the occupational ideology of the minister constitutes an important element in his role play, and affects his role relationships within his occupational role set. Moreover if strain occurs in this role performance the minister may seek to reduce it by the curtailment of some role relationships, or even by changing his occupational role position in order to maintain his own self-image. If, therefore, a number of clergy having similar occupational ideologies, all seek to relieve experienced role strain, the structure of the profession as a whole may change as a result. Such a process of change is

considerably facilitated if these internal dynamics operate at the same time and in the same direction as do the forces external to the ministry, e.g. it will be argued below that both sets of forces are conducive to segmentation and differentiation in the ministry. Forces external to the ministry are noted and references from secondary sources but some of the internal forces are examined in an empirical manner in this study.

In order to understand some of the elements in the occupational ideology constituting one factor in the stock of knowledge of the clergy it is now necessary to examine briefly the training and socialization of the ministry.

Training and Socialization of the Clergy

Traditionally the clergy have been regarded as a learned profession (Paul 1964, Dunstan 1967, inter alia) whose academic expertise is grounded in theology, divinity, etc. While this assumption of professional status has been disputed lately (Wilson 1965, Parsons 1968, Vallier 1968, Towler 1969) training for the ministry has certainly tended to emphasise this academic element (Black 1951, Bethune 1962, Davies 1962, Evans 1962, Mitten 1962, Robinson 1962) rather than the practical: training is orientated towards a university qualification rather than towards an ecclesiastical recognition of competence in ministry. Thus a major element in the minister's occupational socialization process is of a professional nature.

Paradoxically the customary specialization of the

professional is not a feature of the parish ministry, into which the majority of clergy enter on leaving theological college. Holmes (1971:197) asserts, "The clergyman's profession is that of a 'generalist' or at least that is the expectation that people have of him..." (c.f. Bartlett 1971). This generalist approach is typified by Blizzard's (1956a:508) six practitioner roles (administrator, organizer, pastor, preacher, priest, teacher) of the parish minister. As many clergy enter the ministry in order to perform this generalist occupation a second major element in the minister's ideology is of a semi-professional (1) nature.

The first two of Blizzard's practitioner roles indicate that the parish ministry is performed within an organizational framework: Anglican clergy are 'clerks in holy orders'! Since the minister is involved in the work of administration he may also develop a third component within his occupational perspective, a bureaucratic one.

It is suggested that the ministers' occupational

- (1) The terms 'profession' and 'semi-profession' carry evaluative connotations in general speech: neither term is employed here to imply esteem or prestige. Nor does its use imply that the parish ministry is in the process of professionalization. The term 'semi-profession' means only that the occupational structures of the parish ministry are different from those of a professional occupation, c.f. the author's own paper on this subject which is included in this thesis as Appendix 1.

ideology comprises a mixture of these three sets of attitudes, although it is recognised that they are neither discrete nor independent dimensions. Prior to further discussion about the constituent elements of the occupational ideology it is useful to examine similar features in studies of other professions.

### Indications of Differing Ideological Perspectives in Studies of other Professions

Earlier sociological studies of professions have implied a homogeneous sub-culture within the professional group and consequently the existence of only a single ideology within the profession. Jamous and Peloille (1971:116f), reflecting a Marxian interpretation of dominant ideologies, assert that this apparently single ideology is but the perspective of the elite in the profession. Indeed, Hall (1969:78ff) clearly demonstrates that although different groups in the same profession may consciously hold different attitudes towards the same facet of work, no major fission necessarily arises within the occupational group e.g. he shows that one group of stockbrokers regard the professional organization as an important point of reference whereas another group hardly considers it at all. It therefore seems that one group within an occupation may be professionally orientated while another group may be bureaucratically orientated.

Gouldner (1957-8) reached a similar conclusion nearly a decade previously when he refined Merton's (1948-49)

cosmopolitan-local distinction. Gouldner showed that cosmopolitans tended to be orientated towards professional values while locals identified with their employing organization far more. He demonstrated that neither the cosmopolitans nor locals constituted a homogeneous category and isolated four types of the latter group and two of the former. The locals comprised:

- a) The Dedicated: committed to the organization; more concerned about its smooth functioning than about professional values; inner reference group;
- b) The True Bureaucrat: loyal to the place itself; seeking security within the organization; attempting to adapt the values of the organization to those of the immediate environment;
- c) The Homeguard: the least occupational specialism; 'middle management'; reference group within the organization itself;
- d) The Elders: committed to the organization; intending to remain in it indefinitely.

Gouldner sub-divided his cosmopolitans:

- a) The Outsiders: hardly integrated into and participating little in the organization's structures; highly committed to specialist skills; looking elsewhere for intellectual stimulation and influence; having little loyalty to the organization itself;
- b) The Empire Builders: feeling their place in the employment market to be secure; interested in their specialism; having little loyalty to the organization itself although exercising power within its structures.

Gouldner (1957-8:467) maintained, '(it) may be that the study of the relations between cosmopolitans and locals in modern organizations can provide clues for the analysis of conflict within educational, governmental, hospital and other bureaucracies'. Other studies support this contention, e.g. Glasser (1963), although the concepts of 'cosmopolitan' and 'local', which imply reference group theory only, have more recently been subsumed within the wider idea of 'professional' and 'bureaucratic' respectively. However, the significance of Gouldner's work lies in its emphasis on the different attitudes of practitioners within the same profession, and since this constitutes an important feature in this present study it has been examined in some detail. Korthauser (1962:122) also indicated that professional scientists in industry may possibly combine professional and bureaucratic attitudes to form their own work ideology. (c.f. Wardwell 1955, Blau and Scott 1965, LaPorte 1965-6, Rossel 1971). More recently, Sorensen and Sorensen (1974) studied the career dynamics of accountants and discovered a clear relationship between both professional and bureaucratic attitudes and job satisfaction. Moreover they noted, as Corwin (1961) did in his study of nurses, that those having high ideals in both the professional and the bureaucratic areas may experience conflict because their ideal exceeds the reality experienced in their role performance. By contrast, those who have a low orientation in both directions, may experience a reality beyond this ideal. Accountants with a high bureaucratic orientation tend also to have a high job satisfaction, whereas the professional's problems are partially in adapting to a hybrid professional-bureaucratic organization,

especially if he himself has a low bureaucratic component within his own work ideology. Sorensen and Sorensen have shown that occupational ideologies in accountancy reveal themselves in a combination of professional and bureaucratic attitudes. Accountancy, however, is a professional occupation although it may be practised within an organization, so that Sorensen and Sorensen have included the only two possible components when they refer to professional and bureaucratic dimensions of accountants' work ideologies. Unlike accountancy, it has already been suggested that there are three possible elements which combine to form the occupational ideologies of ministers of religion: professional, semi-professional and bureaucratic, and these constitute the subject of the next section of the chapter.

#### Types of Occupational Ideology of Ministers of Religion

The term 'ideology' has been used thus far without definition so that it is now necessary to explain precisely how it is employed in this study. The word itself frequently conveys political overtones. Krause (1971;89) defines it: 'text, theories, doctrines, phrases or concepts which are proposed by an interest group....for the intended purpose of directing, politically organizing, and organizing the target group toward behaving in a manner which is stated in the specific text of the message'. No such political implication is involved in the present use of the word, The Concise Oxford Dictionary contains a definition more relevant here '(a) manner of thinking characteristic of a class or individuals! Occupational ideology may now be seen to be 'the manner of thinking about employment characteristic of one or more

practitioners'.

One further feature demands elaboration. It is proposed to introduce new terms to describe the various types of occupational ideology because it may become confusing to employ similar words to refer to both the structures of the occupation and to the attitudes of the practitioners, i.e. a 'profession' may refer to the structures of an occupation while a 'professional' is one whose attitudes towards his occupation are of a specific nature. Having clarified these points a theoretical typology of occupational ideologies, based upon the earlier discussion may now be devised.

It was pointed out previously that Komhauser and Sorensen and Sorensen recognised that practitioners' attitudes towards their work consisted of orientations both towards their professions and towards their employing organizations. Sorensen and Sorensen even discuss professionals who have either a high or a low bureaucratic orientation. It has already been indicated that clergy may have a combination of three separate dimensions, i.e. professional, semi-professional, bureaucratic in their occupational ideology. Different combinations will create varying ideologies each resulting in diverse occupational role performance. While every minister's occupational ideology is unique it has also been suggested that there are enough similarities between ideologies to allow for some categorization. It is, therefore, proposed to construct a typology of ideologies employing only a crude high/low distinction in each dimension, the

method of making this distinction being discussed in the second part of this thesis. Such an approach allows for eight possible ideological types, as shown in table 1.1.

Table 1.1

Types of Occupational Ideology

Characteristic Orientation Towards:

Name	Professional- ism	Semi- Professional- ism	Bureau- cratism
Idealist	High	High	High
General Specialist	High	High	Low
Official Specialist	High	Low	High
Specialist	High	Low	Low
Official Generalist	Low	High	High
Generalist	Low	High	Low
Officialist	Low	Low	High
Ritualist	Low	Low	Low

The 'idealist' is so named because he has a high orientation towards all three dimensions in the occupational ideology rather than because he necessarily has high ideals. Similarly 'ritualist' does not refer in any way to religious rituals but seeks to imply that the practitioner 'goes through the motions' of his occupational role performance without necessarily having an overriding ideological perspective. The term 'generalist' is used here to convey a semi-professional attitude rather than a professional one in which the practitioner seeks to specialize. 'Officialist' here expresses a bureaucratic/administrative ideological perspective. It is

reiterated that none of these terms is employed here in an evaluative manner. These terms which are perhaps arbitrary are employed here to insure that the distinction between structures and attitudes may be highlighted throughout this study.

A generalist perspective is doubtless most frequent among the clergy since the parish ministry, the occupation in which the majority of clergy are employed, necessarily demands a generalist approach. Further discussions on this point will follow in later chapters.

### Conclusion

This opening chapter deals with the importance of understanding the different occupational ideologies of the clergy if their role performance, and their role strain, is to be understood. Eight different occupational ideologies have been proposed, although not all of them are likely to be equally represented in any sample of clergy. The next chapter contains a discussion of the different features which occur in the three dimensions of the occupational ideology.

CHAPTER 2

The Dimensions of the Clergy's Occupational  
Ideology

---

In the opening chapter it was indicated that the occupational ideology of the clergy contained three dimensions : professionalism, semi-professionalism and bureaucratism. In this chapter the constituent elements of each of these three dimensions are now examined.

Professionalism

Vollmer and Mills (1966 : viii ) define professionalism as 'an ideology and associated activities that can be found in many and diverse occupational groups where members aspire to professional status', and also postulate that professionalism may be an essential element in professionalization (cf Roth et al 1973). Both Hall (1969) and Elliott (1972) also use this term to indicate that those who hold this perspective seek social recognition. Such an implication is not intended by its use in this present study. Therefore, Freidson's (1970 : 151) simpler definition is employed here :

'professionalism ..... (is) commitment to professional ideals and career ..... expressed in attitudes, ideas and beliefs'. Without further discussion about the term 'professional' Freidson's definition becomes circular so that the remainder of this section is devoted to a clarification of this concept.

A profession is considered here to be ' a vocation whose practice is founded upon an understanding of a theoretical structure of some department of learning or science'. ( Cogan 1953 : 49. cf Elliott 1972 : 11 - a professional group controls a body of expert knowledge

which is applied to specialist tasks'.) However, the problem of which occupations have such a theoretical base has led Vollmer and Mills (1966: vii) to suggest that the term 'profession' should be avoided except as an ideal type of occupational structure, so that all occupations may be viewed as being a continuum of professionalization (Wilensky 1964). Even if all occupations were moving along such a continuum it is still essential to enumerate certain features which may be considered to be of a professional nature. Three approaches to this appear to be applicable: to distil common elements from occupations generally regarded as professions; to construct a model quite arbitrarily and to state that occupations must conform to it if they are to be regarded as professions; to construct a model upon a conceptual foundation. Many scholars have employed the first approach, Millerson (1964:5) reviewed the work of twenty-five writers and discovered that in all they listed twenty-three different characteristics! Johnson (1972) has rightly criticised this 'trait' approach particularly because the definition of a profession by its characteristics leads to an arbitrary selection without any theoretical base. In addition, he points out that such an approach may lead to an uncritical acceptance of a profession's own definition of itself. (c.f. Rueschemeyer 1964). These criticisms are as equally valid for the second approach as for the first, so that the third method appears to offer the most acceptable way of expanding the concept of a profession although Cogan's definition may itself appear to be arbitrary in the face of other possible definitions, e.g. Barber 1963, Hughes 1963, Parsons 1968 inter alia. Cogan's substantive perspective is

preferred here to the functionalist alternative often cited since Cohen's (1968) criticisms of functionalism in general on logical, substantive and ideological grounds appear justified. Therefore, a minimum number of characteristics are proposed below which, it is maintained, a practitioner must exhibit if he is to be classified as a professional, in the light of Cogan's definition.

The practitioner must have an academic mastery of the discipline upon which his occupation is based before he can practise it. Such expertise leads him to seek guidance from colleagues whose own abilities he admires or trusts. (c.f. Rogers 1962 for the influence of colleagues an innovatory practices of doctors). To be colleague-orientated means that the expert probably values the judgment of his peers but that he doubts the ability of those outside his occupational group to assess his skills accurately. (Elliott 1972). In addition, the expertise of the practitioner is such that he anticipates control over his work situation, lack of such autonomy perhaps implying that his ability was being questioned (unless he himself has requested a second opinion). It is also suggested that the expert anticipates a reward commensurate with his acknowledged ability since he controls vital scarce resources. Elliott (1972:106) asserts that the concept of a career is relevant to professionalism since it highlights the important fact that 'success is available to individuals on the basis of personal achievements', a point that has much in common with the practitioner autonomy already discussed. Cogan's use of the term 'vocation' stems from his view of a profession, a term which Hall (1969:82) defines

as 'the dedication of a professional to his work.' 'Vocation' is also used to describe occupations which offer a service to different clients. (c.f. Beer and Lewis 1963, Goode 1969, Johnson 1972). The six elements of a profession proposed here are thus:

1. Academic expertise and colleague reference;
2. Judgment by peers;
3. Practitioner autonomy;
4. Reward according to ability;
5. Service ethic;
6. Vocation.

In Freidson's definition of professionalism as 'commitment to professional ideals and career.... expressed in attitudes, ideas and beliefs' the word 'professional' is now seen to embrace the six features listed above. A professional ideology is thus regarded here as one which exhibits a positive attitude towards these aspects.

#### Semi-Professionalism

In the first section of this chapter some of the structural characteristics most likely to occur in professional occupations were decided upon. It was then suggested that an ideology containing a positive attitude towards these characteristics should be considered to be professional. Precisely the same approach is adopted in this discussion of semi-professionalism. Toren (1969:153) maintains that a semi-profession is a 'profession (that) does not rest on a firm theoretical knowledge base'. She goes on to suggest seven further characteristics of semi-professions:

1. Short Training;
2. No monopoly of exclusive skills or special area competence;
3. Rules to guide practice;
4. Less specialization;
5. Control exercised over them by non-professionals;
6. Recruitment from the lower social classes;
7. Service Ethic.

However, not all of these points derive logically from her definition of a semi-profession even though they may depict an empirical reality. For example, the fact that semi-professions may recruit predominantly from the lower classes is not inherent in the definition she employs, but may rather reflect the degree of prestige ascribed to that occupation, which in turn may (but need not) relate to its degree of professionalization. In addition, the length of training, e.g. five years for a profession and three years for a semi-profession (c.f. Etzioni 1969) may not be as good a guide to the degree of professionalization of one occupation in the United Kingdom as it is in the United States. In the United Kingdom it may take as long to acquire the package of skills and necessary expertise required to practise a semi-profession as it does to gain an acceptable degree of competence in a single academic discipline. Therefore, a shorter period of training is also rejected here as an essential element of a semi-profession.

Six points are thus considered to be consistent with Toren's definition and are treated here as the basic

structural attributes of an ideal type model of a semi-profession. These aspects are:

1. No firm theoretical base;
2. No monopoly of exclusive skills or special areas of competence;
3. The existence of rules to guide practice;
4. Less specialization;
5. Control exercised by non-professionals;
6. Service ethic.

It will be noted that a semi-professional occupation appears to be the antithesis of a professional one rather than a stage in the professionalization process. The effects of this will be discussed in considerable detail later in the thesis. Freidson's (1970:151) definition of professionalism quoted earlier may now be adapted and applied here: semi-professionalism is regarded as 'a commitment to semi-professional ideas and career expressed in attitudes, ideas and beliefs.' A semi-professional ideology is one which exhibits a positive attitude towards these features. Daniel (1967:266) discovered a number of his London clergy who enjoyed being 'a jack of all trades' (c.f. Moore 1972,1974)

### Bureaucratism

In sociological studies the distinction between bureaucracy and the bureaucrat has been more sharply defined than that between professions and professionals. Especially since the work of Merton (1949) the bureaucrat has been regarded as one who overconforms to organizational rules and procedures and is dedicated to his employing organization

(c.f. Whyte 1960): he was viewed as the antithesis of the professional. However, such a portrayal has been questioned in a number of post-war studies (c.f. Turner 1947, Davis 1948, Reissman 1949, Litwak 1961, Blau 1963, Crozier 1964 inter alia). More recently, Cohen (1970) has suggested two types of bureaucrat, the virtuoso and the conformist, both of which he regards as ultimately dysfunctional to the ends of the employing organization. A more sympathetic portrait of the bureaucrat has been drawn by Kohn (1971) who discovered that bureaucrats value self-direction, are open-minded, have responsible standards of morality, are receptive to change and work at substantially more complex jobs in which they think rapidly because they are under supervision. This representation converges with that of the professional, especially the professional employed within a professional organization. (c.f. Ference et al, 1971, for discussion about the professional organization). However accurate Kohn's analysis may be it remains true that bureaucrats must at least partially fit into the structures of their employing organization, a fact that led (V. Thompson 1961) to suggest three types of reaction to organizational employment: the bureaucrat who is able to achieve his own goals within the structures of the organization; the bureautic, who must personalize everything; the bureaupath who is the over-conformist bureaucrat. It follows from such a typology that an individual who is able to achieve his personal goals within an organization has an occupational ideology positively orientated to bureaucratic structures. This element in the occupational ideology is here called bureaucratism, which is defined as 'commitment to bureaucratic ideals and career

expressed in attitudes, ideas and beliefs.' (adapted from Freidson 1970:151). The remainder of this section is devoted to a clarification of the concept of bureaucracy so that this dimension of the occupational ideology may later be operationalized.

Sociological discussion of bureaucracy invariably commences with Weber's (1947 - cited from 1964:333f) classical study in which he suggested the following elements as constituting a basis for bureaucratic organizations: employees being subject to authority in respect to the duties of office; a hierarchy of offices; each office having a clearly defined sphere of competence; office holders receiving a fixed remuneration; free selection of office holders, each having a contractual relationship; candidates for office selected on the basis of technical competence; promotion being on the basis of seniority, achievement or both; the office being the primary occupation of the office holder; the office holder's work being separated from the ownership of the means of production. Not all scholars have agreed with Weber's analysis (c.f. Parsons 1947, Udy 1959 inter alia) and Hall (1963:34) has illustrated the diversity of opinion which exists about the characteristics of bureaucracy.

Table 2.1

Characteristics of Bureaucracy as listed by some major  
 Authors according to R.H. Hall

Dimension of Bureaucracy	Weber	Friedrich	Merton	Udy	Heady	Parsons	Bergers	Nichels	Dimock
Hierarchy of Authority	*	*	*	*	*	*	*	*	*
Division of Labour	*	*	*	*	*	*	-	*	*
Technical Competence	*	*	*	*	-	*	*	-	*
Procedural Devices	**	*	*	-	*	*	*	-	*
Rules to Govern behaviour	*	*	*	-	-	-	*	*	-
Limited authority of office	*	-	*	-	*	*	-	-	-
Differential reward of office	*	*	-	*	-	-	-	-	-
Administration separate from ownership	*	-	-	-	-	-	-	-	-
Written communication	*	-	-	-	-	-	-	-	-
Rational discipline	*	-	-	-	-	-	-	-	-

Despite the popularity of the term then the precise characteristics of bureaucracy still remain in dispute but it would be tedious, as well as unnecessary, to review here the many published studies not included in the above table (c.f. Reissman 1949; Blau 1956; 1963; Litwak 1961; *inter alia*). Perhaps the most consistently structuralist approach towards the study of bureaucratic organizations in recent years has been that of the Aston group (Pugh et al 1963; 1968; 1969a; 1969b; Hinings et al 1967). They suggest the following six dimensions of bureaucracy:

1. Specialization, i.e. division of labour;
2. Standardization, i.e. employing procedural rules;
3. Formalization of communication between office holders;
4. Centralization of authority;
5. Configuration, i.e. the 'shape' of the organization;
6. Flexibility, or the ease in which the organization's structures may change.

The Aston group has been ambivalent towards the last mentioned characteristic, sometimes preferring to use 'traditionalism' but whatever term is employed these six features include the majority of structural elements suggested by most scholars so that this scheme is adopted here but with one important difference: it is hardly possible to have a 'configuration' attitude so that this term is adapted to incorporate the idea of career advancement, an aspect related to the shape of the organization. Bureaucratism is thus treated in this study as a positive commitment to these six elements;

## Conclusion

It was suggested in the first chapter that the occupational ideology of ministers of religion consisted of an amalgam of these three different factors of professionalism, semi-professionalism and bureaucratism. Each of these dimensions has been discussed here in some detail and their constituent elements noted. None of these elements is a discrete entity in itself so that the distinctions drawn here are for analytical purposes only.

It was also emphasized in the previous chapter that role performance is affected by the occupational ideology held, eight different ones being suggested. In the following chapter this theoretical perspective is developed further in relation to role strain.

CHAPTER 3

Occupational Ideology, Role Strain and the  
Clergy's Role Performance

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Role performance is partially determined by the ideological perspective of the actor. Additionally, the occupational ideology of the ministry is considered to embrace three dimensions: professionalism, semi-professionalism and bureaucratism. Eight broad combinations of these dimensions were postulated, so that it is confidently anticipated that the role performance of the clergy varies in relation to their occupational ideology as each emphasizes a different combination of the practitioner roles expected of the parish minister. (The parish ministry being the starting point of the majority of ministers' careers and the occupation which some leave on account of the pressures resulting from their occupational ideology forms the basis of much of the following discussion at the same time.)

Members of the minister's occupational role set may also have certain expectations about the manner by which the role should be performed. Where the minister's own interpretation of his role and that of the majority of his role set are in harmony it is expected that a high level of satisfaction will result. By contrast, discord and disagreement may result in role strain.

A Theory of Role Strain

Goode (1960) isolates four major types or sources of role strain:

1. Where the role demands are not onerous but inconvenient because of the time or the place in which the role performance

is required and decreased satisfaction results.

2. Where there are conflicts of allocation of time, place or resources there is a strain in deciding which role to play, so that a declining satisfaction sets in.
3. Where there are conflicts in the actual role performance, as for example when a clergyman seeks to be both an emotionally neutral counsellor and an evaluative spiritual guide.
4. Where there are conflicts of role demands by members of an individual's role set.

Goode (1960 - cited 1973:104) argues that there is a potentiality for role strain wherever 'the individual's total role obligations are over-demanding'. While he is undoubtedly correct, this conclusion does not exhaust all the possibilities inherent in the four sources of role strain which he himself discussed. It is, therefore, suggested here that role strain may also occur when the role obligations are under-demanding, or even merely different from those anticipated by the actor.

A clergyman having diverse role obligations and a numerous occupational role set is exposed to the potentiality for role strain. The likelihood of this is increased since among themselves ministers have both different theological perspectives and different occupational ideologies. Where a minister's ideology affords a certain orientation towards his work, his role strain will be greater if his actual role performance is at variance with his expectation of it. Goode proposes five ways in which individuals experiencing role strain in their occupation may endeavour to reduce this tension:

1. Compartmentalization, so that the actor ignores the problem of consistency and acts in a pragmatic manner.
2. Delegation to another actor of a role which causes strain.
3. Elimination of the role relationships which result in strain.
4. Extension of the actor's role play, or set, so that he is too involved elsewhere to perform the offending role, a solution which in turn may cause further role strain.
5. Erection of a barrier in order to prevent the invitation of role relationships which contain the potentiality for strain.

Clergy may invoke each of these solutions in the course of their occupational role performance, but it is Goode's last three upon which this study focuses. One possible way of eliminating offending role relationships in any occupation is to resign and seek another employment. Many clergy do in fact resign from the ministry (Kauffmann 1970, Jud et al 1970, Bartlett 1971, Greeley 1972, Lowery 1973) while many others seek new fields of service - Mackie's (1969) 'flight from the parish' - these being in differing sectors of the ministry.

#### Different Segments of the Ministry

Ministry is treated here as a status in which there are a number of diverse patterns of which the parish ministry is but one. Generally it has been assumed that the ministry is a single occupation, yet it has nearly always contained within itself personnel employed in a diverse range of occupations, so that it is better viewed as a status group (1)

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(1) The author's own paper on this subject is bound into this thesis as Appendix 2.

Not only do ministers in the parish undertake a wide range of roles but different segments of the ministry also occur so that clergy who are employed within the ecclesiastical organization may undertake different occupations. Through an assessment of the contemporary situation in the ministry used in conjunction with an analysis of the ecclesiastical organizations' own reports about the ministry seven segments may be identified: parish, administrative, specialized, team, priests in orders, auxiliary and extra-ecclesiastical. Webb and Hultgreen (1973) actually outline ten different clergy sub-groups but they do not attempt to include all the clergy and their criteria of classification are different from those employed here, so no further reference to their approach is made in this study. The typology employed here is based upon two criteria: the actual occupation performed and whether it is within, or outside, the church organization. Not all denominations have ministers in each category, however. It should be noted also that the terms 'ministry' and 'priesthood' are employed here in a synonymous manner, containing little reference to the theological implications that churchmen might read into them. In precisely the same manner the terms 'minister', 'priest' and 'clergyman' are used interchangeably.

The seven different segments of the ministry isolated above are now discussed in greater detail:

#### 1. The Parish Ministry

This is also called the parochial ministry, the neighbourhood ministry, the circuit ministry, the pastoral ministry, etc. It is the stereotype of the ministry: the

religious functionary who is employed in the local church as a pastor. Such clergy have usually undertaken a normal recruitment and training programme within their denomination (2) before being placed in a parish appointment. In the Anglican communion he may be an incumbent, a priest-in-charge or a curate: in the Methodist he is either a circuit minister or a probationer while in the Baptist Unions and the United Reformed Church he is a pastor to one or more congregations. The parish minister is the general practitioner of the ecclesiastical organization and is expected to perform innumerable roles, for many of which he has received no training (Wilson 1965:96f).

Even this category is extremely heterogeneous: Towler (1971) suggests that there are two main types, one being community orientated and the other being church-orientated (c.f. Bohr 1967). Such a two-way distinction itself appears to be an over-simplification for Schneider (1967) postulated four types of Roman Catholic priest: the bearer of the local social ethic: the militant representative of the church; the functionary offering socio-religious services; the prophet. Studies of the parish ministry therefore suggest that different theological perspectives are related to different patterns of role-play a feature which is highly relevant to this present study.

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(2) Normal is employed here to include both the normal and late pattern of entry into the ministry (Coxon 1967).

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## 2. The Administrative Ministry

These ministers exercise a bureaucratic and/or hierarchial function in the ecclesiastical organization. Harrison's (1959) study of authority and power in the American Baptist Convention revealed the scope of the decision-making process within church organizations (c.f. Morgan 1969, Leiffer 1971, 1972; Watson 1973.) Hierarchial ministries are often regarded as also having pastoral oversight of other clergy, although in practice this occurs more often as a by-product of organization management. However, the Anglican report on bishops (1971:13) expressly states that management science cannot be 'directly applied to the Church and its mission, nor (should) the bishop.... be expected to make himself a management scientist.' Perhaps it is this perspective that persuaded Melinsky (1974) to draw a distinction between bishops and the other ordained administrators, whom he classifies among the specialised ministries. However, since dignitaries and bureaucrats are all involved in the administrative machinery of the ecclesiastical organization they are coupled together in this present study.

In the Nonconformist churches a similar administrative function to that of the bishop is performed by the district chairman (Methodist), the general superintendent (Baptist) and the provincial moderator (United Reformed Church). In addition to these, all the ordained personnel involved full-time in ecclesiastical administration are placed within this category.

### 3. Specialized Ministry (3)

The specialized minister is a non-parochial clergyman employed by the ecclesiastical organization to exercise a specific element of ministry. Such a role specific occupation allows an individual minister to practise a fully-fledged professional occupation within this pattern of ministry. The Anglican report, 'Specialised Ministries' (1971:11) defines the specialist minister as a 'non-parochial clergyman who is employed and paid primarily for exercising his ministry'. This definition allows for chaplains employed by secular organizations to be included within the specialized ministry. It also implies that the ministerial role is clearly defined and self-evident, a point which is disputed here. Rather, a minister having any specialism employed within the ecclesiastical organization, e.g. diocesan youth officer or lecturer in a theological college, is included within this category. By contrast, any minister employed in an organization other than the churches is included within one of the last two categories of ministry and discussed below. The specialized ministry is a pattern more common in the Church of Rome which has many more educational and welfare services, although there are some specialized clergy in each of the four denominations included in this research.

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(3) Originally this type of ministry was called the 'specialist' ministry (Appendix 2) but the name was changed so that no confusion would occur between this type of ministry and the specialist ideology, referred to in the first chapter.

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#### 4. Team Ministry

Occasionally the term 'group ministry' is employed to describe this category, but 'group ministry' is regarded here as a group of parishes or a number of churches which may be under the pastoral charge of one or more clergy. By contrast, a team ministry may comprise both ministers and laymen, although only the former are included in this research. Theoretically, the team includes a number of individuals with different occupational specialisms who work together in a given geographical location, each exercising his own professional expertise. Such an ideal occurs in practice less frequently but the structure remains similar to a group practice in medicine. The East Harlem Protestant Parish has been one of the major influences in the development of team ministries (Kenrick 1962) while in Britain one of the earliest and most influential was that established at Notting Hill (Mason 1967: c.f. Hough 1963, Smith 1965, 1966 for other early experiments). During the last decade there have been an increasing number of team ministries established so that the recent United Reformed Church interim report on its ministry (1974:4) states that the general pattern of ordained ministry should now shift from the principle of 'one church one minister' to the principle of team. Its final report (1975) also expounded this idea, so that this denomination is the only one of the four included in this present study which considers team ministry to be a basic pattern of ministry for the future. (c.f. Team Ministry 1972, Patterns of Ministry 1972 for the Methodist Church's discussion on this form of ministry).

## 5. Priests in Orders

Of those included in this study, only the Church of England has priests in religious orders. Some of these are included in this survey for comparative purposes. Because they are not exposed to the same social and career forces as are other ministers there is only a very limited discussion of the data presented concerning them. Only ordained personnel exercising ministerial functions exclusively within the confines of their orders are included in this category, while those priests in orders who are also employed in another ministerial capacity, e.g. parish minister, are classified accordingly. In fact Fichter (1974) points out that many trained specialists in the Church of Rome belong to this category (c.f. Cleary 1969, Gannon 1971b).

## 6. Auxiliary Ministry

This is sometimes referred to as the part-time ministry, the supplementary ministry or the priest-worker ministry. The Baptist report on the supplementary ministry (1973:1) defines it thus: 'Ministers who derive their financial support wholly or substantially from sources other than that arising from their ministerial offices and whose ministerial work is normally closely associated with that of a minister or ministers accredited under these Rules (of the Baptist Union).' These clergy often undergo a part-time training scheme organized by their denominations, e.g. the Southwark ordination course, while they continue in their ordinary employment. An early appeal for the creation of this type of ministry came from Roland Allan (1960a, 1960b, Paton 1960) who as a missionary in China has witnessed the effectiveness of an

auxiliary ministry. The 1958 Lambeth Conference decided that 'there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation'. (cited from 'A Self Supporting Ministry p.2.) There followed a number of influential publications on this subject: a symposium in support of a part-time ministry (Denniston 1960), a World Council of Churches article entitled 'A Tent Maker Ministry' (1963), a British Council of Churches' report, "The Shape of the Ministry' (1965) while Kenrick (1965) made an appeal for a self-supporting ministry. Eventually some dioceses in the Anglican Church introduced the experiment (c.f. D. Wilson 1969, Roberts 1972 for reports on these experiments). Three of the four denominations in this study have since considered and issued reports about this form of ministry. (Anglican Church 1967, 1973; Baptist Union 1973, Methodist Church 1975).

Historical legitimation may be found for this pattern of ministry in that in its infancy the Christian Church was an expanding mass movement rather than an institutionalized ecclesiastical organization. Vischer (1965) points out that prior to the fourth century the ministry was primarily a vocation performed in the leisure time of individuals gainfully employed in other occupations. In the contemporary Western world, however, the growth of such forms of ministry may be an indication of organizational precariousness rather than of lack of institutionalization.

In many ways it is quite difficult to differentiate between this form of ministry and the final one to be discussed,

Indeed the American Episcopal Church report on the non-stipendary clergy (1971) and the later analysis of the same data (Bonn and Doyle 1974) actually draws no conceptual distinction between the two.

#### 7. Extra-Ecclesiastical Ministry

This form of ministry is sometimes referred to as the worker-priest ministry following its most publicised experiment in France (c.f. Edwards 1961; Siefert 1964; Rowe 1965; Wickham 1966; Windass 1966; Poulat 1969 inter alia). In Methodism this group of ministers is known as the 'sector ministry' (Working Party Report on Sector and Auxiliary Ministers 1975) since they are employed in and by another segment of society. The Anglican Church is more concerned to differentiate according to the role performed by the minister rather than by his employing organization so that it regards chaplains employed by the Health Service as specialized ministers rather than 'priests in secular employment'. (The title of an unpublished Anglican report 1972).

Ministers in extra-ecclesiastical employment have usually undergone a normal pattern of recruitment and training for the ministry. They have normally also exercised another form of ministry within the ecclesiastical organization prior to entering their present occupation. This career shift has led Hadden (1968:26) to observe that although 'the worker -priest role is important psychologically (it) may serve as a transitional status between being a clergyman and a layman. As such, it eases the tension and guilt that a man feels in leaving the ministry.' Many of the ministers who

leave the employment of the churches become chaplains, while others are employed in the same types of work as similarly qualified laymen. While motives for such a move are mixed, the presence of role strain may be a causal factor. All these ministers have but one thing necessarily in common: the retention of their ordained status. Ordained status is not essential to the performance of every extra-ecclesiastical minister's occupation, e.g. the hospital chaplain must usually be ordained but the university teacher need not be. However, Harries-Jenkins (1971) claims that the essential element of the ascriptive professional is to be in 'good standing' with the organization conferring the status.

The career paths of these clergy are usually entirely within their chosen occupation, although there are some exceptions especially when clergy return to the employment of an ecclesiastical organization either as administrator or as specialized minister, e.g. the present Bishop of Bristol had previously been a university professor. Fichter (1969) has correctly claimed that this form of ministry has always existed in the Christian Church but that its presence has become more sharply defined with the differentiation of society.

Not all clergy can be classified simply into one of these seven types because many exercise both full-time and part-time ministries in different spheres of this typology, e.g. a parish minister who is also employed as a part-time hospital chaplain (extra-ecclesiastical) or as a diocesan youth officer (specialized). Nevertheless the main occupation-

al role of the clergyman and the organization which employs him form the basis for classification. The sevenfold structure of ministry is broader than the traditionally accepted tripartite segmentation of bishop, presbyter and deacon, which perhaps demonstrates that the ministry has already undergone further segmentation. The apparent crisis in the ministry at present may be partially attributable to the speeding-up of the process of segmentation. This itself may be caused in part by the role strain which some clergy experience. Role strain has until now been assumed rather than demonstrated, so that it is necessary to highlight research which has indicated its reality.

#### Evidence of Role Strain among Clergy

The ministry is among the most thoroughly studied professions and these researches demonstrate the existence of role strain among the clergy. Evidence comes from different ecclesiastical denominations in several countries of the world, so that some of it may not be directly applicable to the ministers in this present study, although it is cited here to illustrate the relevance of a role strain theory to the dynamics of the ministry. It must be borne in mind, however, that frequent citation does not indicate that all ministers are experiencing a crisis: each study may have pinpointed a minority of such clergy only and frequent reference increases not their number but rather their visibility. Nearly all these studies are conducted among the parish ministry and they suggest that role strain experienced in the performance of its multifarious duties constitutes a causal factor of career movement into other segments of the ministry.

Such an assertion is accepted in this present study. However, it must be noted that career movement in the ministry occurs between the other types of ministry and, in addition, from them back into the parish ministry. The existence of role strain will be demonstrated in these other forms of ministry also, so that the internal dynamics of the ministry are manifestly more complex than previous studies have implied. Nevertheless these earlier studies isolate two major reasons for the occurrence of role strain: work takes place within a bureaucratic organization; interaction with lay people in the local church (4) may be discordant. These two factors will now be separately discussed in some detail.

#### 1. Working within a bureaucratic organization

Ministers of religion are usually required to work within an organization framework. The ecclesiastical organizations each have a bureaucratic structure although their degree of bureaucratization varies: among the four denominations studied Methodism appears the most highly

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(4) The term 'church' requires some elaboration: theologically it refers to the whole 'people of God' but, sociologically it may include a multitude of different organizations. In order to avoid this confusion the term 'ecclesiastical organization' is employed throughout this study to refer to the formal organization of any denomination and a 'local church' is taken as the voluntary organization at the base of the formal structure. All theological interpretations of the word and all references to the building in which the voluntary organization meets are thus excluded here.

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bureaucratized. The constitution of the ministers' occupational ideology will be related to the manner by which they feel that the organization's structure helps or hinders their role performance.

A considerable body of literature exists to show that professionals experience alienation if they are employed within a bureaucratic organization. (Miller 1967). Scott (1966) suggested that autonomous professionals resist bureaucratic rules, standards, supervision and that they have a conditional loyalty only to their employing organization. Hall (1968) has also indicated that increased bureaucratization threatens professional autonomy although elsewhere he (1972) notes that a professional presence in organizations decreases the need for formalized rules and procedures. Where such formalization remains, however, it is maintained here that professionally-orientated practitioners experience role strain. In contrast to these findings, Wardwell (1955) claimed that bureaucratic organization have included professional role play within them (c.f. Rossel 1971, Ritzer 1975). In addition Kornhauser (1962) showed that professional groups were being formed increasingly within industry. Engel (1970) claimed that most physicians felt that they enjoyed autonomy in their work irrespective of whether they were employed in a small medical practice or a large organization. While LaPorte (1965-6) discovered that professionals are being accommodated in the aerospace industry because its bureaucratic administration could only

achieve its technological goal with the help of specialists. Blau and Scott (1963:71) acknowledge that professionals may remain loyal to their employing organization. Kornhauser adequately summarises the situation when he accused both students of profession for not recognising that professionals may experience professional benefits from working in such an organization and students of organizations for failing to detect the effects of organizational pressures on professional values.

It is thus obvious that unanimity does not exist in the research findings. Organizations vary in their management of professionals and professionals differ in their response to their employing organization. This latter suggestion may point to considerable variations in the constitution of the occupational ideology which underpins the professionals' role performance. This may be one reason why some clergy also experience role strain within the ecclesiastical organization. That some clergy experience role strain in their employment within the ecclesiastical organization may appear initially as surprising since the ecclesiastical organization and the ministry have been regarded by many as inseparable. Similar constraints, however, are experienced by some professionally-orientated clergy as are experienced by professionals in other organizations.

Much of the evidence for this position stems from research into the priesthood of the Roman Catholic Church in the U.S.A. Fichter (1966) noted that the authority of the ecclesiastical organization has become sacralized. In

addition, he (1968) claims elsewhere that such sacred authority prevents the lower clergy from enjoying autonomy so that they experience frustration in the ecclesiastical organization. Struzzo (1970:75) discovered that the more professional the priest the less likely he is to accept that hierarchical status is a guarantee of authority; the professional priest sought his own authority which 'poses potential conflict between the traditional structure of the diocese and the expectations of professional competency'. He suggests that failure to adapt constitutes one reason for the increasing number of priests resigning from the Church of Rome. Similarly Greeley (1972) noted that among the reasons cited by ex-priests for their resignation was the inability to accept the rules of the ecclesiastical organization.

Another feature of American Roman Catholicism which generates frustration with the organization is the lack of recognition accorded to professional ability. Frances Cavanar (cited in Fichter 1968:137) reports that 'a priest in a large diocese may get to be a pastor at an age when his lay contemporaries are ready for retirement'. Hall and Schneider (1973) substantiate this assessment and report that some pastors felt that they themselves may have been able to do much more in their ministry had they been given a pastorate earlier in their career. Fichter (1969:149) suggests that from 'the secular sociological point of view the absence of status symbols, as well as the long wait for the pastorate', appear to be potential sources of frustration among the ordinary diocesan clergy.' Promotion from the parish to the hierarchy is also rather rare since many bishops have previously worked

within the ecclesiastical administration (Fichter 1974).

Protestant clergy may not suffer quite the same frustrations as their American Catholic counterparts but there remains a considerable body of evidence to indicate that some frustration derives from the constraints of the ecclesiastical bureaucracy. The lack of a defined career structure is one such area. As early as 1953, Smith noted that both Episcopal and Congregational clergyman moved frequently in the early years of their career partly when attracted by a larger congregation. A 'Protestant Ethic' may engender the need to achieve (Rodehaver and Smith 1951; McClelland 1961) so that frustration may result where no such pathway to success is apparent. Paul (1964:186) specifically states that the Anglican Church 'does not provide a career structure as industry does'. Indeed Elliott (1972:107) estimates that only about one clergyman in eighty-two may perhaps become a bishop- providing he has the right social background (Morgan 1969). Paul (1964) has calculated that one minister in twenty-four will move beyond the plateau of the parish ministry. Indeed, the statistics in the next section of this thesis show that under 3% of the ministers of each of the four denominations in this research actually enter the administrative ministry. Both Anglican and Methodist denominations have an intermediate stage between the full-time parish and the full-time administrative ministry, these being the office of rural dean and circuit superintendent respectively. Nevertheless none of these denominations bases its career structure upon professional competence. Such limited career opportunities are common to the older

professions (Elliott 1972:107). Indeed some professions have had to create such opportunities in order to avoid frustration, e.g. graded posts in teaching. Simpson and Simpson (1969) maintain also that semi-professionals have to become administrators if they are to be recognised as successful since no other mechanism exists by which their achievements may be assessed. Discontent is even more likely when the few promotions that occur result from a closed system of 'old boy networks' etc. (Paul 1964). An open system may itself allow secret forms of career advancement although the extent to which such advancement occurs is unknown. However, despite this an open system may result in less frustration to the clergy who are unable to accept the rationalization that 'the will of the Lord' is being done at all times in the church.

Thus ecclesiastical systems may generate frustration for those clergy whose occupational ideology contains a dominant professional element. Other examples of frustration could have been pursued here, e.g. the demands of organizational administration versus the desire to perform the pastoral ministry (Blizzard 1956a), but this is regarded as sufficient to demonstrate that the demands and procedures of the ecclesiastical organization may lead to some ministers experiencing frustration. This in turn may result in some clergy resigning from the ministry and others leaving the ecclesiastical organization. Other forms of career movement may occur if tension exists between clergy and members of their occupational role set, especially in interaction with lay members of the local voluntary church organization.

## 2. Discordant Interaction with Members of the Role Set

Everett Hughes (1963:656) has claimed that a 'professional has a licence to deviate from lay conduct in action and in the very mode of thought with respect to the matter which he professes'. For the majority of professionals this assertion may contain a degree of truth, although Freidson (1962) has pointed out that in the medical sphere patients have ideas about the treatment of their illness, often derived from folk culture; and if they are unhappy about the physician's diagnosis they will attempt to treat themselves, at the same time doubting the professional's ability and concern. In a similar manner it has been argued elsewhere (5) that the minister-layman relationship contains the potentiality for conflict because such interaction nearly always involves the negotiation of different religious subcultures. When this occurs the resulting role strain may cause the minister to remove himself from the sphere of lay influence (Mills 1969:14).

Blizzard's seminal work on the role of the clergy highlighted a significant area of potential conflict for he noted that the 'minister's dilemma' arises because he feels most adequately prepared to perform the roles of preacher, teacher and priest but discovers that he is expected to spend more time being an administrator, organizer and pastor, roles which he finds more troublesome. Blizzard

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(5) The author's own paper on this topic appears as Appendix 3 of this thesis.

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(1956a:509) writes 'No matter how different ministers' ideas of what is important in their ministry, all wind up doing substantially the same thing.' In other words, whatever a minister's occupational ideology he will be expected to conform to the traditional role performance which might result in role strain for clergy having more professionally-orientated ideologies. Several other research projects indicated that conflict between the ministry and the laity occurs often because the lay members of the local church tend to be theologically more conservative (Glock et al 1967) than the clergy. The former want to be ministered to rather than be exhorted to social action. If the minister involves himself in political action, e.g. social or community action, contrary to the desires of his congregation he may be risking his employment, especially if he serves the local church at the behest of its congregation. (Campbell and Pettigrew 1959, Hammond and Mitchell 1965; Hammond 1966; Hadden 1968, 1970; Stark et al 1971; Hadden and Rymph 1972, inter alia) Hadden (1970:199) summarizes his findings 'the more dependent the minister is upon his local congregation, the more important it is that his public pronouncements and criticisms reflect their views'.

The above studies are all American, but similar situations have been reported in British churches. Wilson (1959) argued that the Pentecostal minister experienced role conflict since he tried to exercise a full-time ministry in a sectarian organization whose theology and ethos did not support a separated ministry. Carlton (1965a, 1965b) showed that the Baptist minister's potential is reduced because of his fear of

not satisfying the desires of the laity who are effectively his employers, a situation which in turn results in role strain for the minister. Clark (1970, 1971) describes how a cosmopolitan Methodist minister, with his few cosmopolitan lay followers, met local opposition when seeking to re-shape the pattern of the local church activities which he himself considered anachronistic. For the five years of his pastoral oversight the local church was in effect a theatre upon whose stage the drama of conflicting religious perspectives unfolded. Dempsey (1969) has suggested that such conflict actually occurs because the majority of the laity have not achieved the level of theological expertise of the ministry. Daniel (1967) and Absalom (1971) have similarly maintained that ministers experience conflict with the laity when they introduce theological practices with which the latter are unfamiliar. Moore (1972) implies that radical Anglican clergy feel the need to separate themselves from the demands of the laity if they are to exercise their ministry according to their own understanding of it. The power of the laity similarly restricts Jewish rabbis, (Braude 1971) and even public service officials who are elected officials (D.Mitchell 1958-9).

Jud et al (1970:44) summarize the ex-pastor's advice to the local congregation thus:

'If you fear change, both personal and social; if you demand twelfth century theology and Christianity from your ministers.....if you feel it just and fair to hire a man and his wife.....who have together put in approximately 12 to 15 years of

study and training for required degrees - to work for you, to be religious for you on a full-time basis: for a part-time salary of one unskilled, untrained, and uneducational individual.... then you are probably a typical and average American congregation.....'

(c.f. Dempsey 1973 49f; Blaike 1974:89)

Many of the explanations for the disharmony between clergy and laity revolve around theological issues. However, not all radicals leave the parish ministry for other forms of ministry neither do all the traditionalists enjoy their ministry enough to remain in the parish, so that other factors may also be envisaged to affect the ministers' occupational role performance. It is the contention of this research that the occupational ideology of the minister is another major factor that needs to be considered. This was implied, although not elaborated upon, by Burch (1970:532) when she suggested that the structures of the ecclesiastical organisation 'prevent it from adequately meeting the employment needs of its professionals.' It may be that professionally-orientated clergy who have a specialist occupational ideology experience role strain in the parish ministry. Mackie's (1969) 'flight from the parish' may thus ensue..

### Conclusion

It has been suggested in this chapter that role strain in the parish ministry may result in some clergy, especially those having a specialist occupational ideology, leaving the parish and moving into one of the other patterns of ministry

which were discussed here. Another alternative chosen by some disillusioned clergy has been to resign their ministerial status entirely. Considerable evidence was also produced to show situations in which role strain may be generated. Until now the concept of role strain has been employed without elaboration: in the following chapter the term is discussed in relation to the more commonly employed ideas of job satisfaction and commitment.

CHAPTER 4

Role Strain, Satisfaction and Commitment among  
the Clergy

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In the previous chapter it was maintained that role strain is more likely to be experienced by those clergy whose occupational ideology contains a dominant component of professionalism. It was suggested that the constraints imposed upon occupational role performance by interaction with certain laity were such as to cause some of these ministers to leave the parish ministry and either to seek some other sphere in which to exercise their ministry or to resign their ordained status altogether.

Such a conclusion supports Goode's (1960-cited from 1973:100) contention that few individuals willingly undergo such stress but that they calculate the results of their role performance in order to insure maximum benefit 'in the realm of beauty, morals, friendship, social approval, the command of force, or money'. Indeed Goode is implying here that most actors endeavour to maximise satisfaction in their occupational role performance, so that it is suggested here that role strain is inversely related to role satisfaction.

Clergy unable to play this role in the manner that they think they should may experience role strain. In addition, they will gain less satisfaction if they are unable to fulfil the demands of their own ideological perspective upon their occupation. For the purposes of this analysis the term role satisfaction (referred to above) relates explicitly to specific role play, whereas satisfaction with the ministry

relates to job satisfaction. Having discussed briefly the concept of role strain the remainder of this chapter focuses mainly on the concept of job satisfaction, both as it is employed in other occupational studies and as analyses of the ministry. Two other concepts are also introduced: commitment to the ecclesiastical organization and commitment to the ministry. Both of these may also be inversely related to role strain although neither of them is considered to be as important to this research as are role strain and satisfaction with the ministry.

#### Satisfaction with the Ministry

Vroom (1964:99) treated job satisfaction as 'a positive attitude towards the job' but Cotgrove's (1972:444) description of it as 'an indication of the gap between expectation and experience' is more relevant to this present study since a rift between expectation and experience is similar in conceptualization to the above discussion on role strain. In addition, ministers who anticipate frustration in the exercise of their ministry may not experience role strain and also remain satisfied with their ministry even if such frustration occurs. Conversely, Daniel (1967) discovered that when social conditions raise clergy's expectations about their work, as did the progressive ethos of the diocese of Southwark, they were far more likely to express their sense of frustration.

Like many other concepts in the social sciences, there is little agreement about what constitutes job satisfaction or how it may be measured. Argyle (1974:224) suggests that

satisfaction may be a single entity 'rather analogous to the general factor of intelligence.' By contrast, other writers have claimed that job satisfaction consists of a number of different components, all highly correlated to each other. Both of these approaches have been used in previous research and to some extent both are employed in this present study so that it is now necessary to discuss the features which are included in the multi-dimensional approach. Once again there is little consensus among scholars as to which factors contribute to job satisfaction. Even if it were possible it would be both tedious and irrelevant to list all the traits mentioned by previous students of job satisfaction. Argyle (1974:223) notes that previous work in this field examined satisfaction with: the company and management; supervision; co-workers; financial rewards; working conditions; job content; promotional opportunities and status. Few recent studies have added anything to this list, e.g. Dufty 1960, Blauner: 1960, Vroom 1964, Cummings and El Salmi;inter alia.

Freytag (1965) has asserted that the ministry has not yet drawn a division between private and occupational life. However, Wilson (1968) found an increase in this differentiation within some countries and ecclesiastical organizations. Yet Freytag's position is probably more true for the majority of Protestant and Reformed ministers of religion in Britain, so that enquiries into satisfaction with company and management and with working conditions are adjusted in order that they may be more appositely applied to the ministry. Since few clergy work under supervision, this component is omitted entirely from this research. In addition, the aspect of

vocation is included here because the majority of clergy regard their ministry as a divine calling and may thus experience considerable satisfaction in exercising their ministry as a response to this belief despite any frustrations which they may encounter. Therefore the components of job satisfaction are regarded here as satisfaction with:

1. the ecclesiastical organization and its prestige;
2. colleagues;
3. financial rewards;
4. job content;
5. promotional opportunities and esteem;
6. vocation.

A few recent studies into the job satisfaction of the clergy are cited here to indicate the relationship between it and role strain. Both Kelly (1971) and Carey (1972) treated satisfaction as a single entity, while Jud et al (1971), Greeley (1972) and Hall and Schneider (1973) all employed a multi-dimensional approach. Kelly regarded satisfaction as a function of role expectation in a similar way to that in which it is treated here he discovered that the more traditional the priest's expectations, the greater his satisfaction, although priests who adapted to the changing social conditions were more likely to be dissatisfied. Carey suggested that 'morale' might be a better term than 'satisfaction' since he incorporated the whole life of the priests into his assessment rather than their occupational life only. (c.f. Freytag 1965). He discovered satisfaction to be highly correlated to self-expression, influence, supportive-relationships, salary and celibacy. Using a step-wise multiple regression analysis, he showed that perceived influence was

the best single indicator of satisfaction, the perceived value of celibacy being the second best indicator. (Greeley 1972 noted that the inability to accept the value of celibacy was a major factor for resignation from the priesthood).

Jud et al employ three dimensions of satisfaction: internal satisfaction with the results of work; satisfaction with the congregation's appreciation of their ministry; satisfaction with the use of their own abilities. They (1971:42) discovered that ex-pastors had 'enjoyed their work less and were generally more dissatisfied than pastors.' They suggest this difference in experience to be significant when making career-change decisions. Greeley and Hall and Schneider employ an index of satisfaction recently devised by Smith et al (1969) which centres around five factors: work; pay; promotion; supervision and people, which is similar to that discussed above. Hall and Schneider report that priests tend to feel about equal satisfaction to the average worker but less satisfaction than the majority of professional workers. Again, pastors and specialists have a higher sense of satisfaction than curates. Nor did they find the lack of high financial reward to constitute a particular problem, although many priests were unhappy about promotion by seniority, and about strained relationships between pastors and curates, (c.f. Fichter 1968). Hall and Schneider conclude that for Roman Catholic priests intrinsic satisfaction with their work is the most critical component of job satisfaction (c.f. Lyman 1955). Greeley reports that diocesan priests score less highly in the satisfaction scales than do religious priests, the latter having a level of

satisfaction 'not very different from that of the bishops'. The high degree of satisfaction experienced by the bishops parallels other research findings which indicate that management experiences higher levels of satisfaction than non-executive staff. In addition, Greeley showed that since older priests have made a greater investment in their career they are more satisfied with their work, their supervision and their pay than are younger priests.

From this brief review of job satisfaction among the clergy it is clear that these findings are consistent with those reported in earlier chapters: clergy leave the parish ministry because of role strain. Low satisfaction with the ministry is clearly an indication of this tension. In addition to low satisfaction, low commitment to either the ecclesiastical organization, or to both, may also reflect role strain among the clergy. Neither of these concepts are discrete nor entirely separated from job satisfaction but are discussed apart for the sake of clarity.

#### Commitment to the Ministry and to the Ecclesiastical Organization

The concept of job satisfaction usually embraces both satisfaction in the actual performance of the occupation and satisfaction with the employing organization, but the concept of commitment has no similar 'umbrella' function so that each element of commitment is considered separately.

Role strain may result in a lessening of commitment to either the ministry or the ecclesiastical organization or to

both. Traditionally, professionals have been regarded as having a strong sense of commitment to their occupation but little commitment to an employing organization. Conversely bureaucrats have been viewed as 'organization men'. (Merton 1949, Reissman 1949; Marchand Simon 1958; Whyte 1960; inter alia). Such a discrete separation between commitment to the ministry and to the ecclesiastical organization has rarely been considered for the clergy, because it has been taken for granted that one necessarily entered the ecclesiastical organization's employment when one entered the ministry, a valid assumption prior to the growth in auxiliary and extra-ecclesiastical ministries. Lack of commitment to the ecclesiastical organizations may constitute one reason for the growth of non-ecclesiastical ministries while declining commitment to the ministry may in turn relate to the increasing number of ministries who renounce their ordained status. These two aspects are now discussed separately in slightly greater detail.

#### 1. Commitment to the Ecclesiastical Organization

It has already been indicated that clergy with a specialist occupational ideology may experience role strain in the parish ministry. If their commitment is to the ministry rather than to the ecclesiastical organization they may endeavour to reduce any tensions they experience by seeking employment in an extra-ecclesiastical ministry. Conversely, if they also feel highly committed to the organization then they may desire employment within a specialized ministry. Thus it may be possible to isolate elements affecting an individual minister's career path although it must always be remembered that the minister is not an entirely free

agent and in some instances he may be directed to his employment by the ecclesiastical organization in which he serves. The specific concern of this section is with commitment to the ecclesiastical organization which Hall et al (1970:176f) define as 'the process by which the goals of the organization and those of the individual become increasingly integrated or congruent .' Research in this field was stimulated by Merton's (1949) modes of adaptation to the organization. McKelvy (1969) modified Merton's work in his analysis of 'expectational noncomplementariness' which he defines as the conflicting expectations between employers and the employing organization. This work is not discussed here since some of its theoretical perspectives have been incorporated into Hall and Schneider's (1973) analysis of the commitment of Roman Catholic priests to their church. McKelvey suggests that employees have an activity-passivity and an ideal - cynicism dimension within their attitudes towards their employing organization, this former dimension being used by Hall and Schneider in conjunction with another response factor: acceptance/reformation/rejection. They produce the following six-fold categorization of attitudes towards the ecclesiastical organization:

- i. Active - reject
- ii. Passive - reject
- iii. Active - reform
- iv. Passive - reform
- v. Passive - accept
- v. Active - accept

They conclude that the highest levels of commitment are related to length of tenure and to the position which the

priest holds in the ecclesiastical organization. (c.f. March and Simon, 1958, Glasser 1963; Agyris, 1964; Abrahamson 1967; Brown 1969; Hall et al 1970; Sofer 1970; Kohn 1971; inter alia). Hall and Schneider were only able to interview four resignees so that no valid conclusions could be drawn about the active-reject group.

While Hall and Schneider's six categories are not really applicable to this present research since they indicate certain elements of commitment only, this study does show the type of research that has been conducted among clergy. In addition, they demonstrate that certain features are correlated with commitment to the ecclesiastical organization. Various components of and correlates of organizational commitment have been employed by the scholars already mentioned here, so that the following factors reflect the main areas upon which they focus their attention: pride in the organization and a feeling that it offers relevant service; acceptance of the organization's culture; perceived prestige of the organization; good colleague relations; length of tenure. This last point is not employed in this research because the ministry is treated here as a status that transcends organizational boundaries and because ministers' career paths cross those boundaries in both directions. Vocation to the organization is added to this list, however. Other clergy view their calling to the ministry rather than to the ecclesiastical organization, a feature included in the following section.

## 2. Commitment to the Ministry

Just as role strain may lessen a minister's commitment

to the ecclesiastical organization so, in a similar manner, it may weaken his commitment to the ministry or to his career. Commitment to the ministry is only briefly explored here and the following four components or correlates are shown to be useful in this analysis: a sense of call to the ministry; the perceived prestige of the ministry; the colleague relationships enjoyed; the fulfilment of the actor's personal needs in the performance of the occupation.

The first of these four factors relates specifically to the ministry since few other professions or occupations restrict recruitment to those who have experienced a sense of compulsion to enter it. Holmes (1971:5) states, 'ministry derives its transcendent quality....from God and his creative purpose.' (c.f. Hughes 1958; Carlton 1968; Bartlett 1971; *inter alia*). It is maintained here that a sense of divine vocation is crucial to commitment to the ministry, and that role strain may be related to a declining conviction of calling.

March and Simon (1958) claim that there is a greater propensity for an individual to identify with a prestigious group. The ministry has enjoyed esteem in Western society for many centuries because of the significance attributed to the functions of organized religion. Glasse (1968:113) having reviewed some of the occupational ranking studies in America claims that the ministry is consistently rated highly although Hunter (1963) discovered no clergy among the most powerful and influential people in the community that he studied. Such prestige as the clergy enjoy appears to come from their local community (Wilson 1969) although

Pickering (1967) suggests that ministers do not experience esteem even here, since they feel themselves to be unwanted persons whose advice is neither required nor listened to in contemporary, secular society. Paul (1967b) submits that clergy attribute their changing status to a malaise to which their response has been to attack obvious failings and inconsistencies in the ecclesiastical organizations. Lacking the sense of a secure place in society, and feeling that people regard the ministry as an unproductive oddity or an anachronism doubtless induces role strain and results in some clergy having a declining commitment to the ministry.

Goode (1957) held the focal point of the professional's loyalty to be the occupational group, as assertion echoed by Ben-David (1963-4:251) who claimed that the professional 'esprit de corps' emerged as a result of 'prolonged study and training in a certain field and (it) can be maintained by research activity, professional literature, legislative, etc. even when the professional organizations are not very prominent.' Blau and Scott (1963) indicate that good colleague relations in nursing serve as a substitute for career advancement in occupational commitment. Other scholars have also focused upon the importance of good colleague relationships (c.f. March and Simon 1958, Sofer 1970). Yet Fichter (1968) and Hall and Schneider (1973) have highlighted the authoritarian relationship that sometimes arises between the parish priest and his curate to the detriment of the latter's commitment to the ministry.

Hall and Schneider (1973:75) discuss the work climate

'the psychological atmosphere in which a person perceives himself to be', and suggest that it has four separate dimensions. Two of these refer to good colleague relationships (supportive autonomy and personal acceptance) while the other two relate to the fulfilment of personal needs and supervision. This latter point is not generally applicable to the Protestant and Reformed ministries included in this study although the fulfilment of the actor's higher level needs is regarded as central to commitment and work (Maslow 1943; March and Simon 1958; Sofer 1970; inter alia). Failure to experience fulfilment may result in the minister's resignation.

a man's commitment to the professional ministry is strengthened as his self-concept is validated by his experience of success, pleasure and the appropriateness of his work. His occupational commitment is undermined when his experiences fail to confirm his self-concept and instead raise doubts about the appropriateness of being in the ministry.

(Jud et al 1971:91).

Role strain results in a weakening of the self-concept which in turn leads to diminishing commitment to the ministry. Conversely Musgrove (1975) showed that a group of twelve late entrants to the Anglican ministry had found a sense of purpose in their work and were consequently firmly committed to it.

The relationship between length of time spent in an occupation and one's commitment to it has been omitted here.

Both Hughes (1958) and Becker (1960) submit that the greater the investment in a career the greater the commitment to it. Sofer (1970:48) aptly summarizes this view point 'a person (having) entered an occupation and stayed within it for a sustained period, ....tends to regard it as a part of him, or attached to him, something to which he has legitimate claims....' In a similar view to this Goode (1960) maintained that a professional's occupation is his terminal employment. In contrast to this massive documentation of evidence, Daniel (1967:271) has claimed that his research 'adequately disproved the hypothesis that the length of acclimatisation to the parish situation is at all closely linked....to various aspects of the clergyman's self image,' and Jud et al (1971:421) show that 'age makes little difference to the rate of movement out of ministerial work.' Doubt has thus been cast upon this generally assumed relationship between length of service and degree of commitment to the occupation and since both Daniel and Jud et al report findings about the ministry this item is omitted from this research.

Therefore it is submitted that the four factors stated at the outset of this section comprise a valid framework by which commitment to the ministry may be assessed.

### Conclusion

It has been maintained throughout this chapter that the existence of role strain among the clergy may be indentified both by itself and in its inverse relation to satisfaction and commitment; so that the parish minister who experiences this tension will endeavour to relieve it by removing himself

from the offending role relationships. If many parish ministers experience this role strain and many resolve their tension by seeking new areas in which to exercise their ministry the structures of the whole occupational group may eventually be affected. This subject is explored further in the following chapter.

CHAPTER 5Role Strain and the Ministry in Process

In a wider context, Goode (1960 - cited from 1973:117) writes, '....conflicting strains frequently result in changes in the social structure' and role strain among the parish clergy constitutes one element in the forces which act upon the structures of the ministry. Nevertheless transformations in an occupational group can only be explained, according to Jamous and Peloille (1971:142) 'by taking a twofold dynamic into account. One internal to the system and determined chiefly by....discoveries which make it possible to ... rationalize the means of arriving at the expected results... The other, which is external and expresses an overall balance of forces, provokes new demands as far as the social use of the production underlying this activity is concerned.'

(c.f. Olsen 1970).

Since the external forces are not the subject of this study no attempt is made here to embark upon a detailed discussion about them. It is sufficient to note that secularization has led some clergy to attempt to reformulate Christian theology in a more contemporary and credible manner (Berger 1969) while the relocation of institutionalized religion towards the periphery of modern, differential society has resulted in the churches experimenting with new forms of Christian ministry (Paton 1965). In the first case radical clergymen who incur the displeasure of a lay congregation may themselves experience role strain as a result. In the latter instance the ministry is seen to be a profession whose structures and activities are partially controlled by

the ecclesiastical organization. That the ecclesiastical organizations exert external pressures on the ministry is not doubted but this is not an unidirectional process since the ministry in its turn exerts pressures on the organization.

Within the social system a multitude of forces would need to be isolated if change in the structures of the ministry was to be fully understood. This research project is not so ambitious: it seeks to investigate only one factor in the internal dynamics of change and that is the effect of the minister's occupational ideology upon it.

#### Occupation in Process

Analyses of other occupations in the process of change have been limited but a few of the more significant ones for this present study are noted in the following paragraphs.

Morris and Murphy (1959) who were more concerned with the potentiality of occupational segmentation maintained that any occupation which spanned more than one situs contained within itself elements conducive to evolution and differentiation. They correctly indicated that the occupation of minister of religion spreads into more than one area of work (c.f. Dizzard's practitioner roles) but they neither examined the ministry in depth to see whether segmentation was occurring (c.f. Chapter 3 above) nor did they postulate many reasons for such a phenomenon. By the early 1960's it was slowly becoming accepted within the sociology of professions that a profession is 'a loose amalgamation of segments pursuing different objectives in different manners and more or less

delicately held together under a common name at a particular moment in history.' (Bucher and Strauss 1961, cited from Vollmer and Mills 1966:186 c.f. Freund 1963, Means 1963 for other evidence of this) Bucher and Strauss suggested that the medical profession in process might be analysed by considering a variety of factors including: the physician's different orientations towards their mission; their methodology and technique; their clients and their colleagues; their interests and the associations to which they belong. In short, Bucher and Strauss asserted that the occupational ideology of the medical practitioners should be regarded as an independent variable in the study of the profession in process. Hughes (1963:661) also drew attention to the effect of differing occupational ideologies upon a profession when he suggested, 'inside most professions there develops a tacit division of labor (sic) between the more theoretical and the more practical; once in a while conflict breaks out over issues related to it.' (c.f. Jamous and Peloille 1971).

It may thus be concluded that different ideological perspectives generate forces within the occupation, some of which operate to maintain the 'status quo ante' of the profession while others help to cause fission within it. Kaufman's (1960) analysis of the forestranger service constituted a considerable advance in the study of the internal dynamics of the professional group for, although he did not analyse change 'per se' he maintained that centrifugal and centripetal forces co-exist in the larger service which hold the occupation together in a state of dynamic tension and equilibrium. It is but a small jump from this position to

suggest that where the forces of centrifugalism predominate then a process of segmentation will occur. Without pursuing Kaufman's analysis any further it is proposed here to adapt his perspective in regard to the ministry. It is postulated that the forces generated as a result of an occupational ideology dominated by a professional dimension will be centrifugal, since they may cause role strain and dissatisfaction etc., one way to resolve this tension is for the actors to remove themselves from the role relationship (minister-laity relationship in some cases) which cause it. (Goode 1960). By contrast, an occupational ideology which results in role performance which causes no strain but satisfaction with the ministry may be regarded as a foundation for centripetalism. It must be noted that these forces are abstractions rather than reifications and the terms employed denote only the possibility that ministers sharing specific occupational ideologies will take similar career paths within the ministry.

#### A Theoretical Model of the Ministry in Process

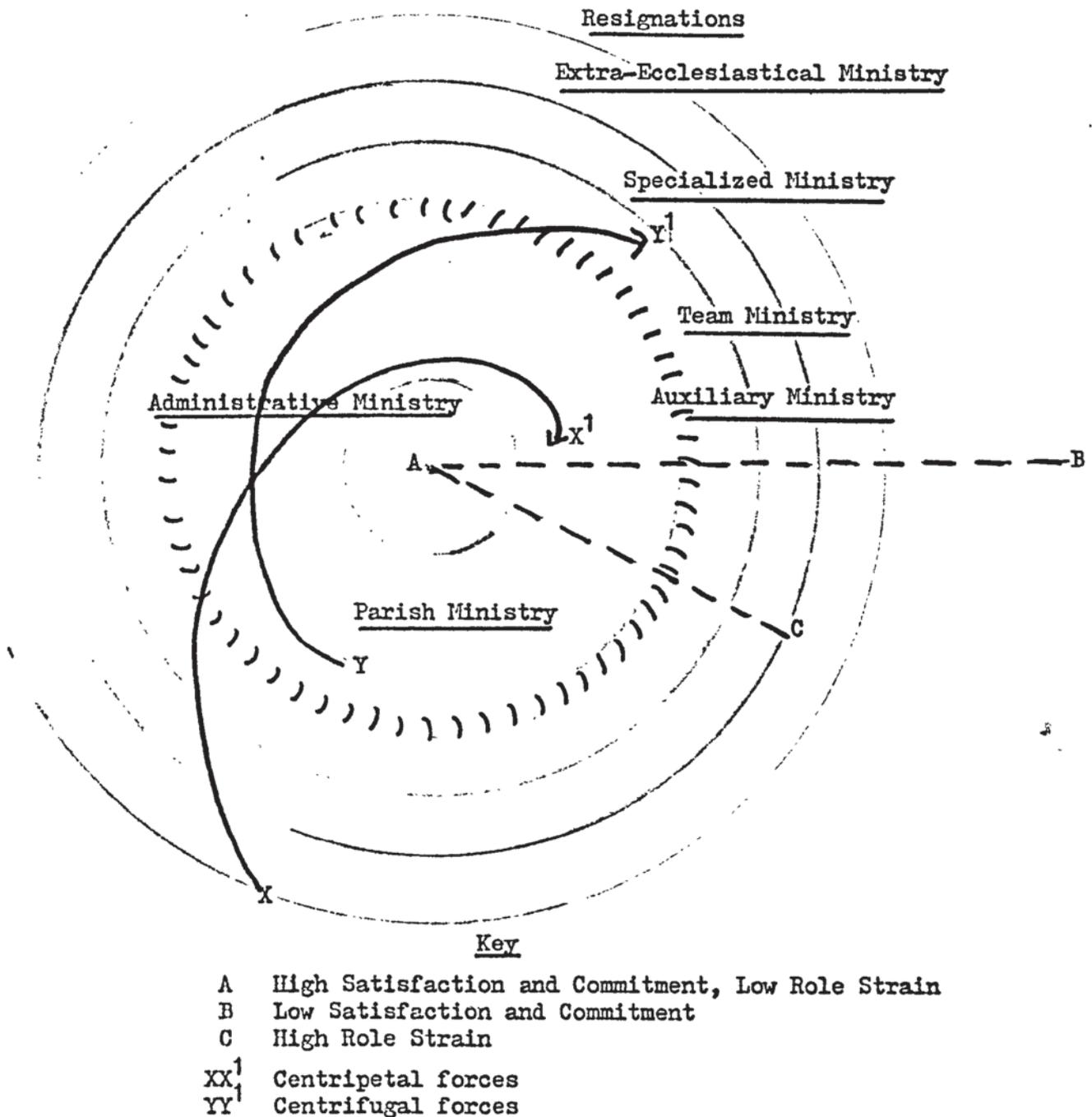
It has already been argued that the ministry is a status group with at least seven separate segments, so that numerous possible career paths exist for clergymen, although this research does not investigate or seek to predict these. It is being maintained also that one of the centrifugal forces within the ministry is generated because clergy whose occupational ideology has a dominant professional component experience role strain and dissatisfaction. If such role strain and dissatisfaction were prevalent in the ministry there rapid segmentation and even fragmentation of the priest-

hood might be expected to occur. Since this is not happening the centripetal forces appear to be far stronger than the centrifugal ones, stemming as they do from occupational ideologies dominated by semi-professionalism and bureaucratism, so that the majority of clergy appear to be satisfied with the ministry and to be committed both to it and to the ecclesiastical organization.

As a result of the discussion of the previous five chapters it is now possible to construct a theoretical model of the ministry in process. This model not being longitudinal seeks only to show these forces at a single moment in time and as such it is a reformulation of an earlier one presented in a paper 'A Profession in Process: a theoretical model for the Ministry.' (c.f. Appendix 4) In Figure 5.1 the concentric circles represent the different segments of the ministry, the closer they are to the centre the more satisfied and committed are the clergy, it is postulated, and this is represented by the dotted line AB. Arrows XXI and YYI indicate the direction of the forces experienced by the clergy: the latter is centrifugal resulting from occupational ideologies with a dominant professionalism component; the former is centripetal resulting from occupational ideologies with dominant semi-professionalism and bureaucratism components. Neither of these arrows seeks to show the strength of the forces experienced since this differs with the composition of each minister's ideology. Resignations are shown in the figure because it is anticipated that there is a relationship between the ideological perspective and the decision to renounce ordained status. Priest in orders are omitted from this

hypothetical perspective since they have removed themselves from many of those pressures experienced by their fellow ministers.

Figure 5.1 A Hypothetical Model of the Ministry in Process



The final chapter in this opening section summarised the theoretical perspective presented here and enumerates the hypotheses tested in this research.

CHAPTER 6Summary and Hypotheses

In this brief chapter a summary of the theoretical foundation of this research is followed by a statement of the major hypotheses tested by it.

Summary

The subject of this study is the ministry, a heterogeneous group which has previously been regarded by many as a single occupation but which is treated here as a status group which contains ordained personnel who perform many and diverse occupations and professions. The ministry, it is asserted, has seven recognisable segments within it only one of which is the parish ministry. The parish ministry comprises one of five segments in which clergy may be regarded as employed within the ecclesiastical organizations whereas the extra-ecclesiastical clergy exercise their ministry almost entirely in other sectors of society while auxiliaries are employed in a secular occupation but perform a part-time occupational ministry within the ecclesiastical organization. Ordained ministers may thus pursue a wide variety of career paths so that the structures of the status group is affected by clergy career mobility.

In order to understand this process at another level a phenomenological perspective has been adapted here in which it is maintained that the ministers' role performance is related to their conceptions of how their ministry should be performed. It is surmised that while ministers are all distinctly individual this perception about the performance of their

occupational role can be classified into eight different occupational ideologies. Each one of these contains its own proportion of professionalism, semi-professionalism and bureaucratism, each of which ministers may acquire through their own experiences of professional socialization, professional training and the actual performance of their ministry. Not all of these professional ideologies lead to an occupational role performance which affords lack of role strain, a high degree of satisfaction with the ministry and commitment to it or to the ecclesiastical organization. Clergy with an occupational ideology in which the professionalism dimension predominates appear more likely to suffer role strain and dissatisfaction in the parish ministry than are other clergy. In order to be relieved of this tension some remove themselves from the offending role set and from their occupational role position and assume their ministry in another sphere, while still others may resign their ordained status entirely. The majority of clergy, it is postulated, have an occupational ideology that will not lead to role play which results in role strain, in contrast to those with a dominant level of professionalism in their ideology the majority experience satisfaction in the performance of their ministry, have little role strain and remain committed both to the ministry and to the ecclesiastical ministry. Consequently they remain in the parish ministry until retirement. This pattern of ministry remains both the largest and the 'core' sector of the ministry.

It must be recognised, however, that the opposing forces suggested in the model are 'polar' types and abstractions of

the internal dynamics of the ministry rather than examples of a concrete reality.

### Statement of Hypotheses

The hypotheses posited here relate directly to the model which was constructed in the previous chapter, so that a brief explanation of each hypothesis in terms of Figure 5.1 follows its enunciation here. It is hypothesized that:

1. Within each segment of the ministry, the more dominant the dimension of professionalism within the clergyman's occupational ideology the more he is driven towards the periphery of the ministry, so that:

- (a) the more likely he is to experience role strain,
- (b) the less likely he is to be satisfied within the ministry,
- (c) the more likely he is to be committed to the ministry,  
and
- (d) the less likely he is to be committed to the ecclesiastical organization.

It follows from this that the overall balance of tension experienced by ministers as a result of their professionally-orientated occupational ideology is a centrifugal force which is shown in Figure 5.1 by the arrow  $YY^1$ .

2. Within each segment of the ministry the more dominant the dimensions of semi-professionalism and bureaucratism within the clergyman's occupational ideology the more he is pulled towards the centre of the ministry so that:

- (a) the less likely he is to experience role strain,
- (b) the more likely he is to be satisfied with the ministry,

- (c) the less likely he is to be committed to the ministry,  
and
- (d) the more likely he is to be committed to the  
ecclesiastical organization.

It follows from this that the overall balance of tension experienced by ministers as a result of the dominant bureaucratism and semi-professionalism components of their occupational ideology is a centripetal force which is shown in Figure 5.1 by the arrow XX<sup>1</sup>.

3. The clergy experience these forces with differing intensity varying in relation to their occupational position within the structures of the ministry, so that:

- (a) the administrative ministry experiences the least role strain, the most satisfaction and the deepest level of commitment of all to clergy,
- (b) the parish ministry experiences slightly more role strain, slightly less satisfaction and slightly less commitment than do the administrative ministry,
- (c) the team and specialized ministries experience more role strain, less satisfaction and less commitment than does the parish ministry;
- (d) the extra-ecclesiastical ministry experiences the least satisfaction and commitment of all the ministry, but it also experiences a low level of role strain because these clergy have removed themselves from their offending role performance.

This set of hypotheses are depicted in figure 5.1 in two ways

the dotted lines AB and AC record the degree of satisfaction and commitment and the concentric circles indicate that the further removed from the centre of the ministry the segment is the less committed and satisfied are its members.

4. The auxiliary ministry, having never been full-time employees within the ecclesiastical organization, do not conform to the pattern suggested in the third hypothesis.

Since the majority of auxiliaries serve in part-time appointments in either parish or team ministries, they are shown in Figure 5.1 as a super-imposed group overlapping both of these other two forms of ministry.

5. Ministers likely to resign their ordained status experience strong centrifugal forces.

Resignations are shown beyond the outermost of the concentric circles. The group of potential resignees within the sample may have a dominant professional component within their occupational ideology, or they may even have a ritualistic ideology.

### Conclusion

Many other points might have been stated above, especially in relation to the specific occupational ideologies and to the personal characteristics of the clergy, e.g. age, sex. However, the hypotheses listed above outline the broad presuppositions upon which this research is constructed. In

order to test these hypotheses empirical research was conducted with ministers of the Anglican, Baptist, Methodist and United Reformed denominations in the United Kingdom, the methods employed being discussed in the following section of this study.

Part II

METHODS

## CHAPTER 7

### The Questionnaire

In the first six chapters the theoretical perspective was discussed and the hypotheses underlying this research enumerated. The purpose of this second section is to describe and discuss the methods employed in the research itself. This chapter outlines the considerations that led to the employment of a quantitative research programme and describes the actual construction of the questionnaire.

#### Initial Considerations

There are at least two different methods by which the initial theory might have been tested: a longitudinal study of the career dynamics of one group of clergy, or a large sample embracing all the occupational segments of the ministries. Each of these alternatives has both advantages and disadvantages.

##### 1. A Longitudinal Study

A study of the careers of the clergy would provide opportunities to relate attitudinal change to the precise conditions prevailing in the social and work life of ministers and to assess the relationship between ministers' occupational ideologies and career paths. In addition, it might provide instances of clergymen who resign their status, and thus allow an in-depth study of the pressures which lead a minister to make such a radical decision. However, the disadvantages of this approach were insurmountable: it was impossible to undertake a longitudinal survey in the time available; such

a small sample would perhaps be unrepresentative. This approach was, therefore, rejected as impracticable.

## 2. A Questionnaire Survey

The large scale questionnaire approach was thus adopted by default! Such a method has its own inherent weaknesses as, for example, the possibility of a very low response rate, especially as questions of faith were being asked; the lack of provision for assessing change; the discussion of richness and detail in responses; the problem of communicating precise meaning, especially when theological terms were being employed.

(a) Low Response Rate: The possibility of a low response rate from self-administered questionnaires is universally acknowledged among social scientists not only on the grounds of producing incomplete data but also because a bias is automatically introduced by non-response. Attempts were made to overcome this difficulty by having a disproportionate random sample, by writing two follow-up letters to each non-respondent and by trying to convince the clergy in the sample that this research might prove useful to their denominational departments of ministry Oppenheim (1966) also suggests that late respondents have been found to approximate to non-respondents, so that a comparison of the differences between early and late respondents might reveal an element of the bias introduced by non-response. This technique was not employed in this research because it was anticipated that the methods used here would produce a sufficiently high response rate, to allow the theoretical perspective to be accurately tested. (Appendix 5 describes the non-respondents).

(b) Lack of Provision for Discussing Change: A questionnaire can reveal the occupational ideology, role strain and satisfaction only at the time when the respondent is completing it. The purpose of this research is to see whether any relationship exists between the occupational ideology, role strain and the occupational position of the minister rather than change itself. Some pattern, however, may be deduced about the mechanics of a profession in process from these findings which may provide evidence towards some future research.

(c) Omission of Richness and Detail: Questionnaires are not intended to reflect the wealth of detail that sometimes emerges almost incidentally in the course of the interview. (c.f. Moore 1972) but they remain useful tools provided that the questions are carefully framed and appear relevant to the respondents.

(d) Problem of Communication: As this research involved clergy of four different denominations it is self-evident that the language of the questionnaire had to be relevant to each different group of ministers. The use of theological rather than sociological language was therefore necessary, while some of the ecclesiastical phraseology had to be altered for each denomination, e.g. the Methodist term 'circuit' had to be changed to 'parish' for the Anglican clergy. It will be seen below that this posed considerable problems not all of which were successfully surmounted.

The remainder of this chapter deals with the actual construction of the questionnaire. The composition of the

indices that form the basis of the occupational ideology is considered first. A section discussing the measurement of role strain, satisfaction with the ministry and commitment to it and to the ecclesiastical organization follows, while a final brief section highlights other noteworthy elements in the questionnaire.

### Indices of the Occupational Ideology

It was decided at the outset of this study to employ a Likert procedure to assess occupational ideology (Krech et al 1962:153; Moser and Kalton 1971:361ff, Oppenheim 1966:133ff). The inventory of attitude statements were grouped in a manner relevant to the clergy rather than as separate sets for each dimension. This grouping had the additional advantage of enabling statements to be easily included in more than one scale which in turn insured that the inventory was not too long. Some statements were used in the professionalism scale, the negatives of which directly appertained to semi-professionalism, so that these statements were used twice. In order to insure that no bias was introduced by this method the level of significance employed for the internal consistency of the scale was 0.001 rather than the more usual measure of 0.05. In retrospect, it might have been more vigorous to have used totally different statements for each dimension although this might have lengthened the questionnaire.

Statements were chosen to relate to all the dimensions of the occupational ideology, some of these having been modified from other research projects in the sociology of professions, including clergy studies. The wording of many of these state-

ments was sometimes imprecise since it was felt that if general terms were employed, clergy of varying perspectives could probably respond from their own work situation rather than having to leave many statements unanswered. The clergy themselves were informed that this research sought to establish what they felt about their own ministry, a more detailed explanation being regarded as too complicated for the short letter of introduction.

After the final survey all items were deleted from the unusable pool of statements in the attitude scale that were not correlated (level of significance = 0.001) in a one-tailed 't' test of significance with the total scores for all items included in that specific scale. It was decided initially to conduct the internal consistency test with the final sample because the pilot sample was neither large nor randomly selected. The accuracy of the research was possibly enhanced by this decision, although it might have been better to have employed a larger, random pilot sample and to have constructed the scales at this earlier stage. The procedure of internal consistency testing is itself far from perfect. However, as no reliable external criteria of attitude can be employed to assess the consistency of each attitude statement, this method was employed as the best test available (c.f. Oppenheim 1966).

The procedures used in the construction of these three scales are now discussed.

#### 1. Professionalism Scale

The dimensions of professionalism discussed in the

second chapter were academic expertise and colleagues reference; judgment by peers; practitioner autonomy; reward according to ability; service ethic; vocation. The following attitude statements were included in the questionnaire to embrace each of these six characteristics of professionalism:

(a) Academic expertise and colleague reference:

- i Opportunities for further theological training should be provided for the ministry (2.1) (1)
- ii Ministers should keep abreast with the latest developments in theology (2.2)
- iii Theology is of little value to the circuit minister. (2.3) (2) (3)
- iv The laity need a great deal more theological training (3.7)
- v I would join a professional association for ministers of religion if one were established in Britain (4.4)
- vi Ministers have not received enough training to apply this theological knowledge to all other aspects of their pastoral ministry (5.6)
- vii The ministry should receive more social work training in order to perform their pastoral role.

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(1) All numbers refer to statements in Section II of the questionnaire unless otherwise stated. c.f. Appendix 6 for copies of the questionnaires.

(2) Item re-phrased for different denominations - wording given here refers to the Methodist questionnaire because this was the first survey undertaken in this research.

(3) Scores reversed with this statement.

## (b) Judgment by peers:

- viii The laity should never try to tell a minister how to perform his ministry (3.1)
- ix The layman is able to assess accurately the ability of the minister (3.2) (3)

## (c) Practitioner autonomy:

- x A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church (2.4)
- xi I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world (3.3)
- xii A minister who does not please the laity of the local church should be moved to another circuit, even if he prefers to remain in his present appointment (3.4) (2) (3)
- xiii I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practical in the situation (5.4)
- xiv It is better for a minister to compromise than to have conflict in the fellowship, even if he feels that his views are correct (6.4)

## (d) Reward according to ability:

- xv Appointments in Methodism should always be on the basis of the minister's professional competence (5.11) (2)

## (e) Service ethic:

- xvi Ministers should always be 'on call' (5.10)
- xvii I consider the satisfaction which comes from performing my ministry more important than external rewards (5.12)

## (f) Vocation:

- xviii I am as convinced of my vocation now as I was when I entered the ministry (1.1)
- xix My calling is more to the ministry than to the Church (1.3)
- xx My sense of call helps me to overcome the frustration of the ministry (1.4)

The Likert scale was from 1-5, with those agreeing strongly being awarded one mark. The scores for all twenty items were then computed, divided by ten and rounded to the nearest whole number to produce the scale of professionalism (2-10). Each of these items was then tested for internal consistency with the scale and were all discovered to be significant at a 0.001 level in a one tailed 't' test. Table 7.1 below records the correlation co-efficient for this test a product moment correlation was employed since the correlation co-efficient is calculated from the actual scores gained and does not assume that the whole range of possible scores occurred.

Table 7.1            The Internal Consistency of the Professionalism  
Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.3931	xi	0.3660
ii	0.4132	xii	0.1480
iii	0.2481	xiii	0.3336
iv	0.4246	xiv	0.1962
v	0.3615	xv	0.2942
vi	0.3110	xvi	0.1659
vii	0.3590	xvii	0.2478
viii	0.1911	xviii	0.1874
ix	0.2196	xix	0.3087
x	0.2648	xx	0.3079

(N=999)

This scale was, therefore, taken unaltered to represent a measure of professionalism among the respondents in this research, with academic expertise being the best measure of professionalism in this scale. One of the roles mentioned in Section IV of the questionnaire was that of studying and it was discovered that the only positive correlation (significance level 0.001) between the satisfaction gained from study and any of the attitude scales constructed was with this scale. Such a correlation supports the assertion that this scale reveals a measure of professionalism among the clergy.

## 2. Semi-Professionalism Scale

The dimensions of semi-professionalism discussed in the

second chapter were: no firm theoretical base; no monopoly of exclusive skills or special area of competence; less specialization; rules to guide practice; control exercised by non-professionals; service ethic. Many of these points are diametrically opposed to professionalism, so that some of the statements used in the construction of the previous scale are scored in reverse here. In addition, the more negative elements of semi-professionalism posed problems when constructing a valid inventory of attitude statements, so that many of the statements are actually scored in reverse here. Finally, the following attitude statements were included in the questionnaire to assess semi-professionalism.

(a) No firm theoretical base:

- i Opportunities for further theological training should be provided for the ministry (2.1) (3)
- ii Ministers should keep abreast with the latest developments in theological thought (2,2) (3)
- iii Theology is of little value to the circuit minister (2.3) (2)
- iv Ministers have not received enough theological training to apply their theological knowledge to all other aspects of their pastoral ministry (5.6) (3)

(b) No monopoly of exclusive skills or special area of competence:

- v The laity need a great deal more theological training (3.17)
- vi The ministry should receive more social work training in order to perform its pastoral role

in society (5.7) (3)

viii. I like the diversity of the circuit ministry (5.17)  
(2)

(c) Less specialization:

viii The circuit ministry is more important than  
all the specialist appointments (5.16) (2)

(d) Rules to guide practice:

ix The functions of the ministry in contemporary  
society should be more clearly defined (5.20)

(e) Control exercised by non-professionals:

x The laity should never try to tell a minister  
how to perform his ministry (3.10) (3)

xi The layman is able to assess accurately the  
ability of the minister (3.2)

xii A minister who does not please the laity of the  
local church should be moved to another circuit  
even if he prefers to remain in his present  
appointment (3.4) (2)

xiii I feel that I have to satisfy the requests of the  
laity, sometimes at the expense of doing all that  
I think my ministry demands (3.8)

xiv Only my fellow ministers can assess accurately  
my ability as a minister (4.3) (3)

(f) Service ethic:

xv My sense of call helps me to overcome the frustration  
of the ministry (1.4)

- xvi The satisfaction that I gain from being of service to people outweighs all the problems of the ministry (5.14)

The semi-professionalism scale was computed in precisely the same manner as was the professionalism scale and tested for internal consistency. In this instance item ix was not significant at a 0.001 level of significance ( $r=0.0851$ , sig level = 0.004). This item was therefore deleted and the scale re-computed. Items v and xiv were not now internally consistent (Item v:  $r=0.0133$ , sig level 0.337: Item xiv:  $r=0.0021$ , sig. level 0.473). These two items were also then omitted and the semi-professionalism index computed a third time. Table 7.2. records the internal consistency correlations for the final test.

Table 7.2 The Internal Consistency of the Semi-Professionalism Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.3427	ix	-
ii	0.3013	x	0.4135
iii	0.3084	xi	0.1904
iv	0.3431	xii	0.2429
v	-	xiii	0.1268
vi	0.3229	xiv	-
vii	0.3768	xv	0.3701
viii	0.5295	xvi	0.3540

(N= 999)

The semi-professionalism scale is from 1-7, with the importance given to the parish ministry being the best indication of semi-professionalism in this scale. Those gaining the highest two scores were accounted as highly semi-professionally orientated when the different ideological types were isolated. Of the diverse roles mentioned in Section IV of the questionnaire this scale is most highly correlated (sig. level= 0.001) with the importance attached by respondents both to pastoral work and to organizing the local church. While this scale might have been improved by using a greater number of statements initially it is still considered to reveal a measure of semi-professionalism among the clergy.

### 3. Bureaucratism

The dimensions of bureaucratism discussed in the second chapter were: specialization; standardization; formalization; centralization; traditionalism; promotion based upon seniority and competence. The following attitude statements were included in the questionnaire to assess the bureaucratism dimension of the occupational ideology.

#### (a) Specialization:

- i I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world (3.3.)
- ii I like the diversity of the circuit ministry (5.17) (2)(3)
- iii As minister I initiate the activities of the local church (6.5)

## (b) Standardization:

- iv The functions of the ministry in contemporary society should be more clearly defined (5.20)

## (c) Formalization:

- v A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church. (2.4) (3)
- vi It is the duty of the minister to persuade his church to implement the policies decided by Conference (6.2) (2)
- vii I feel that the Church is more concerned with its administrative procedures than it is with God's mission (7.6)

## (d) Centralization:

- viii A minister who does not please the laity of the local church should be moved to another circuit, even if he prefers to remain in his present appointment (3.4) (2)
- ix The laity should respect the authority vested in the ministry by virtue of ordination (3.6)
- x As minister of a local church I would expect to be consulted before any action is taken in its name (5.19)
- xi The hierarchy know the problems of the Church better than does the circuit minister (7.2.) (2)
- xii As a minister I am prepared to accept any appointment to which the Church designates me. (7.4)

xiii I refer a lot of decisions to the person above me in the Church hierarchy (7.5)

(e) Traditionalism:

xiv I think that the laity's conception of the demands of Christ are more church-orientated than mine (3.5.) (3)

xv The circuit ministry is more important than all the specialist appointments (5.16)

xvi Ministers should not be employed by organizations other than the Church (5.18)

(f) Promotion based on seniority and competence:

xvii The Church should have some procedural means whereby the ability of its ministers can be assessed (5.9)

xviii Minister should be able to apply for positions in the church (5.15)

xix Most posts in the Church should be filled on the basis of seniority (7.1)

The bureaucratism scale was computed in precisely the same manner as were the other two scales already discussed and then tested for internal consistency. In this instance item 2 ( $r=0.0278$ , sig. level 0.190) and item 7 ( $r=0.0829$ , sig. level = 0.004) were not significant at a level of 0.001. They were therefore deleted and the scale re-computed. Item 17 ( $r=0.0610$ , sig. level = 0.027) was not then significantly correlated with the total scale and was consequently omitted. The scale was then computed a third time, table 7.3 showing

the internal consistency of the bureaucratism scale.

Table 7.3 The Internal Consistency of the Bureaucratism Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.3027	x	0.3089
ii	-	xi	0.3051
iii	0.3498	xii	0.4663
iv	0.1785	xiii	0.3084
v	0.3217	xiv	0.2232
vi	0.4353	xv	0.4726
vii	-	xvi	0.4527
viii	0.2641	xvii	-
ix	0.4688	xviii	0.3399
		xix	0.3650

(N=999)

The bureaucratism scale ranges from 2-8, the two highest groups being considered to have a high level of bureaucratism within the occupational ideology. Of the diverse roles mentioned in Section IV of the questionnaire there is a significant correlation (level= 0.001) between this scale and the importance attached to and the satisfaction gained from 'organizing the local church', 'church administration', and 'serving on church committees'. It is thus considered that this scale, having traditionalism among its best indicators, is a measure of the bureaucratism present in the

respondents' occupational ideology.

The ministers' occupational ideology consists of a combination of these three dimensions, as indicated in table 1.1. Each dimension is regarded as having a high measure present in the occupational ideology (the highest two groups on the scale) and a low measure present (the remaining groups in the scale). The dimensions were thus recoded in such a way as to allow analyses of each occupational ideology. The statistics for each of these eight types will be elaborated in the following section of this study. No further discussion of these different occupational ideologies is considered necessary at this point. Instead the method employed to assess ministerial role strain is now expounded.

#### An Index of Role Strain

In the third chapter it was suggested that role strain occurs whenever the actor's role performance and role expectations do not coincide. Few work situations conform precisely with all the actor's anticipations, so that the majority of people experience some role strain. Such a low degree of role strain as this, however, would hardly lead to career mobility. Rather, role strain which occurs in several facets of the occupational role performance may result in career mobility, and it was this form of tension which was assessed here. Twelve separate ministerial role performances were specified in random order in the fourth section of the questionnaire:

Meeting fellow ministers;

Studying;  
 Devotions;  
 Preparing and leading public worship;  
 Pastoral work;  
 Pronouncing on contemporary issues;  
 Local community work;  
 Preaching;  
 Evangelizing;  
 Organizing the local church;  
 Church administration;  
 Serving on church committees.

The respondents were asked to assess: a) the amount of time spent in the performance of each of these; b) the importance they placed on each in so far as their own ministry was concerned; c) the satisfaction they gained from the performance of each. Assessment in each case was thus subjective and four pre-set answers were given: 'great', 'average', 'little', and 'more'. Each response was then converted into a numerical score.

Since role strain is conceived to occur when role expectation and role performance the following symbolic equation was evolved:

$$\text{Role Strain} = \frac{\left( \begin{array}{l} \text{Role} \\ \text{Importance} \end{array} - \begin{array}{l} \text{Role} \\ \text{Amount} \end{array} \right)^2 + \left( \begin{array}{l} \text{Role} \\ \text{Satisfaction} \end{array} - \begin{array}{l} \text{Role} \\ \text{Amount} \end{array} \right)^2}{12}$$

Square roots of the squares were used in order to convert negative scores into positive ones. The whole was divided by 12 in order to insure that the resulting scale was useful for analytical purposes, all the final scores being rounded up to the nearest whole number. Each score is recorded in

the third section of this thesis one point higher since zero was used throughout this analysis as a missing value score. The lower the scores the lower the role strain. The actual scale is from 1-8 and the statistics of role strain will be analysed in considerable detail in the next section of this study. It has been postulated that satisfaction with the ministry is inversely related to role strain, so then the satisfaction and commitment indices have now to be discussed.

### Satisfaction and Commitment

#### 1. Satisfaction with the Ministry.

It has been argued that the ministry embraces several different occupations, so that it would be necessary to explore many areas if the minister's job satisfaction 'per se' were to be examined. Since this is impracticable as well as irrelevant to this research an attempt was made instead to assess the respondents' satisfaction with the ministry based on the dimensions discussed in the fourth chapter. These, it will be recalled were satisfaction with: the ecclesiastical organization and its prestige; colleagues; financial rewards; job content; promotional opportunities and esteem; vocation. The following attitude statements and questions were included in the questionnaire to cover these six areas:

##### (a) Ecclesiastical organization and prestige:

- i I do not feel that I have effective opportunity to make my ideas about the church heard in the decision making processes of Methodism (7.3)(2)(3)  
(c.f. P. 79 for footnotes 1 - 3)

- ii Do most people think highly of the church?  
(Section III 4)
- iii Is Methodism being successful in fulfilling  
God's mission to the world? (Section III 5) (2)
- iv Some people are suggesting that the institutional  
church is dying: do you agree? (Section III 6)
- v Do you consider that Methodism is concerned  
enough about the welfare of its ministry?  
(Section III 7) (2)

(b) Colleagues

- vi I learn a lot from my fellow ministers which is  
helpful to my work (4.1)
- vii I value co-operation with colleagues (4.2)
- viii I have a good relationship with ministers in  
hierarchical positions in Methodism (4.3) (2)

(c) Financial rewards

- ix The ministry should be more highly paid (5.8)
- x I consider the satisfaction which comes from  
performing my ministry more important than  
external rewards (5.12)

(d) Job Content

- xi I had many problems in my first appointment in  
circuit (5.2) (2) (3)
- xii I feel that I am constantly forced to make  
compromises between my own expectations of the  
ministry and the objectives practical in the  
situation (5.4)

- xiii The satisfaction which I gain from being of service to people outweighs all the problems of the ministry (5.14)
- xiv Much of the life of the local church is irrelevant to modern society (6.3) (3)
- xv Asminister I initiate the activities of the local church (6.5)
- xvi My devotional life is weaker now than it was when I first entered the ministry. (7.1) (3)
- (e) Promotional opportunities and esteem
- xvii The ministry is the most vital occupation in society (5.1)
- xviii I think that my present ministry is effective (5.5)
- xix Ministers should be able to apply for positions in the church (5.15) (3)
- xx Is the ministry highly regarded by the general public? (Section III 1)
- xxi Do you think that the general public is aware of all the contributions made by the ministry to the well-being of the community? (Section III 2)
- xxii Is the wearing of clerical collar (and cassock where applicable) useful in the daily work of the minister? (Section III 3)
- xxiii Although a minister is not called to be successful, would you regard your minister as....? (Section III 8)
- xxiv If it is not a contradiction in terms, are you proud to be a minister? (Section III 13)

## (f) Vocation

xxv I am as convinced of my vocation now as I was when I entered the ministry (1.1)

xxvi A minister who has lost his sense of call should resign (1.2)

xxvii Looking back on things, if you had the choice over again, how certain are you that you would enter the ministry? (Section III 11)

The questions from Section III were coded in a similar fashion to the attitude statements in the second section, so that the response implied a similarly orientated attitude. The scale for satisfaction with the ministry was then computed in precisely the same manner as that for the occupational ideology section and subsequently tested for internal consistency. Item xxi was discovered not to be consistent at the requisite level of significance ( $r=0.0245$ , sig. level 0.219) so that it was deleted from the pool. The scale was re-computed and each item correlated with the total for the scale at 0.001 significance level.

Table 7.4 The Internal Consistency of the Satisfaction  
with the Ministry Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.3389	xv	0.2488
ii	0.3549	xvi	0.3681
iii	0.4068	xvii	0.4870
iv	0.4712	xviii	0.3203
v	0.2676	xix	0.3580
vi	0.3473	xx	0.3337
vii	0.2214	xxi	-
viii	0.3479	xxii	0.2517
ix	0.2797	xxiii	0.3199
x	0.4225	xxiv	0.4434
xi	0.1871	xxv	0.5059
xii	0.3319	xxvi	0.2242
xiii	0.4772	xxvii	0.5552
xiv	0.4621		

(N= 999)

This scale ranges from 3 - 12. In addition the correlates between role satisfaction in Section IV of the questionnaire and this scale support the assertion that this scale indeed measures satisfaction with the ministry. The correlation between the scale and each of the twelve statements of role satisfaction, except for 'studying', 'pronouncing on contemporary issues' and 'local community work', was significant at 0.001 on a one-tailed 't' test.

## 2. Commitment to the Ecclesiastical Organization

The dimensions of commitment to the ecclesiastical organization discussed in the fourth chapter were: a sense of vocation to the organization; acceptance of the organization's culture; pride in the organization and a feeling that it offers relevant service; perceived prestige of the ecclesiastical organization; lack of conflict in the work group. The following questions and attitude statements were included in the questionnaire to assess each of these five dimensions of commitment to the ecclesiastical organization.

### (a) Vocation to the organization:

- i My calling is more to the ministry than to the Church (1.3) (3)
- ii I think that the laity's conception of the demands of Christ are more Church-orientated than mine (3.5) (3)

### (b) Acceptance of the ecclesiastical organization's culture:

- iii A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church (2.4) (3)
- iv The Church should have some procedural means whereby the ability of its ministers can be assessed. (5.9) (3)
- v Ministers should be able to apply for positions in the Church (5.15) (3)
- vi It is the duty of the minister to persuade his church to implement the policies decided by Conference (6.2) (2)

- vii . Most posts in the church should be filled on the basis of seniority (7.1)
  - viii As a minister I am prepared to accept any appointment to which the Church designates me (7.4)
- (c) Pride in the organization and a feeling that it offers relevant service:
- ix Ministers should not be employed by organizations other than the church (5.18)
  - x Much of the life of the local church is irrelevant to modern society (6.3) (3)
  - xi I feel that the Church is more concerned with its administrative procedures than it is with God's mission (7.6) (3)
  - xii Is Methodism being successful in fulfilling God's mission in the world? (Section III 5)
  - xiii Do you consider that Methodism is concerned enough about the welfare of its ministry? (Section III 7)
- (d) Perceived prestige of the ecclesiastical organization:
- xiv Do most people think highly of the Church? (Section III 4)
  - xv Some people are suggesting that the institutional church is dying: do you agree? (Section III 6)(3)
- (e) Harmony in the work group:
- xvi . It is better for a minister to compromise than to have conflict in the fellowship even if he feels that he is correct (6.4)

xvii I do not feel that I have enough effective opportunity to make my ideas about the Church heard in the decision-making processes of Methodism. (7.3) (2)(3)

The scale for commitment to the ecclesiastical organization was computed in precisely the same manner as it was for satisfaction with the ministry and tested for internal consistency. All items were correlated with the scale at a significance level of 0.001, table 7.5 recording the correlation coefficients.

Table 7.5 The Internal Consistency of the Commitment to the Ecclesiastical Organization Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.2976	x	0.5068
ii	0.3821	xi	0.4472
iii	0.3868	xii	0.4058
iv	0.3586	xiii	0.3207
v	0.4430	xiv	0.2787
vi	0.3518	xv	0.4697
vii	0.3064	xvi	0.2948
viii	0.3776	xvii	0.4023
ix	0.3738		

(N=999)

The commitment to the ministry scale ranges from 2 to 8. This scale is correlated (sig. level 0.001) with the importance of

and the satisfaction gained from 'organizing the local church', 'church administration' and 'serving on church committees' in the fourth section of the questionnaire. These correlations support the contention that this scale offers a measure of clergy commitment to the ecclesiastical organization.

### 3. Commitment to the Ministry

The dimensions of commitment to the ministry discussed in the fourth chapter were: a sense of divine call to the ministry; the perceived prestige of the ministry; colleague relationships enjoyed within the ministry; personal needs fulfilled by the ministry. The following attitude statements and questions were included in the questionnaire to embrace each of these four elements.

#### (a) Sense of divine call to the ministry:

- i I am as convinced of my vocation now as I was when I entered the ministry (1.1)
- ii A minister who has lost his sense of call should resign (1.2)
- iii My call is more to the ministry than to the Church (1.3)
- iv The ministry is the most vital occupation in society (5.1)
- v Is the wearing of clerical collar (and cassock where applicable) useful in the daily work of the minister? (Section III 3)
- vi Have you ever considered leaving the ministry? (Section III 9)

- vii Looking back on things, if you had the choice again, how certain are you that you would enter the ministry? (Section III 11)
- viii If it is not a contradiction in terms, are you proud to be a minister?(Section III 13)
- (b) Perceived prestige of the ministry
- ix Is the ministry highly regarded by the general public (Section III 1)
- x Do you think that the general public is aware of all the contributions made by the Ministry to the well being of the community? (Section III 2) (3)
- (c) Colleague relationships
- xi I learn a lot from my fellow ministers which is useful to my work (4.1)
- xii I value co-operation with colleagues (4.2)
- xiii I would join a professional association for ministers of religion if one were established in Britain (4.4)
- xiv I have a good relationship with ministers in hierarchical positions in Methodism (4.5) (2)
- (d) Personal needs fulfilled by the ministry
- xv At times my ministry separates me from other people in the community (5.3)
- xvi I think that my present ministry is effective (5.5)
- xvii Although a minister is not called to be successful, would you regard your present ministry as.....?  
(Section III 8)

xviii Do you think that your present position in the ministry demands that you use all of your abilities? (Section III 14)

The scale of commitment to the ministry was computed in precisely the same manner as in the last two instances and tested for internal consistency. Item x was discovered not to be consistent at the required level of significance ( $r=0.0833$ , sig. level= 0.004) and it was thus deleted from the pool. The scale was recomputed and the remaining items were discovered to be internally consistent at the requisite level of significance.

Table 7.6 The Internal Consistency of the Commitment to the Ministry Scale

Statement Number	Pearson Correlation	Statement Number	Pearson Correlation
i	0.5031	x	-
ii	0.2581	xi	0.3774
iii	0.1774	xii	0.2651
iv	0.3499	xiii	0.1860
v	0.5107	xiv	0.4055
vi	0.3695	xv	0.2872
vii	0.5166	xvi	0.3683
viii	0.4010	xvii	0.2462
ix	0.2627	xviii	0.4183

(N=999)

The commitment to the ministry scale ranges from 2 to 8. Of

the diverse roles of the ministry mentioned in Section IV of the questionnaire 'meeting fellow ministers' was considered a potential correlate with this scale and a correlation was indeed discovered (sig. level= 0.001) between the scale and the degree to which the respondents met their fellow clergy, the importance they placed upon it and the satisfaction that they gained from it. These correlations support the contention that this scale indeed measures the degree of commitment that individual clergy have to the ministry.

The use of the same statements for both the occupational ideology indices and for the satisfaction and commitment ones may be questionable. In retrospect, it must be admitted that more independence should have been employed between these two groups of scales. However, the role strain index is totally independent of all other indices, so that it also acts as an indication of their validity.

#### Remaining Section of the Questionnaire

In addition to the middle three sections of the questionnaire that have already been discussed there were two others: the first was concerned with the nature and location of the respondent's work, while the last dealt with the personal characteristics of the clergy.

##### 1. Nature and Location of the Respondent's Work.

The first two questions were concerned with the respondent's career pattern while the following two attempted to elicit his degree of involvement in the ecclesiastical organization and

in the wider community. However, since these latter two questions were not considered very successful the results were not utilised in this thesis. Paul (1964) demonstrated that, in common with many white-collar occupations, there is a drift to the south of England among the clergy. Questions 5 and 6 sought to locate the clergyman in his work although the geography of appointment of and the interests of the ministry is largely a neglected factor in the study of this profession. The final two questions were concerned with second jobs (Yates 1972) of individual clergy especially as one element in the apparent crisis of the ministry is financial. It was considered inappropriate, however, to ask a question about private financial means.

This section was placed at the start of the questionnaire because it demanded simple, factual information only, an easy introduction for a respondent. However, since framing this questionnaire it has been realized that certain other questions might have improved this section, e.g. the number and size of the pastoral charges held by the minister, because a clergyman may gain a higher degree of satisfaction in one large urban church than in a dozen rural chapels. Each additional question would have added to the length of what was already a rather long questionnaire, so that some other questions were also omitted in order to retain its length within reasonable bounds.

## 2. Personal Characteristics

This section was deliberately placed at the end of the questionnaire because some subjects might have been reluctant

to answer any questions which might reveal their identity. Such questions as these might have provoked antipathy towards the whole questionnaire at first glance. As it was some respondents omitted to complete this section. The personal details asked for included: age previous occupations, socio-economic class of origin, education, present theological interests, future expectations and a self-evaluation in terms of churchmanship and theology. It will be recalled that none of the hypotheses set out in chapter 6 directly concerned such individual and personal characteristics. Yet each of these features may actually constitute a vital variable in the research. For the reason the information gained through these personal details is incorporated into the final analysis.

### Conclusion

This chapter has revealed some of the reasoning behind the construction of the questionnaire, it discusses why this particular approach was used and how the indices were built up. The next chapter deals with the logistics of the actual survey of the clergy of the four largest Protestant and Reformed Churches in Britain.

CHAPTER 8The Procedure of the Research

The actual procedures undertaken in the survey are discussed in this chapter, which consists of the following sections: the choice of denominations; the approach to the ecclesiastical dignitaries; the pilot study; the survey of each of the four denominations; some concluding comments.

Choice of Denominations

The five largest denominations of the Christian Church in Britain are the Anglican, Baptist, Methodist, Roman Catholic and United Reformed Churches. The Roman Catholic Church was not included in this study not only because it is not a Protestant Church, but because there are different sets of pressures experienced by its clergy, e.g. those caused by celibacy and by the trauma created in the organization by the Second Vatican Council. In addition, the Roman Catholic Church has extensive specialist organizations and religious orders unparalleled in Protestantism. The remaining four denominations are by no means similar in structure, the Anglican Church having a more rational-legal structure than the other three (c.f. Harrison 1959). Yet there are enough similarities between these denominations and their ministries for the clergy to experience similar career pressures. This study was, therefore, restricted to the ministries of the four major Protestant and Reformed denominations in Britain. In order to insure that the clergy would be reasonably sympathetic to this research it was considered prudent to gain the support of the individual church leaders of these denominations from the outset.

### The Approach to the Ecclesiastical Dignitaries

The secretary of the department concerned with the ministry of each denomination was informally told of this research project by a minister from one of the denominations who was personally known to each of them and known also to the researcher. Letters were then sent to each departmental secretary containing a brief outline of the research proposal and requesting an interview. In every case this request was granted.

In the Baptist, Methodist and United Reformed Churches the full-time secretary of the department of ministry met the researcher. In each instance, considerable help and assistance was promised, and later given. In the Anglican Church, the researcher was interviewed by the chief secretary of the Advisory Council for the Church's Ministry, a lay secretary and one other full-time officer of the church. The interview lasted for about one hour after which the Anglican representatives promised that sympathetic consideration would be given to the request for assistance when the full Council met. Eventually the Advisory Council for the Church's Ministry also agreed to support this research. In return for the help given to the researcher by the four denominations copies of published papers and a report on the research findings was promised to the representatives of each denomination, which has since been done.

A second round of interviews followed later in the research, when the assistance needed was specified. In each

instance a sampling frame of the clergy was required (except for the Methodist) and a letter of support for the project sought. Both the Baptist and United Reformed Church secretaries arranged for the researcher to receive copies of their denominational year book containing the names and addresses of every minister affiliated to the respective denomination. The researcher already possessed a copy of the Minutes of the Methodist Conference which contained the relevant information for this denomination. However, since the Church of England is a much larger organization Crockford's Clerical Directory was not considered to be the best source for the required information, so that the Chief Secretary of the Advisory Council of the Church's Ministry introduced the researcher to the Statistical Returns Officer who kindly allowed the researcher access to files in the Statistical Unit. In addition, each secretary wrote a letter of support to be reproduced and included in the mailing to every minister in the sample from his own particular denomination (c.f. Appendix 7.)

### The Pilot Survey

Draft questionnaires (Appendix 6) were now prepared and a pilot survey undertaken. As the object of the exercise was to test the questions rather than to construct the attitude scales, it was considered unnecessary to have a random sample. The pilot sample comprised four Methodists two Baptists, one United Reformed and six Anglican (1) ministers

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(1) One of the Anglicans had left the priesthood and another failed to return the draft questionnaire.

all of whom lived in the vicinity of the researcher. In addition, copies of the draft questionnaire were sent to two Methodist secretaries of the Division of Ministers and to the secretaries of the departments of ministry of each of the other three denominations with whom the researcher had initially been in contact. (None of whom were subsequently included in the final sampling frames). Each minister was asked to complete the questionnaire, to time himself during the task and to criticise the draft. The completed questionnaires and the respondents' comments were returned to the researcher either personally or in the stamped addressed envelopes provided. An interview or a telephone conversation between the researcher and the respondent ensued. Finally, two sociologists were asked to comment on the draft questionnaire.

The pilot survey was intended as a means of testing this questionnaire and this was partially successful. However, at least three errors were made at this point: the items of the attitude scales were not finalised at this time: the letter of introduction was not criticised; the second draft of the questionnaire was not given the same thorough scrutiny by the ministers of each denomination prior to its being used in the actual research. Although none of these points invalidated the research all would have improved the outcome.

The average time spent by each respondent in completing the pilot questionnaire was approximately forty minutes. This was felt to be too long for the actual research, the second and third sections of the questionnaire were considered following the comments for the respondents. Alternatives made to the draft questionnaire included;

Section I: A slight rewording of a number of questions and an additional question for ministers employed in organizations other than the churches.

Section II: The third point on the Likert scale was changed from 'not sure' to 'neutral' although some consideration was given to dropping the middle point entirely. This latter idea was rejected because it might have resulted in increased non response. The major alteration in the first part of this section was that the attitude statement, 'My sense of calling is stronger now than it was when I entered the ministry' was changed to 'I am as convinced of my vocation now as I was when I entered the ministry'. In the second part (on 'Theology and Training') the following, 'Sermons should be based on contemporary theological thought' was omitted as redundant and minor adjustments were made elsewhere. Three items were deleted from the sub-section about the laity: 'I have rarely disagreed with my laity throughout my ministry' was considered superfluous; 'I would not mind if a member of my church went to a colleague for help without my knowledge' and 'I always work with my laity as a team' were considered inappropriate for ministers in different occupational positions. Several changes were made to the fourth part of this section (about colleagues). 'I tend to feel isolated from fellow-ministers', and 'Most of my friends are ministers' were both omitted as social isolation was felt to be covered elsewhere in the questionnaire. The statement 'I frequently discuss problems of work with my colleagues' was altered to 'I value co-operation with colleagues'. One further statement was added to the first draft, 'I have good relationships with ministers in hierarchical positions of ....' The term 'hierarchy' was a bad choice,

several of the respondents commented upon it in the actual survey. Eight items were deleted in the fifth section; two were omitted from the following and three from the penultimate parts:

#### Part V

- i I can help people best when I have created a strong personal relationship with them.
- ii The minister should not be involved in social work.
- iii I learn a lot about my work from sources other than the church.
- iv I make my own decisions about the work which I have to do.
- v I wish that there were ways by which individual minister's achievements could be recognised by the church.
- vi The minister is expected to do too many different things, there should be some specialization roles.
- vii I think that the traditional structures of the ministry are adequate to fulfil God's mission to the world.
- viii I try to implement the policies decided upon by the Church even if I disagree with them.

#### Part VI

- i When I decide upon a course of action I prefer to follow precedent rather than to innovate.
- ii In the Church I insist that the formalized procedures are followed for dealing with eventuality.

## Part VII

- i I like to contribute to the decision making process of the Church
- ii The Church needs to have a strong administration if it is to be effective today.
- iii The mission of the Church is more important than the ecumenical movement.

This last statement failed to reveal the element of organizational maintenance and goal displacement for which it was designed. In retrospect, the statement VI(iii) might have been rephrased rather than dropped. The remainder were omitted since they were duplicates. Finally, in the eighth part of this section, the statement, 'My beliefs have been strengthened by recent developments in theological thinking' was introduced at the suggestion of one of the departmental secretaries.

Section III: As some of the respondents also considered this section to be too long it was considerably reduced. Most of the questions were deleted because it was considered that they would reveal little information that had not been gained elsewhere. The questions omitted were:

- i Do you think that the overall decline in the number of candidates for the ministry is indicative of a declining attitude of young people towards the profession?
- ii Do you attend minister's fraternals?
- iii How frequently do you interact with your fellow ministers?
- iv Do you feel that the ministry is united in its objectives?
- v Is your local church genuinely concerned about its minister?

- vi Does the church do enough to support its ministers in their difficult task in the world?
- vii Do you think that the Church is too large for genuine Christian fellowship to exist between all levels of the ministry?
- viii Do you feel that you are able to influence the decision of the committees of the Church on which you serve?
- ix Does the church provide you with all the security that you would like for yourself and your family?
- x Do you obtain great satisfaction from your work?
- xi Does the fact that, compared with other professions, the ministry is poorly paid make you feel that the ministry is any less important?
- xii Do you think that ministers who leave the pastorate have lost their calling?

In the majority of instances the shortening of this section did not detract greatly from the overall result although, with hindsight, question ix might have improved the quality of the findings about job satisfaction. The addition of a question about the feelings that the minister's spouse has towards the ministry would also have enhanced this study.

Only minor modifications were made to the final two sections of the draft questionnaire. In all it was estimated that a reduction of about ten minutes in the average time taken for completion of the questionnaire would have been accomplished by these alterations, a factor which might in turn lead to an improved response rate.

The directions given to the respondents throughout the questionnaire were considered fairly satisfactory, so that only minor changes were made to these. The redrafted questionnaire would have benefitted from another pilot study but such a course of action was not adopted because of the additional time that the research project would then have taken since the survey would not have been circulated before the summer holidays. Therefore, this redrafted questionnaire was employed in the actual research.

### Sample Procedures

As the survey was conducted in four separate phases, one for each denomination, this section is similarly thus sub-divided. Prior to the description of each phase, however, the general pattern of each is described below.

Included in the sample were all the women ministers in each of the three denominations which had them since they form quite a distinct occupational group. In each instance those ministers who had participated in the pilot survey, those known to be retired and those serving in overseas church appointments were all omitted from the survey. They are subsequently omitted from the following statistical tables.

In each instance the first mailing contained a copy of the questionnaire, a letter of support from the secretary of the respective department of ministry, a letter from the researcher explaining the purpose of the investigation and a

pre-paid reply envelope. Each questionnaire was numbered so that the response could be identified against an address list. The anonymity of the respondents was retained because answers to the questionnaires were not checked against this list. A few respondents tried to deface this number but in each instance it was possible to place the respondent because of the high response rate. Three weeks after the first mailing another questionnaire, a follow-up letter and another pre-paid envelope were sent to the non-respondents. After a further three weeks had elapsed a final follow-up letter was sent, but no other material, to those who had still not replied. Following these two follow-up letters each phase of the survey was considered completed.

All the personal letters in the replies were answered individually apart from where a reply seemed pointless. In addition in each case a letter was sent to the respective denomination's newspaper expressing the researcher's gratitude to all who had participated in the survey (Appendix 8) although they were not all published.

The individual phases are now described in greater detail.

#### Methodist Sample

The sampling frame for the Methodist Church was complete and accurate because the names and current addresses of every minister in full connection with English Methodism are recorded each year in the Ministers and Yearbook of the Methodist Conference. The 1973 edition provided the information for this survey. All the ministers were first classified into their

type of ministry according to the typology of ministries discussed in the first section of this study, only five of these seven types occurring in Methodism: parish (called circuit ministries in Methodism,) administrative, team, specialized and extra-ecclesiastical.

Table 8.1 Methodist Ministers included in the Sampling Frame of this Research (1973-4)

Type of Ministry	No.	%
Parish	2179	87.79
Administrative	61	2.46
Team	20	0.81
Specialized	67	2.70
Extra-Ecclesiastical	155	6.24
Total	2482	100.00

Methodism had admitted women to its ministry only the year before this survey was undertaken. Fifteen of the sixteen were serving in circuit appointments. All twenty team ministers were included since the group was so small. Half the administrators and the specialized ministers were included, a quarter of the extra-ecclesiastical ministers and approximately 8% of the circuit appointments, giving an overall sample of about one eighth of the Methodist ministry.

Each group of ministers in the sampling frame was numbered and the sample selected by use of a table of random

numbers to insure purely random selection. The following table summarizes the Methodist sample.

Table 8.2. The Sample of Methodist Ministers

Type of Ministry	No. in sample	% of all Methodist Ministers in the type	% of the total sample
Parish	195	8.95	61.13
Administrative	32	52.46	10.03
Team	20	100.00	6.27
Specialized	33	49.25	10.34
Extra-Ecclesiastical	39	25.16	12.22
Total	319	12.85	99.99

The names and addresses of each minister was obtained from the Yearbook and at the beginning of April 1974 the survey was conducted. 96 ministers did not respond to the first mailing but only 29 were sent a second follow-up letter.

## 2. Baptist Sample

The sampling frame for the Baptist Union was neither so accurate nor so complete as the Methodist one, because the Union is not such a tightly knit bureaucratic organization. However, the Baptist Union Directory 1973-4 did offer the most complete sampling frame available, although a number of difficulties arose in this survey because of the nature of the organization being investigated, each local Baptist Church is autonomous and may, or may not, be affiliated to the

Union. However, whatever the relationship of the local church to the Union, it may not necessarily call a pastor who is himself affiliated, so that many affiliated Baptist churches have non-Baptist pastors whose names, but not addresses, are included in the directory. After considerable misgivings, it was decided to include all the ministers who served local Baptist churches in the sampling frame because in practice they are performing the work of a minister of a Baptist church. Two drawbacks became apparent: the questionnaire could be sent to the ministers via the church secretaries (whose names and addresses do appear in the directory) but there was no guarantee that the minister actually received the mailing; again, these ministers also do not regard themselves as Baptist ministers would also be less likely to respond to an invitation to participate in this research.

A procedure similar to that employed in the Methodist survey was undertaken to classify the ministers of the Baptist Union. The categories here included: parish (pastors), administrators, team, specialized, auxiliary and extra-ecclesiastical ministries. Another problem arose at this point: a number of Baptist ministers undertake pastoral work as either a leisure time activity or as a second job while being simultaneously employed in another sphere, notably education. Occasional uncertainty about classifying a minister as auxiliary or as extra-ecclesiastical thus arose, so that the edges of this typology became a little blurred. Indeed, a few ministers were reclassified on receipt of their completed questionnaires.

The following statistics indicate the sampling forms from which the sample of Baptist ministers was finally drawn and these include twenty-one women ministers. In addition, one official of the World Council of Churches and living in Switzerland was included in this sampling frame since he was not really serving as a missionary or as a minister of a church abroad.

Table 8.3 Baptist Ministers included in the Sampling Frame of this Research (1973-4)

Type of Ministry	No.	%
Parish	1404	79.41
Administrative	50	2.83
Team	45	2.55
Specialized	38	2.15
Auxiliary	33	1.87
Extra-Ecclesiastical	198	11.20
Total	1768	100.01

In this instance, 8% of the parish ministers, 20% of the extra-ecclesiastical ministers and half of each of the other groups were included in this sample to provide a sample of approximately one eighth of the Baptist ministers. The same method as in the Methodist survey was employed to select random samples whose composition is shown below.

Table 8.4

The Sample of Baptist Ministers

Type of Ministry	No. in sample	% of all Baptist Ministers in this type	% of sample
Parish	131	7.41	51.37
Administrative	26	52.00	10.20
Team	23	51.11	9.02
Specialized	19	50.00	7.45
Auxiliary	16	48.48	6.27
Extra-Ecclesiastical	40	20.20	15.69
Total	255	14.42	100.00

The names and addresses to which the questionnaires could be sent were obtained from the Directory and towards the end of April 1974 the survey was started. However, almost immediately after having sent out the first mailing a clerical error was discovered in the Baptist questionnaire, a few of the questions phrased for the Methodist sample appeared unaltered in the Baptist questionnaire. Immediately a letter of apology was sent to the Baptist Times (published 16th May 1974) in which it was stated that corrected versions would be sent forthwith to all those ministers who had not already replied (Appendix 8)

One hundred and fifty-five corrected questionnaires and a letter of explanation were mailed early in May. Eighty-four Baptist ministers then received the normal first follow-up letter and forty-four final follow-up letters were sent.

No further letter was sent to the Baptist Times because appreciation for the help given had already been expressed in letter published on 16th May.

### 3. United Reformed Church Sample.

This denomination was formed in October 1972 by an amalgamation of the Congregational Church in England and Wales and the Presbyterian Church of England. The first Yearbook (1973-4), which formed the sampling frame for this survey, contained the most complete list of ministers who entered the union although, as the general secretaries admit in the Preface, 'it no doubt contains many errors and has many omissions'. Using this sampling frame a similar procedure was undertaken as in the previous surveys, the United Reformed ministers being classified in parish (pastors), administrators, team, specialized, auxiliary and extra-ecclesiastical ministers. Another World Council of Churches official was included in the sampling frame and the following statistics were discovered.

Table 8.5. United Reformed Ministers included in the Sampling Frame of this Research (1973-4)

Type of Ministry	No.	%
Parish	1044	76.54
Administrative	32	2.35
Team	74	5.43
Specialized	22	1.61
Auxiliary	34	2.49
Extra-Ecclesiastical	158	11.58
Total	1364	100.00

There were 47 women ministers in this group, so that the sample was biased by the inclusion of all of these in it. All the specialized ministers, one half of the administrators team and auxiliary ministers, one quarter of the extra-ecclesiastical and an eighth of the parish ministers comprised the sample. As in the earlier surveys, a similar procedure was adopted in selecting the random samples. Table 8.6 describes the United Reformed Church sample.

Table 8.6 The Sample of United Reformed Church Ministers

Type of Ministry	No. in sample	% of total in the type of Ministry	% of the sample
Parish	131	12.55	49.43
Administrative	16	50.00	6.04
Team	40	54.05	15.09
Specialized	22	100.00	8.30
Auxiliary	17	50.00	6.42
Extra-Ecclesiastical	39	24.68	14.72
Total	265	19.43	100.00

The names and addresses to which the questionnaires could be sent were obtained from the Yearbook, and towards the end of May 1974 the survey was started. Follow-up letters were sent to 92 ministers and a second follow-up to 45 who had still not replied. After the publication of a letter of gratitude in the magazine 'Reform' a few more completed questionnaires were returned.

4. Anglican Sample

The size of the Church of England makes the sampling of its clergy a far more complex process than in those denominations described above. The files of the Statistical Unit in Church House contained the most accurate sampling frame of the Anglican clergy and it was from this source that the sample was compiled during two days in June 1974. The Statistical Unit's own breakdown of the Anglican ministry was as follows:

Table 8.7      The Overall Statistics of the Anglican Clergy in Britain

Type of Ministry	No.
Incumbents	8651 (not including rural deans)
Rural deans	713
Curates	2788
Dignitaries	400 (including 21 retired)
Team	162 (not stated whether they are also included in the other parish appointments)
Auxiliary	437
Religious Orders	150 (including some abroad)
Forces Chaplains	2845 (some also in parish work)
Non-parochial	2046 (specialist and extra-ecclesiastical)
Retired	3805

The above categories made the reclassification of the clergy into the seven types of ministry discussed in the second chapter difficult. Table 8.8 records the initial attempt from the information given.

Table 8.8 A Preliminary Reclassification of the Anglican Clergy in Britain 1972

Type of Ministry	No.	%
Parish	12152	79.48
Administrative	379	2.48
Team	162	1.06
Religious Orders	113	0.74
Auxiliary	437	2.86
Non-parochial	2046	13.38 (specialized and extra- ecclesiastical)
Total	15289	100.00

Separate lists existed for team ministers, priests in religious orders and auxiliaries, so that those contributed the sampling frame for these categories. It was decided to sample the remaining groups from the 22,000 names in the files in the Statistical Unit but these included clergy in the world-wide Anglican communion and the cards were not numbered consecutively. Therefore a multi-phase sampling procedure was decided upon. In the first phase 750 names and addresses were selected by systematic random sample, taking every fortieth card, starting with the thirty-sixth (selected randomly.) In most instances it was possible to differentiate between the specialized and the extra-ecclesiastical ministers in the non-parochial proportion of this first phase, approximately one-fifth being specialized. This provided the basis for the following statistics of the Anglican ministry in 1972.

Table 8.9 The Approximate Sampling Frame of the Anglican Clergy in Britain

Type of Ministry	No.	%
Parish	12152	79.48
Administrative	379	2.48
Team	162	1.06
Specialized	409	2.68
Religious Orders	113	0.74
Auxiliary	437	2.86
Extra-Ecclesiastical	1637	10.71
Total	15289	100.01

A number of factors had to be considered in deciding the size of the sample, including the sheer mechanics of the operation and the analysis. Approximately 500 (3%) was decided upon, divided as follows: 2% of the parish clergy, 10% of the administrators and specialists, 20% of the religious orders, 25% of the team ministers and 5% of the remaining two groups. When a complete sampling frame existed the sample was taken in the same manner as in the other denominations, so that the samples for team ministers, priests in religious orders and auxiliaries are perfectly random. The list of 750 names and addresses comprised the sampling frame for the other groups.

Table 8.10

The Anglican Sample

Type of Ministry	No. in the sample	% of Anglican Ministers in this type	% of sample
Parish	241	1.58	48.69
Administrative	38	10.05	7.68
Team	40	24.69	8.08
Specialized	42	10.27	8.48
Religious Orders	23	20.35	4.65
Auxiliary	25	5.72	5.05
Extra-Ecclesiastical	86	5.25	17.37
Total	495	3.24	100.00

Naturally there were no women in this sample. The survey itself was started at the beginning of July. A follow-up letter was sent to 225 ministers and the final follow-up letter was delayed until the beginning of September when 114 Anglican clergy were sent one.

Conclusion

Between April and September 1974 the survey of the clergy had been undertaken in four separate phases. In table 8.11 the complete statistics of the survey are summarized.

Table 8.11 The Survey of Ministers in the Four Major Protestant and Reformed Churches conducted during 1974

Type of Ministry	Denomination				Total
	Methodist No. %	Baptist No. %	United Reformed No. %	Anglican No. %	
Parish	195 14.62	131 9.82	131 9.82	241 18.07	698 52.33
Administrative	32 2.40	26 1.95	16 1.20	38 2.85	112 8.40
Team	20 1.50	23 1.72	40 3.00	40 3.00	123 9.22
Specialized	33 2.47	19 1.42	22 1.65	42 3.15	116 8.69
Religious Orders	0 0	0 0	0 0	23 1.72	23 1.72
Auxiliary	0 0	16 1.20	17 1.27	25 1.87	58 4.34
Extra-Ecclesiastical	39 2.92	40 3.00	39 2.92	86 6.45	204 15.29
Total	319 23.91	255 19.11	265 19.86	495 37.11	1334 99.99

The actual sample constituted 6.39% of the population of the clergy in these four denominations, as table 8.12 shows.

Table 8.12. The Sample of Clergy in Relation to the Population of Active Clergy

Type of Ministry	Total Number	No. in Sample	Samples as % of Total
Parish	16789	698	4.16
Administrative	523	112	11.41
Team	301	123	40.86
Specialized	503	116	23.06
Religious Orders	113	23	20.35
Auxiliary	504	58	11.51
Extra-Ecclesiastical	2146	204	9.51
Total	20879	1334	6.39

Eighty-four of this sample were women ministers, seventy of whom were serving in parish appointments.

There were 999 usable questionnaires returned. These were coded, the data punches on computer cards and the data were analysed during the following eighteen months using the Statistical Package for Social Scientists programme. In the following part of the thesis the analysed data are presented.

Part III

PRESENTATION OF DATA

CHAPTER 9

THE RESPONDENTS

This chapter presents a picture of the respondents in the survey and some of their attitudes. Since the sample is a disproportionately stratified random one no definite conclusions about the ministries of these four denominations may be drawn from these data, although it would have been possible to weight each stratum so that legitimate conclusions might have been drawn. However, this was not undertaken here, since such a course was considered superfluous to the subject being researched.

The chapter itself contains seven sections: the effective response rate; the age and sex structure; the type of ministry performed and the respondents' geographical location; their career patterns; their socio-economic and educational backgrounds; the expectation about their future within the ministry; their self-assessment of their theology and churchmanship.

The Effective Response Rate and the Denomination of the Respondents

Thirty-five of the original sample of 1334 formed an invalid element. Table 9.1 summarises the reasons why they were omitted from all subsequent calculations.

Table 9.1 The Ineffective Element in the Original Sample

Reason for Ineffectiveness	D e n o m i n a t i o n				Total
	Methodist	Baptist	United Reformed	Anglican	
Removed, unable to trace	0	5	3	13	21
Removed abroad	1	2	0	3	6
Resigned from the ministry	1	1	4	0	6
Occurred twice in sample	0	0	0	1	1
Deceased	0	1	0	0	1
Total	2	9	7	17	35

The working sample was therefore 1299: 317 Methodists, 246 Baptists, 258 United Reformed, 478 Anglicans. After two follow-up letters there were 999 replies, an overall response rate of 76.91%.

Table 9.2                      Response Rate by Denomination

Denomination	Sample Size	Response	Response Rate
Methodist	317	270	85.17%
Baptist	246	175	71.13%
United Reformed	258	214	82.96%
Anglican	478	340	71.13%
TOTAL	1299	999	76.91%

The high Methodist response rate may have been influenced by the researcher's own connection with Methodism. By contrast, the lower response rate among the Baptists may be accounted for both by the number of non-Baptists employed as Baptist pastors (many of whom may not have responded to an invitation addressed to Baptist ministers) and by the clerical error that occurred during this phase of the survey. Similarly a few Anglican clergy of Anglo-Catholic churchmanship did not reply since they objected to being regarded as Protestant ministers - in retrospect, 'Protestant and Anglican' may have been a more appropriate mode of address. Nevertheless, 76.91% is a high response rate from a postal questionnaire and constitutes a large enough sample to allow investigation into the areas under consideration in this study.

The sample was stratified according to the denomination and the type

of ministry performed by the respondents. Surprisingly, a partial correlation analysis revealed that the denomination of the respondent did not affect the relationships being researched here. This finding suggests that the ministry might be regarded as more homogeneous across the denominational boundaries than has previously been supposed. If such a finding were confirmed by further analysis of these data it might have ecumenical implications, but such considerations lie outside of the range of this present research. However, as the denomination of the respondent is not a significant variable within the relationships under investigation, little further reference will be made to the denomination of the respondents from now on.

Age and Sex of the Respondents

There were 922 (92.29%) male and 77 (7.71%) female respondents, so that 75.89% of the men and 91.67% of the women ministers replied to the questionnaire. This difference may suggest that women are more likely than men to respond to questionnaires although women may have been readier to participate in an activity which demonstrated their own ministerial status.

Table 9.3                      The Age and Sex of the Respondents

Age Group	Male		Female	
	No.	%	No.	%
22-25	1	0.11	0	0
26-35	146	16.01	14	18.18
36-45	255	27.96	24	31.17
46-55	235	25.76	24	31.17
56-65	230	25.22	9	11.69
66 and over	45	4.93	6	7.80
TOTAL	912	100.01	77	100.01

(Non-respondents = 10)

Table 9.3 clearly shows that the sample of male ministers is slightly skewed towards the older age range (46 years and older) whereas the women ministers are as likely to be under 45 years as over. Since these latter statistics derive from all the women ministers in Britain in 1974 (apart from the non-respondents) they suggest that the women ministers might have a slightly younger average age than their male counterparts although once again further analysis of these data would be necessary if such a conclusion could be legitimately drawn.

In this sample there are proportionately more men than women ministers in the 56-65 years age group.

Respondents were also asked the years of their ordination or of their first appointment in the church, since some ecclesiastical organizations have recently encouraged late entry into the ministry probably to off-set the decline they have recorded in young recruits<sup>(1)</sup>. Nevertheless the relationship between age and length of service in the ministry is extremely strong ( $r = 0.756$ , sig. level = 0.001), so that it would be superfluous to record this data separately.

However, as will be noted again in Chapter 10, a partial correlation analysis revealed that the age of the respondent was not a significant intervening variable in any of the relationships being investigated in

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(1) A selection of Guardian headlines: 31.1.70 'C of E has few young vicars'

5.2.70 'Cut likely in Church colleges'

12.5.74 'Fewer train for the church'.

this research, apart from its being correlated with those clergy in this sample unsure of retaining their ministerial status until they retire (c.f. Chapter 12).

Type of Ministry Performed and its Geographical Location

A basic contention underlying this research is that the ministry is a status group within which it is possible to distinguish seven discrete occupational types. The sample was stratified and drawn from each of these groups, but because some reclassification occurred on the receipt of the questionnaires the response rate is not broken down by the type of ministry performed by the respondent.

Table 9.4 The Type of Ministry Performed by the Respondent

Type of Ministry	No.	%
Parish	524	52.45
Administrative	80	8.01
Team	101	10.71
Specialized	81	8.11
Religious Orders	12	1.20
Auxiliary	47	4.70
Extra-Ecclesiastical	138	13.81
Retired	10	1.00
TOTAL	999	99.99

Although every attempt was made to exclude clergy who had retired, ten actually received and returned a completed questionnaire and while it would have perhaps been useful to classify these ministers according to the type of ministry in which they were formerly employed, it was decided to include them as a separate category since their views may have changed as a result of their retirement. These views are, therefore, recorded in this study for comparative purposes only, in the same manner as are those of priests in religious orders. In retrospect, it would have been more rigorous to have excluded both categories altogether. With the exception of the priests in religious orders, there is little difference in the proportion of respondents in each of the other six

categories. A firm base is thus established from which to examine the hypotheses of this research.

Respondents were asked to indicate in which part of the country they themselves performed their ministry, the instructions specifying that only those in pastoral work should reply to this question. There were 759 ministers who might have regarded themselves in this category, of whom 748 replied. The few respondents from Scotland indicates only that the ministries of the largest denominations in that country were not included in this survey.

Table 9.5 The Geographic Location of the Respondent's Appointment

Location	No.	%
North West	136	18.18
North East	97	12.98
West Midlands	66	8.82
East Midlands	57	7.62
East Anglia	42	5.61
South West	86	11.50
South	47	6.28
South East	164	21.93
Wales	32	4.28
Scotland (2)	16	2.14
Others	5	0.67
TOTAL	748	100.01

Respondents in parish appointments were also asked to specify the type of location in which they worked, table 9.6 summarises their replies.

Table 9.6 The Type of Area of the Respondent's Ministry

Type of Area	No.	%
Inner City	95	13.71
Urban	193	27.85
Suburban	157	22.66
Country town	105	15.15
Rural	110	15.87
New town/Housing Estate	23	3.32 (write in answer)
Mining community	3	0.43 (write in answer)
Mixed/unclassifiable	7	1.01
TOTAL	693	100.00

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(2) Including those who lived abroad and those who worked in the Channel Isles.

As the classification used in this study is very broad, the twenty-six answers give little information because other clergy in similar areas may have regarded them as urban, suburban, etc. At the same time the 31.02% of the clergy working in rural areas and country towns does appear to be a high proportion, in relation to the fraction of the population of Britain living in these areas.

Career Paths of the Respondents

If the dynamics of change in the ministry were simple then the career paths of the clergy would tend to follow a number of clearly defined patterns. That there are a multitude of possible paths indicates that the ministry is a complex status group containing within itself a large number of interlocking occupational groups. Table 9.7 summarizes some of the major patterns which may be discerned from completed questionnaires.

Table 9.7 Career Paths of the Respondents

Career Path	No.	%
Parish Ministry only	436	43.6
From parish to specialized or team	133	13.3
From parish to administrative	51	5.1
From parish to extra-ecclesiastical	100	10.00
Team/Specialized only	22	2.2
Auxiliary ministry only	47	4.7
Administrative ministry only	1	0.1
From parish to another ecclesiastical to an extra-ecclesiastical	16	1.6

In addition to the twelve priests in orders and the ten retired ministers, there remain 171 (17.1%) of the respondents whose career path is not unidirectional but who have served in various forms of ministry, sometimes at the behest of the ecclesiastical organization rather than

by their own choice. A full analysis of each of these career patterns is unnecessary in this present study although the presence of these several forms indicates that a number of cross-pressures influence the direction of every career.

Socio-Economic and Educational Background of the Respondents

No comparative data have been published about the socio-economic background of recruits to the ministries of these four denominations. It was anticipated, however, that the Anglican Church would draw more of its recruits from the non-manual classes than would the other denominations. Respondents were consequently requested to indicate the occupation of their father at the time when they entered theological college, although with hindsight this question would have been phrased better had 'or when you entered your first church appointment' been inserted after 'college' (Section V 4). The respondents were classified according to the Registrar General's Classification of Occupations for the 1971 Census. Clergy are predominantly recruited from non-manual backgrounds, as Table 9.8 indicates.

Table 9.8      Socio-Economic Class of Origin of Respondents  
classified according to Denomination

Socio-Economic Class	D e n o m i n a t i o n									
	Methodist		Baptist		United Reformed		Anglican		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
I	42	15.56	24	13.71	42	19.63	64	18.82	172	17.21
II	68	25.19	38	21.71	60	28.04	105	30.88	271	27.12
III N	19	7.04	18	10.29	20	9.35	40	11.76	97	9.71
III M	71	26.30	46	26.29	36	16.82	45	13.24	198	19.82
IV	22	8.15	9	5.14	18	8.41	18	5.29	67	6.71
V	8	2.96	14	8.00	8	3.74	5	1.47	35	3.50
Unclassifiable/ No answer	40	14.81	26	14.85	30	14.62	63	18.53	159	15.92
TOTAL	270	100.01	175	99.99	214	100.01	340	99.99	999	99.99

In this sample, the background of ministers of the United Reformed Church, however, approximates more closely to that of the Anglican clergy than to the socio-economic class of origin of the samples of ministers from the other two denominations.

An element of self-recruitment also exists within the sample of each denomination: there were 80 (8.01%) ministers who were themselves the children of clergymen. No significant difference exists between the denominations in this recruitment pattern, but 18.75% of all administrative clergy are themselves the children of ministers, an indication that there may be a strong potentiality that children of clergy entering the ministry will become administrators.

Two questions were asked about the respondent's educational background; the type of secondary school attended and the highest level of educational qualification held on entry to his first ecclesiastical appointment. Although the ministry is not among the most highly educated professions in the United Kingdom nowadays, the respondents from this sample are still mainly drawn from independent and grammar schools. 80.1% of the respondents having this type of secondary school background.

Table 9.9 The Secondary School attended by the Respondent

Type of School	No.	%
Independent	229	23.61
Grammar	548	56.49
Further Education/Technical College	15	1.55
Technical School	24	2.47
Comprehensive	4	0.41
Secondary Modern	64	6.60
Elementary/Central	70	7.22
Not classifiable	16	1.62
TOTAL	970	100.00

(29 ministers did not answer this question)

As Coxon (1967) and Maxwell Arnot (1974) have both found the academic level of recruits to the ministry to be falling and while such a contention was not rigorously tested by this present research, respondents were asked to indicate their qualifications on entry to the ministry. Table 9.10 summarizes this information, classified by the respondent's year of entry into the ministry. Only 50% of the sample were graduates - a small proportion for a profession which in this sample was biased towards those segments of the ministry where graduates are more likely to use their professional and administrative skills. In addition, it is noted that the proportion of graduates in each year group fell between 1950-54 and 1965-69 despite the expansion of higher education in Britain during this time although it increased slightly in the 1970's. However, without further analysis of these data, the only conclusions that may be drawn from the following table relate to the sample as a whole.

Table 9.10 The Academic Qualifications of Respondents on their First Ecclesiastical Appointment classified by their Year of Entry into the Ministry

Year of First Appointment	Graduate		Non Graduate		Total
	No.	%	No.	%	
1920-29	9	69.23	4	30.77	13
1930-39	59	52.21	54	47.79	113
1940-44	51	50.50	50	49.50	101
1945-49	31	31.63	67	68.27	98
1950-54	69	59.48	47	40.52	116
1955-59	86	58.50	61	41.50	147
1960-64	96	53.93	82	46.07	178
1965-69	48	40.34	71	59.66	119
1970-	37	42.69	50	57.31	87
TOTAL	486		486		972

The years 1945-49, being the immediate post-war recruitment period are not surprisingly atypical and may reflect the fact that among the new recruits were young men who <sup>having</sup> left school to join the armed forces, completed only a shortened course of study when they returned to civilian life after the War.

Future Expectations

Churches are naturally reluctant to publish statistics about defection from the ministry. Those figures that are published refer to research studies of the Church of Rome (Kauffmann 1970; Greeley 1972). However, the apparent decline in the credibility of orthodox Christian theology, coupled with role strain experienced by ministers, may result in some resignations, so that an attempt was made to assess the expectations ministers held about their future.

Table 9.11 Do you expect to remain in the ministry until you retire?

Response	No.	%
Yes	834	85.19
Don't know	107	10.93
No	29	2.96
Miscellaneous replies (3)	9	0.96
TOTAL	979	100.00

(20 ministers did not answer this question)

Chapter 12 contains an analysis of potential resignees in greater detail, so that no further comments on these data occur here.

Mackie (1969) maintained, however, that one aspect of this crisis is 'a flight from the parish' and, although such a value bias is not contained within this research, it is recognised that segmentation in the ministry has the same end result. Thus, in addition to being asked whether they anticipated resigning from the ministry, ministers were also

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(3) Among the write-in answers there was at least one which could be interpreted as being certain to remain in the ministry whereas another suggested that the respondent was contemplating resigning.

asked if they anticipated remaining in the parish ministry until they retired.

Of the 495 (94.47% of all) parish ministers in this sample responding to this question, 353 (77.37%) expected to remain in the parish, 114 (23.03%) were unsure and 27 (5.46%) expected to leave.

Statistics such as these neither suggest a 'flight from the parish' into other areas of ministry, nor that the ministry is in the process of rapid fragmentation, although they indicate uncertainty among parish ministers that might lead to structural changes in the ministry as a whole at a later date.

#### Attitudes towards Theology and Churchmanship

It might be argued that theology and churchmanship constitute elements in the occupational ideology of clergymen. Such a position is acknowledged here as a valid way of perceiving these two features. However, this information is presented and used separately here otherwise the data discovered in this research could not have been used for comparative purposes. Respondents were asked two open-ended questions about their theological position and their churchmanship and the following tables contain no more than a broad categorization of their replies.

Table 9.12 The Self Assessed Theological Position of the Respondents

Theological Position	No.	%
Conservative	202	21.5
Biblical	5	0.5
Evangelical	53	5.6
Charismatic	5	0.5
Catholic/Orthodox	21	2.2
'Middle of the Road'	46	4.9
Liberal	443	47.1
Radical	147	15.6
Miscellaneous/Don't Know	19	2.1
TOTAL	941	100.0

(58 ministers did not reply to this question)

It must be borne in mind that these are the self assessed positions of the respondents and relative to their denominational background, yet it is interesting to note that 62.7% of those who answered this question regarded themselves as either liberal or radical, a picture that belies but not disproves the stereotype of the ministry.

Respondents were similarly asked to assess their own churchmanship and it was realized that their replies would be relative to their own denomination rather than relative to the whole sample.

However, it is postulated that members of each denomination categorizing themselves in the same way will have similar experiences to each other within their own respective occupational role sets. Therefore, a broad classification of replies is reported in the following table.

Table 9.13 The Self Assessed Churchmanship of the Respondents

Churchmanship	No.	%
High	259	27.5
Middle	250	25.5
Low	273	29.0
Evangelical	31	3.3
Liberal	38	4.0
Catholic	44	4.7
Free Church	7	0.7
Radical	4	0.4
Miscellaneous/Don't Know	37	3.9
TOTAL	943	100.0

(56 did not reply to this question)

The division between those who view themselves as high, middle or low is thus fairly even.

#### Summary and Conclusions

A picture of this sample has thus been presented here, one that

may not be assumed to depict the ministry of the four denominations because of the nature of this sample. The sample itself has 999 ministers within it, of whom 922 are men. It was noted that neither the denomination nor the age of the respondent were significantly related to the factors under investigation in this research. The sample was drawn from the seven segments of the ministry which were discussed earlier, but ten of the respondents had retired and their replies were included as a separate category. The clergy in the sample were drawn from all over the United Kingdom, although the majority of these were employed in southern England and in urban or sub-urban locations. Only 50% of the sample were graduates although the majority had had independent or grammar school secondary education. There were 136 ministers in the sample uncertain about retaining their clerical status until retirement, a larger proportion than was originally anticipated. Yet there was little evidence in this survey to indicate a 'flight from the parish'. The majority of the sample regarded themselves as of liberal theological persuasion, a somewhat surprising finding, especially since the self-assessed churchmanship of the respondents was fairly equally distributed across the whole spectrum.

This description is in accord with other research findings about the ministries of these four denominations in the United Kingdom but it offers no substantive support to them because of the nature of the sample.

This chapter has been more descriptive than analytical and has been included in this report so that the reader has an overall

picture of the sample. The following chapter, however, describes the aspects of the clergy which are central to this research project: occupational ideology, role strain, satisfaction and commitment.

CHAPTER 10Occupational Ideologies, Role Strain  
Satisfaction and Commitment of the Respondents

In the previous chapter a general picture of the sample was presented but in this one an overview of the relevant attitudes and experiences of the clergy is recorded. The chapter contains three main sections; the first examines the three dimensions of the occupational ideologies and then records the statistics for each of the eight ideologies discussed in the opening chapters; the second briefly shows the statistics for role strain and the relationship between it and satisfaction and commitment; the third section notes the levels of satisfaction and commitment of the respondents. Finally, there is a section in which the inter-relationships are discussed.

Occupational Ideologies

It has been maintained consistently in this study that there are three dimensions of the occupational ideology of the clergy: professionalism, semi-professionalism and bureaucratism. Prior to an examination of the eight ideologies that the combination of these dimensions creates, each is discussed in turn.

**Professionalism:** It will be recalled that there were twenty items in the professionalism index, each of which occurred in the Likert-type inventory of attitude statements which were employed in the second part of the questionnaire. The professionalism scale thus extends from ten to two.

Table 10.1

The Professionalism of the Clergy

	Professionalism Scale									
	10.0	9.0	8.0	7.0	6.0	5.0	4.0	3.0	2.0	Total
No	0	11	253	598	133	4	0	0	0	999
%	0	1.10	25.33	59.86	13.31	0.40	0	0	0	100.00
	(High)			(M = 7.134)			(Low)			

There is a skew towards the higher end of the index, although only the 264 (26.43%) with the highest two scores are regarded here as having a high professionalism component within their occupational ideology. This scale is subsequently collapsed into two categories only (high and low professionalism) for the remainder of this analysis. Since the composition of each denominational sample differed slightly, a simple breakdown of these statistics by denomination would be misleading if it were employed for analytical purposes. It is sufficient to note here, however, that 27.31% of the Methodists, 34.28% of the Baptists, 28.51% of the United Reformed and 20.29% of the Anglican respondents had a high component of professionalism within their occupational ideology.

In the opening chapters it was maintained that as the parish ministry is a semi-profession professionals would be more likely to move away from it into an occupation whose structures were more conducive to professionalism, e.g. specialized or extra-ecclesiastical ministries. In addition, it has been shown that professionals may

become administrators, so that it was anticipated that some administrators would exhibit highly professional attitudes. Table 10.2 shows that some administrators did indeed exhibit the high level of professionalism. A significant relationship was also expected to exist between the degree of professionalism in the occupational ideology and the type of ministry performed by the respondent, but no such significant relationship was found.

Table 10.2

Professionalism among Clergy classified by the  
Occupational Position of the Respondent

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Level of Professionalism	Respondents' Occupational Position								Total
	Parish	Admin- istration	Team	Specia- lized	Priests in Orders	Auxili- ary	Extra- Eccles- iastic- al	Retir- ed	
High	146 (27.9%)	19 (23.75%)	23 (21.5%)	19 (23.5%)	5 (41.7%)	10 (21.3%)	38 (27.5%)	4 (40.0%)	264 (26.4%)
Low	378 (72.1%)	61 (76.25%)	84 (78.5%)	62 (76.5%)	7 (58.3%)	37 (78.7%)	100 (72.5%)	6 (60.0%)	735 (73.6%)
Total	524	80	107	81	12	47	138	10	999

$$X^2 = 5.51 \text{ with 7 degrees of freedom}$$

$$X (\text{calc}')^2 < X (0.05)^2$$

This table shows that the dominant professional element in the occupational ideology of the clergy is quite evenly distributed throughout the different sectors of the ministry, so that the remaining dimensions must be examined before conclusions can be drawn about the relationship between occupational ideology and other factors in

the ministers' role performance.

Semi-Professionalism: There were thirteen items in the semi-professionalism index, the scale extending from seven to two.

Table 10.3

The Semi-Professionalism of the Clergy

	Semi-Professionalism Scale						Total
	7.0	6.0	5.0	4.0	3.0	2.0	
No.	0	59	663	274	3	0	999
%	0	5.91	66.37	27.43	0.30	0	100.01
	High)		(M = 4.779)			(Low)	

722 (72.28%) of the clergy scored highly on this scale, a feature which tends to confirm that the parish ministry is a semi-profession. As with professionalism, the statistics for each denomination are noted for information and comparison: 65.55% of the Methodists, 72.28% of the Baptists, 75.23% of the United Reformed and 72.64% of the Anglicans scored highly on this scale.

Once again these scores are collapsed into the two high/low categories of semi-professionalism and analysed by the pattern of ministry performed by the respondent. It has been maintained consistently that the parish ministry is a semi-profession, so that it was anticipated that more parish ministers would score highly on this scale than would most other types. In addition, if Simpson and Simpson (1969)

are correct in their claim that semi-professionals seek prestige by entering the administration, then a number of administrators would also score highly on this scale. Conversely, it was expected that specialized and extra-ecclesiastical ministers would exhibit a low level of semi-professionalism. Table 10.4 demonstrates a highly significant relationship between the occupational position at the level of semi-professionalism of the respondent.

Table 10.4

Semi-Professionalism among Clergy Classified  
by the Occupational Position of the Respondent

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Level of Semi- Profess- ionalism	Respondents' Occupational Position								Total
	Parish	Admin- istr- ation	Team	Specia- lized	Priests in Orders	Auxil- iary	Extra- Eccles- iastic- al	Retir- ed	
High	435 (83.0%)	60 (75.0%)	63 (58.9%)	41 (50.6%)	7 (58.3%)	34 (72.3%)	73 (52.9%)	9 (90.0%)	722 (72.3%)
Low	89 (17.0%)	20 (25.0%)	44 (41.1%)	40 (49.4%)	5 (41.7%)	13 (27.7%)	65 (47.1%)	1 (10.0%)	277 (27.7%)
Total	524	80	107	81	12	47	138	10	999

$$X^2 = 87.3 \text{ with 7 degrees of freedom}$$

$$X (\text{calc}')^2 > (0.001)^2$$

Parish, administrative and auxiliary ministers are all likely to have a dominant component of semi-professionalism in their occupational ideologies, whereas respondents from the other three types of ministry (team, specialized and extro-ecclesiastical) are less likely to exhibit semi-professionalism to such a high degree. However, it must be noted that more than 50% of ministers in these latter patterns of

ministry still scored highly as this scale, which suggests that many generalists are located in specialized positions. In addition, it reveals a weakness in this seven fold typology: the extra-ecclesiastical ministry may include professional, semi-professional, bureaucratic and even manual occupations, so that a homogeneous occupational ideology is most unlikely to exist in this category.

**Bureaucratism:** There were sixteen items in the bureaucratism index, so that the bureaucratism scale extends from eight to two. Only 181 (18.12%) of the clergy are regarded as having a high level of bureaucratism within their ideology, a smaller proportion of the sample than was originally anticipated. Such a small proportion suggests that the 'ecclesiastical organization man' is a reasonably uncommon phenomenon among the clergy. Included among those <sup>in this sample</sup> scoring highly on this scale are 20.00% of the Methodists, 12.57% of the Baptists, 18.23% of the United Reformed and 19.41% of the Anglicans. It is not surprising that the Baptists with their comparatively loosely-knit organizational structure should have such a small proportion of ministers with a dominant component of bureaucratism in their occupational ideologies.

Table 10.5

The Bureaucratism of the Clergy

	Bureaucratism Scale							
	8.0	7.0	6.0	5.0	4.0	3.0	2.0	Total
No	0	7	174	592	211	15	0	999
%	0	0.70	17.42	59.26	21.12	1.50	0	100.00
	(High)			(M = 4.947)			(Low)	

Bureaucratism embraces a positive orientation towards administrative procedures, and therefore occasionally conflicts with professionalism but even more with the affective aspects of semi-professionalism. Consequently it was anticipated that those holding administrative positions even within the parish ministry, e.g., Methodist circuit superintendents, would score more highly on this scale. By contrast, it was expected that specialized and extra-ecclesiastical ministers would be unlikely to have a high bureaucratism dimension in their occupational ideology. Once again a very highly significant relationship was discovered between the level of bureaucratism in the occupational ideology and the type of ministry exercised by the respondent.

Table 10.6

Bureaucratism among Clergy Classified by the  
Occupational Position of the Respondent

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Level of Bureaucratism	Respondents' Occupational Position								Total
	Parish	Admin- istr- ation	Team	Specia- lized	Priests in Orders	Auxil- iary	Extra- Eccles- iastic- al	Retir- ed	
High	105 (20.00%)	25 (31.23%)	8 (7.5%)	7 (8.6%)	5 (41.7%)	7 (14.9%)	12 (8.7%)	2 (20%)	181 (18.1%)
Low	419 (80.0%)	55 (68.75%)	99 (92.5%)	74 (91.4%)	7 (58.3%)	40 (85.1%)	126 (91.3%)	8 (80%)	818 (81.9%)
Total	524	80	107	81	12	47	138	10	999

$\chi^2 = 36.71$  with 7 degrees of freedom

$$\chi (\text{calc})^2 > \chi (0.001)^2$$

• Both parish and administrative ministries scored highly on this

scale whereas the other four groups of ministers (team, specialized, auxiliary, extra-ecclesiastical) were less likely to have a strong component of bureaucratism in their occupational ideology.

Each of these three dimensions of occupational ideology has now been discussed briefly and the interrelationship between these three dimensions is now noted.

The Interrelationship between the Dimensions of the Occupational Ideology: From Figure 5.1 it can be seen that professionalism probably produces a centrifugal force within the ministry, while the other two dimensions produce centripetal tendencies. The actual relationship between these three dimensions is recorded below:

Table 10.7

The Interrelationship of the Three Dimensions  
of the Occupational Ideology

---

Relationship	Pearsons Correlation Coefficient	Level of Significance
Professionalism with Semi-Professionalism	-0.1134	0.001
Professionalism with Bureaucratism	0.0738	0.001
Semi-Professionalism with Bureaucratism	0.4161	0.001

(N = 999)

These relationships still broadly obtained when a partial correlation

analysis was undertaken controlling for age, sex, denomination of the respondent, length of time served in the ministry and the type of ministry performed. This demonstrates that the actual ecclesiastical organization into which the clergyman is ordained does not have a significant effect upon his attitudes towards his ministry. In addition, Table 10.7 shows that the relationship between professionalism and semi-professionalism and that between semi-professionalism and bureaucratism was correctly anticipated, although the relationship between professionalism and bureaucratism was unexpected. Nevertheless this may be accounted for since both professional and bureaucratic occupations demand a high degree of rationality and specialist application, as Kuhn's (1971) description of bureaucrats indicates.

Having briefly examined these three dimensions separately it is now necessary to draw them together in a discussion of the occupational ideologies of the respondents.

The Occupational Ideologies of the Respondent: Eight different occupational ideologies were proposed in the opening chapter of this study: idealist (high in professionalism, semi-professionalism and bureaucratism); general specialist (high in professionalism and semi-professionalism, low in bureaucratism); official specialist (high in professionalism and bureaucratism, low in semi-professionalism); specialist (high in professionalism, low in semi-professionalism and bureaucratism); official generalist (low in professionalism, high in semi-professionalism and bureaucratism); generalist (low in professionalism and bureaucratism, high in semi-professionalism); officialist (low in

professionalism and semi-professionalism, high in bureaucratism); ritualist (low in professionalism, semi-professionalism and bureaucratism). Table 10.8 records the number of ministers holding each type of occupational ideology.

Table 10.8

The Occupational Ideologies of the Clergy

Occupational Ideology	No	%
Idealist	57	5.71
General Specialist	117	11.71
Official Specialist	4	0.40
Specialist	86	8.61
Official Generalist	112	11.21
Generalist	436	43.64
Officialist	8	0.80
Ritualist	179	17.92
Total	999	100.00

Table 10.8 indicates that a high degree of semi-professionalism and bureaucratism are likely to occur together while high levels of bureaucratism and professionalism are unlikely to occur simultaneously, despite their significant relationship (Table 10.7), except within the idealist ideology. In addition, 'pure' bureaucratism is a rare phenomenon in the ecclesiastical organizations, a feature to be expected, since few clergy actually embark upon their ministerial career in an administrative ministry. By contrast, the large number of ritualists (17.92%) is most surprising, and reference will be made to this later. Few comments will be made in the ensuing discussion about official specialists and officialists since so few occur in this sample.

Since the denomination of the respondent was not a significant variable in the interrelationship between the three dimensions of the occupational ideology, little reference is made to it hereafter. This analysis concentrates upon the relationship between the occupational ideology and the occupational position of the respondent, the information summarized in Table 10.9. However, this table omits the priests in orders (three idealists, two specialists, one official generalist, three generalists, one officialist and two ritualists) and the retired (two idealists, two general specialists, five generalists and one ritualist) categories of occupational position. In addition, the four official generalists (all parish ministers) and the eight officialists (four parish ministers, two specialists, one priest in orders and one extra-ecclesiastical minister) are excluded. All of these groups are omitted from the following table since they constitute categories too small to afford valid information about their particular types.

Table 10.9

The Occupational Ideology of the Respondents  
Classified by their Occupational Position

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Occupational Ideology	Respondents' Occupational Position						Total
	Parish	Admin- istr- ation	Team	Specia- lized	Auxil- iary	Extra- Eccles- iastic- al	
Idealist	34 (65.38%)	5 (9.62%)	3 (5.77%)	1 (1.92%)	4 (7.70%)	5 (9.62%)	52 (5.38)
General Specialist	77 (66.96%)	7 (6.09%)	7 (6.09%)	5 (4.35%)	3 (2.61)	16 (13.91%)	115 (11.90%)
Specialist	31 (36.90%)	7 (8.33%)	13 (15.48%)	13 (15.48%)	3 (3.57%)	17 (20.24%)	84 (8.70%)
Official Generalist	73 (65.77%)	20 (18.02%)	5 (4.50%)	4 (3.60%)	3 (2.70%)	6 (5.5%)	111 (11.49%)
Generalist	251 (58.64%)	28 (6.54%)	48 (11.21%)	31 (7.24%)	24 (5.61%)	46 (10.75%)	428 (44.31%)
Ritualist	50 (28.41%)	13 (7.39%)	31 (17.61%)	25 (14.20%)	10 (5.68%)	47 (26.70%)	176 (18.22%)
Total	516 (53.42%)	80 (8.28%)	107 (11.08%)	79 (8.18%)	47 (4.87%)	137 (14.18%)	966

$$X^2 = 124.88 \text{ with } 34 \text{ degrees of freedom}$$

$$X (\text{calc})^2 > X (0.001)^2$$

Clergy with a strong semi-professional component in their occupational ideologies (idealists, general specialists, official generalists, generalists) are more frequently to be discovered in the parish ministry than would be expected from the composition of the sample. It may thus be concluded that the structures of the semi-professional parish ministry are conducive to a semi-professional ideological perspective. Indeed, it may be within these structures

that particular parish clergy actually acquire some of their semi-professionalism. By contrast, ritualists occur less frequently in the parish situation than would be expected, which perhaps suggests that those holding this ideology tend to leave the parish ministry. Such a contention is supported by the fact that ritualists occur more frequently than would be expected in team, specialized and extra-ecclesiastical ministries. Official generalists are located in parish and administrative ministries to a greater degree than would be expected and are not to be found so frequently in the other occupational forms of ministry. Finally, clergy holding a specialist ideology are more likely to be employed in extra-ecclesiastical, specialized and team ministries but less likely to work in a parish appointment.

It may thus be seen from Table 10.9 that a most significant relationship exists between the occupational ideology of the clergyman and the type of work in which he is employed. No attempt to suggest causal relationships is made here since considerations of cause and effect would be far more complex than this present analysis allows. Nevertheless these findings broadly confirm the expectations held at the outset of this research about the relationship between occupational structures and ideologies. Before more conclusions can validly be drawn it is necessary to explore some of the other features discussed in the earlier sections of this study.

### Role Strain

The fourth section of the questionnaire was devoted entirely to assessing role strain, the method by which the scale was constructed being discussed in the second part of this thesis. Write-in answers

were omitted from this index where they could not be satisfactorily recorded within the framework of the original pre-set question so that Table 10.10 records the role strain of the clergy.

Table 10.10

The Role Strain of the Clergy

	Role Strain						
	1.0	2.0	3.0	4.0	5.0	6.0	Total
No	0	89	642	176	12	2	921
%	0	9.66	69.71	19.11	1.30	0.22	100.01
	(Low)		(M = 3.127)			(High)	

The table shows that nearly 70% of the clergy experience an average degree of role strain, there being no significant difference between the denominations. However, 186 (20.63%) of the clergy feel a higher level of role strain, which some endeavour to relieve by removing themselves from the occupational context or from the role set in which the tension is generated. The following table breaks down these statistics according to the type of ministry performed, so that the patterns of ministry in which strain is likely to be generated may be seen.

Table 10.11

The Role Strain of the Clergy Classified  
by their Occupational Position

Role Strain Index	Type of Ministry								Total
	Parish	Admin- istr- ation	Team	Specia- lized	Priests in Orders	Auxil- iary	Extra- Eccles- iastic- al	Retir- ed	
2.0	55	4	6	5	2	3	12	2	89
	61.8%	4.5%	6.7%	5.6%	2.2%	3.4%	13.5%	2.2%	100.1%
	10.9%	5.9%	5.7%	7.0%	25.0%	7.3%	10.1%	33.3%	9.7%
3.0	354	43	75	48	6	30	85	1	642
	55.1%	6.7%	11.7%	7.5%	0.9%	4.7%	13.2%	0.2%	100.0%
	70.4%	63.2%	71.4%	67.6%	75.0%	73.2%	71.4%	16.7%	69.7%
4.0	89	18	23	17	0	6	21	2	176
	50.6%	10.2%	13.1%	9.7%	0	3.4%	11.9%	1.1%	100.0%
	17.7%	26.5%	21.9%	23.9%	0	14.6%	17.6%	33.3%	19.1%
5.0	4	3	1	0	0	2	1	1	12
	33.3%	25.0%	8.3%	0	0	16.7%	8.3%	8.3%	99.9%
	0.8%	4.4%	1.0%	0	0	4.9%	0.8%	16.7%	1.3%
6.0	1	0	0	1	0	0	0	0	2
	50.0%	0	0	50.0%	0	0	0	0	100.0%
	0.2%	0	0	1.4%	0	0	0	0	0.2%
Total	503	68	105	71	8	41	119	6	921
	54.6%	7.4%	11.4%	7.7%	0.9%	4.5%	12.9%	0.7%	100%

$X^2 = 46.97$  with 28 degrees of freedom

$$X (\text{calc}')^2 > X (0.02)^2$$

The above table suggests that there is a tendency for parish ministers to experience a low degree of role strain whereas administrators, team and specialized clergy are more likely to suffer a higher level of tension. However, these statistics will be discussed further in the ensuing chapters when the mean scores of each category are analyzed.

Satisfaction and Commitment

In the final section of this chapter the indices for satisfaction with the ministry and commitment both to the ministry and to the ecclesiastical organization are recorded.

**Satisfaction with the Ministry:** Twenty six items occurred in the satisfaction with the ministry scale, six of which were taken from questions asked in the third section of the questionnaire. When recorded to insure that high scores record high satisfaction, the scale extends from one to ten.

Table 10.12

The Clergy's Satisfaction with the Ministry

		Satisfaction with the Ministry										
		10.0	9.0	8.0	7.0	6.0	5.0	4.0	3.0	2.0	1.0	Total
No		0	7	149	421	315	91	14	2	0	0	999
%		0	0.7	14.91	42.14	31.53	9.11	1.40	0.20	0	0	99.99
	(High)	(M = 6.616)					(Low)					

Once more the skew distribution indicates that the majority of clergy are relatively satisfied with their present ministry, and since there is little difference in the responses from ministers of the different denominations these statistics are not recorded here. It was anticipated, however, that there would be a greater variation by occupational position, since those in administrative positions were expected to gain greater satisfaction from their work than do their colleagues performing other ministerial roles. Table 10.13 tends to confirm this. By contrast, the extra-ecclesiastical ministers are

more dissatisfied with the ministry than their colleagues, while auxiliaries also tend to be slightly less satisfied than their fellow ministers. Such a finding was not envisaged at the outset of this research but this evidence does imply that those whose full-time employment is outside of the ecclesiastical organization and who are thus exposed to entirely different pressures and reference groups are less likely to be satisfied with the ministry.

Table 10.13

Satisfaction of the Respondents Classified  
according to their Occupational Position

---

Satisfaction with the Ministry Scale	Type of Ministry								Total
	Parish	Administration	Team	Specialized	Priests in Orders	Auxiliary	Extra-Ecclesiastical	Retired	
9.0	4 57.1% 0.8%	0 0 0	0 0 0	1 14.3% 1.2%	0 0 0	1 14.3% 2.1%	1 14.3% 0.7%	0 0 0	7 100.0% 0.7%
8.0	90 60.4% 17.2%	22 14.8% 27.5%	8 5.4% 7.5%	12 8.1% 14.8%	3 2.0% 25.0%	6 4.0% 12.8%	7 4.7% 5.1%	1 0.7% 10.0%	149 100.1% 14.9%
7.0	247 58.7% 47.1%	39 9.3% 48.7%	41 9.7% 38.3%	28 6.7% 34.6%	4 1.0% 33.3%	17 4.0% 36.2%	39 9.3% 28.3%	6 1.4% 60.0%	421 100.1% 42.1%
6.0	141 44.8% 26.9%	16 5.1% 20.0%	45 14.3% 42.1%	34 10.8% 42.0%	5 1.6% 41.7%	16 5.1% 34.0%	55 17.5% 39.9%	3 1.0% 30.0%	315 100.2% 31.5%
5.0	38 41.8% 7.3%	2 2.2% 2.5%	11 12.1% 10.3%	5 5.5% 6.2%	0 0 0	5 5.5% 10.6%	30 33.0% 21.7%	0 0 0	91 100.1% 9.19%
4.0	4 28.6% 0.8%	1 7.1% 1.2%	2 14.3% 1.9%	0 0 0	0 0 0	2 14.3% 4.3%	5 35.7% 3.6%	0 0 0	14 100.0% 1.4%
3.0	0 0 0	0 0 0	0 0 0	1 50.0% 1.2%	0 0 0	0 0 0	1 50.0% 0.7%	0 0 0	2 100.0% 0.2%
Totals	524 52.5%	80 8.0%	107 10.7%	81 8.1%	12 1.2%	47 4.7%	138 13.8%	10 1.0%	999 100.0%

$X^2 = 109.21$  with 42 degrees of freedom

$X (\text{calc}')^2 > X (0.001)^2$

It was also suggested that there would be an inverse relationship between role strain and satisfaction with the ministry. As the role strain index was constructed for 921 respondents only the relationship between satisfaction and role strain was computed for these 921 respondents. It was discovered that role strain increases as job satisfaction decreases (Pearson Correlation = 0.0550, level of significance = 0.048), as was anticipated.

It is now necessary to examine the two aspects of commitment mentioned earlier.

Commitment to the Ecclesiastical Organization: There are seventeen items on this scale, the scale itself spanning from two to eight.

Table 10.14

The Commitment of the Clergy to the  
Ecclesiastical Organization

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	Organizational Commitment							
	8.0	7.0	6.0	5.0	4.0	3.0	2.0	Total
No	0	6	148	538	272	33	1	999
%	0	0.60	14.81	53.86	27.33	3.30	0.10	100.0
	(High)		(M = 4.826)			(Low)		

There is a slight skew in distribution towards the lower scores, indicating that clergy are unlikely to be highly committed to the ecclesiastical organization, a finding that was not anticipated since traditionally little distinction has been drawn between a vocation to

the Church and a call to the ministry. It may be, therefore, that the call to the ministry is a more significant factor in the clergy's commitment, a possibility that calls for further discussion.

Methodist ministers were significantly more likely [ $\chi^2$  (calc')<sup>2</sup> > X (0.001)<sup>2</sup>] to be highly committed to the ecclesiastical organization than were ministers from any of the other three denominations, a reflection of the highly organized structure of the denomination. Its ministers are subject to the authority of its Conference and at no time are they independent of the structure of the denomination, so long as they retain their ministerial status. By contrast, the other three ecclesiastical organizations are much more loosely structured, with the Baptist Union being little more than a federation of churches, the United Reformed Church also allowing considerable autonomy to each church and the Anglican incumbent being granted the freehold of his living. Another major difference between Methodism and the remaining three denominations lies in its system of itinerancy whereby ministers rarely remain in one area long enough to feel more loyalty to it than they do to the ecclesiastical organization itself. A similar feature was also discovered by Kaufman (1960) in the American forest ranger service, for the rangers were frequently moved from one location to another to prevent the growth of strong local loyalties.

The assumption that the minister considers himself to be an ecclesiastical organization man has been undermined in this section. However, parish, administrative and auxiliary ministers are more highly committed to the ecclesiastical organization than are their

counterparts in other patterns of ministry, as Table 10.15 shows.

Table 10.15

Commitment to the Ecclesiastical Organization Classified  
by the Respondent's Type of Ministry

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Commitment to the Ecclesiastical Organization	Type of Ministry								Total
	Parish	Administration	Team	Specialized	Priests in Orders	Auxiliary	Extra-Ecclesiastical	Retired	
7.0	5 83.3% 1.0%	1 16.7% 1.2%	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	6 100.0% 0.6%
6.0	97 65.5% 18.5%	21 14.2% 26.2%	6 4.1% 5.6%	10 6.8% 12.3%	1 0.7% 8.3%	2 1.4% 4.3%	8 5.4% 5.8%	3 2.0% 30.0%	148 100.1% 14.8%
5.0	316 58.7% 60.3%	44 8.2% 55.0%	54 10.0% 50.5%	29 5.4% 35.8%	7 1.3% 58.3%	25 4.6% 53.2%	56 10.4% 40.6%	7 1.3% 70.0%	538 99.9% 53.9%
4.0	95 34.8% 18.1%	11 4.0% 13.7%	42 15.4% 39.3%	39 14.3% 48.1%	4 1.5% 33.3%	17 6.2% 36.2%	65 23.8% 47.1%	0 0 0	273 100.0% 27.3%
3.0	11 33.3% 2.1%	3 0.1% 3.7%	5 15.2% 4.7%	2 6.1% 2.5%	0 0 0	3 9.1% 6.4%	9 27.3% 6.5%	0 0 0	33 100.0% 3.3%
2.0	0 0 0	0 0 0	0 0 0	1 100.0% 1.2%	0 0 0	0 0 0	0 0 0	0 0 0	1 100.0% 0.1%
Total	524 52.5%	80 8.0%	107 10.7%	81 8.1%	12 1.2%	47 4.7%	138 13.8%	10 1.0%	999

$$\chi^2 (\text{calc})^2 = 137.51 \text{ with } 35 \text{ degrees of freedom}$$

$$\chi^2 (\text{calc}')^2 > \chi^2 (0.001)^2$$

The inverse relationship between commitment to the ecclesiastical

organization and role strain ( $r = -0.0432$ , level of significance = 0.095) does not significantly substantiate the hypothesis posed in the first section of this study. This suggests that in the case of the clergy commitment to the organization is not as strongly related to the work context as in other professions studied by other researchers.

**Commitment to the Ministry:** It has been maintained throughout this study that commitment to the ecclesiastical organization and commitment to the ministry are distinctly different experiences for the clergy, a feature that is clearly demonstrated by this research. There were seventeen items in the inventory of attitude statements about commitment to the ministry in the second section of the questionnaire. The scale of commitment spans from two to eight, and in this instance the skew in the distribution is towards a higher commitment to the ministry.

Table 10.16

The Commitment of the Respondents to the Ministry

	Commitment to the Ministry							
	8.0	7.0	6.0	5.0	4.0	3.0	2.0	Total
No	6	290	587	110	6	0	0	999
%	0.60	29.03	58.76	11.01	0.60	0	0	100.00
	(High)		(M = 6.180)				(Low)	

In common with other professional occupations, ministers are more committed to their occupational role, or even to their ministerial

status, than they are to the organization within which the majority perform their ministry. Such a conclusion indicates the potential trauma of clergy who experience a high level of role strain. High commitment to the ministry is a feature common to ministers of all of the four denominations involved in this research project. By contrast, it was anticipated that the level of commitment to the ministry would vary according to the pattern of ministry performed by the respondent, with the administrative and parish clergy being the most highly committed. Table 10.17 confirms these expectations. If Hadden (1968: 26) is correct in his claim that the extra-ecclesiastical ministries are a 'stepping stone' out of the ministry, then it may be anticipated that the extra-ecclesiastical clergy would score lowly on commitment to the ministry. 19.7% of this group of ministers in fact gain scores on the lowest two points of this scale (c.f. Table 10.17), which is the highest proportion of any group of clergy. This tends to indicate that a number of this group may be contemplating resignation from their ministerial status.

Table 10.17

Commitment to the Ministry Classified according  
to the Type of Ministry of the Respondent

Commitment to the Ministry	Type of Ministry								Total
	Parish	Admin- istr- ation	Team	Specia- lized	Priests in Orders	Auxil- iary	Extra- Eccles- iastic- al	Retir- ed	
8.0	3 50.0% 0.6%	0 0 0	0 0 0	1 16.7% 1.2%	0 0 0	0 0 0	2 33.3% 1.4%	0 0 0	6 100.0% 0.6%
7.0	165 56.9% 31.5%	34 11.7% 42.5%	21 7.2% 19.6%	19 6.6% 23.5%	4 1.4% 33.3%	19 6.6% 40.4%	23 7.9% 16.7%	5 1.7% 50.0%	290 100.0% 29.0%
6.0	299 50.9% 57.1%	42 7.2% 52.5%	72 12.3% 67.3%	54 9.2% 66.7%	7 1.2% 58.3%	23 3.9% 48.9%	86 14.7% 62.3%	4 0.7% 40.0%	587 100.1% 58.8%
5.0	56 50.9% 10.7%	4 3.6% 5.0%	14 12.7% 13.1%	7 6.4% 8.6%	1 0.9% 8.3%	4 3.6% 8.5%	24 21.8% 17.5%	0 0 0	110 99.9% 11.0%
4.0	1 16.7% 0.2%	0 0 0	0 0 0	0 0 0	0 0 0	1 16.7% 2.1%	3 50.0% 2.2%	1 16.7% 10.0%	6 100.1% 0.6%
Total	524 52.5%	80 8.0%	107 10.7%	81 8.1%	12 1.2%	47 13.8%	138 1.0%	10	999

$X (\text{calc}')^2 = 64.99$  with 28 degrees of freedom

$$X (\text{calc}')^2 > X (0.001)^2$$

It was hypothesized in the sixth chapter that role strain is inversely related to commitment to the ministry, an expectation fulfilled by the findings of this research ( $r = -0.614$ , level of significance = 0.031,  $N = 921$ ).

The Interrelationship between Satisfaction and Commitment: It

has been demonstrated in this chapter that satisfaction and commitment are all inversely related to role strain, but in the earlier theoretical discussion it was also suggested that each of these aspects might be related to each other. Table 10.18 shows the validity of that expectation.

Table 10.18

The Interrelationship between Satisfaction with  
the Ministry, Commitment to the Ministry and Commit-  
ment to the Ecclesiastical Organization

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<u>Relationship</u>	<u>Correlation Coefficient</u>	<u>Level of Significance</u>
Satisfaction with the Ministry with Commitment to the Ministry	0.6519	0.001
Satisfaction with the Ministry with Commitment to the Ecclesiastical Organization	0.6013	0.001
Commitment to the Ministry with Commitment to the Ecclesiastical Organization	0.2530	0.001

(N = 999)

Occupational Ideology, Occupational Position and Role Strain, Satisfaction and Commitment of the Respondents

In the previous discussion it has become clear that the inter-relationship between the factors being investigated in this research is more complex than a two variable linear correlation could adequately demonstrate. A multiple correlation analysis was therefore conducted to examine the relationship between both occupational ideology and the

pattern of ministry and the respondents' role strain, satisfaction and commitment. The occupational ideologies were re-coded so that those containing bureaucratism and semi-professionalism were held in opposition to those having a predominant dimension of professionalism, or no strong dimensions at all.

Employing only those six ideologies referred to in Table 10.9 it was assumed that there would be a gradual reversal in the direction of the pressure exerted (centripetal to centrifugal) through the ideologies in the following order: official generalist, idealist, generalist, general specialist, specialist and ritualist. It has been maintained also that those in administration would be at the heart of the ministry and that there would be a gradual decline in satisfaction of commitment through parish, team, specialized and extra-ecclesiastical ministries, so that these patterns of ministry were accordingly recoded. Since auxiliary ministers do not experience the same career pressures because of the part-time nature of their ministry they were omitted from this analysis.

A summary of the results of a step wise multiple regression analysis are recorded in Table 10.19.

Table 10.19

Role Strain, Satisfaction and Commitment  
Correlated with Occupational Ideology and  
Occupational Position

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	Multiple R	Simple R	Overall F	Significance
Role Strain with Occupational Ideology and Occupational Position	0.06828	0.06828	4.04682	0.045
	0.07415	-0.01033	2.38565	0.043
Satisfaction with the Ministry with Occupational Ideology and Occupational Position	0.39224	-0.39224	103.53193	0.000
	0.51730	-0.26429		
Commitment to the Ecclesiastical Organization with Occupational Ideology and Occupational Position	0.50063	-0.50063	179.24889	0.000
	0.52809	-0.29065		
Commitment to the Ministry with Occupational Ideology and Occupational Position	0.19632	-0.19632	24.06854	0.000
	0.22218	-0.15084		

It may thus be seen that there is a highly significant correlation between these factors and occupational ideology and commitment. The level of significance, especially for the latter three associations is extremely high and this feature will be discussed in the final section of this thesis. However, it is clear that there is a decline in satisfaction of commitment as the minister moves away from the administrative heart of the ministry. By contrast, there is no significant relationship in the case of role strain. This is not surprising since ministers tend to feel this whatever their ideology,

although it has been shown that there is a slight relationship between their occupational position and the level of role strain that they experience.

### Conclusion

In the previous two chapters a picture of the respondents and their attitudes has been constructed and some of the basic relationships have been broadly demonstrated. A partial correlation analysis revealed that no spurious intervening variables, e.g. denomination, age of the respondent, significantly affected any of these basic relationships. Therefore, the following chapter records a systematic analysis of the data presented here and demonstrates some of the internal pressures of the ministry.

CHAPTER 11

The Pattern of Ministry, the Occupational Ideology  
and Role Strain, Satisfaction and Commitment of the Respondents

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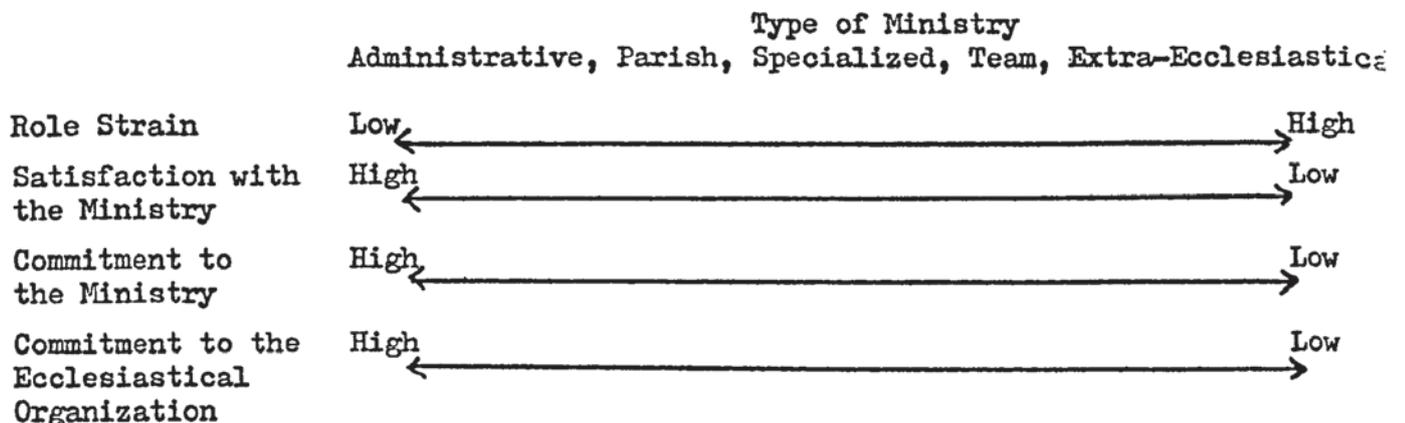
In the past two chapters and overall description and analysis of the sample has been undertaken. By contrast, this chapter contains a breakdown of the mean scores of each of the four indices of role strain, both satisfaction and commitment to the ministry and commitment to the ecclesiastical organization. The chapter itself is therefore divided into four main sections, followed by a brief concluding discussion.

Prior to embarking upon the first of these, however, it is necessary to recall the initial hypotheses. If they were correct a simple pattern would emerge that can best be represented by the following diagrams.

Figure 11.1

Role Strain, Satisfaction and Commitment according to  
the Pattern of Ministry Performed

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It will be noted that the auxiliary ministry is omitted from this simple diagram, because it is not expected to conform to these patterns but since little research has been conducted into the part-time clergy already it is difficult to pose hypotheses about them. In addition to the pattern portrayed in Figure 11.1 it is expected that the pressures generated by the constituent elements of the occupational ideology would produce another pattern within each segment. It will be recalled that bureaucratism and semi-professionalism were expected to generate centripetal tendencies whereas professionalism would act in a centrifugal nature. Re-arranging the different occupational ideologies in order to reflect the different levels of these dimensions with each ideology, the following pattern emerges.

Figure 11.2

Role Strain, Satisfaction and Commitment according  
to the Occupational Ideology of the Respondent

Occupational Ideology	Role Strain	Satisfaction with the Ministry	Commitment to the Ministry	Commitment to the Ecclesiastical Organization
Official Generalist				
Idealist	↑ Low	↑ High	↓ High	↓ High
Generalist				
General Specialist				
Specialist			↓ High	
Ritualist	↓ High	↓ Low	↓ Low	↓ Low

Two arrows are shown on commitment to the ministry, since it is anticipated that the dimension of professionalism will exert a centripetal force towards the ministry. It will be noted, also, that officials and official specialists are omitted from the above figure since they constitute two too small categories from which valid

conclusions may be drawn.

It is now necessary to examine each of these four indices in turn to see the extent to which these two simple diagrams reflect in reality the internal dynamics of the ministry.

#### Role Strain, Pattern of Ministry and Occupational Ideology

Role strain, it will be recalled, is an indication of the extent to which the respondent's role performance is at variance with what he regards as important and finds satisfying about his occupational role. Table 10.10 recorded the degree of role strain experienced by the 921 clergy who completed the pre-set answers to the fourth section of the questionnaire and Table 10.11 recorded the cross-tabulation of role strain by the type of ministry performed. Indeed it will be recalled that this latter table indicated that the rather simple diagrammatic presentation of Figure 11.1 may be over-simple and that a more complex situation exists in reality. Table 11.1 records a breakdown of mean scores for role strain according to both the occupational ideology and the pattern of ministry performed.

Breakdown of the Mean Scores of Role Strain by the Pattern of Ministry and the Occupational Ideology of the Respondent

	PATTERN OF MINISTRY										
	Occupational Ideology	Administrative	Parish	Specialized	Team	Extra-Ecclesiastical	Auxiliary	Priests in Orders	Retired	All	
Official Generalist	3.4706 S.D.=0.7174 (17)	3.1061 S.D.=0.5583 (66)	3.0000 S.D.=0 (3)	3.0000 S.D.=0.7071 (5)	2.6667 S.D.=0.5774 (3)	3.0000 S.D.=0.5477 (5)	3.0000 S.D.=0 (2)	-	-	3.1327 S.D.=0.6030 (98)	
Idealist	3.0000 S.D.=0 (4)	2.8235 S.D.=0.5205 (34)	3.0000 S.D.=0 (1)	2.6667 S.D.=0.5774 (3)	3.0000 S.D.=1.1547 (4)	3.2500 S.D.=0.500 (4)	3.0000 S.D.=0 (2)	3.500 S.D.=2.1213 (2)	3.500 S.D.=0.6225 (54)	2.9074 S.D.=0.6225 (54)	
Generalist	3.2917 S.D.=0.6241 (24)	3.0913 S.D.=0.5244 (241)	3.1852 S.D.=0.6815 (27)	3.1875 S.D.=0.5322 (48)	3.2105 S.D.=0.5769 (38)	3.0000 S.D.=0.4588 (20)	2.5000 S.D.=0.7071 (2)	3.500 S.D.=0.7071 (2)	3.1269 S.D.=0.5482 (402)	3.1269 S.D.=0.5482 (402)	
General Specialist	3.1667 S.D.=0.4082 (6)	3.1067 S.D.=0.7559 (7)	3.3333 S.D.=0.5774 (3)	3.2857 S.D.=0.7559 (7)	3.0000 S.D.=0.3922 (14)	3.0000 S.D.=0 (3)	-	2.000 S.D.=0 (1)	3.1009 S.D.=0.6077 (109)	3.1009 S.D.=0.6077 (109)	
Specialist	2.8333 S.D.=0.7528 (6)	3.1333 S.D.=0.7303 (30)	3.5833 S.D.=0.9003 (12)	3.2308 S.D.=0.4385 (13)	3.2000 S.D.=0.4140 (15)	2.5000 S.D.=0.7071 (2)	3.0000 S.D.=0 (2)	-	3.1875* S.D.=0.6768 (80)	3.1875* S.D.=0.6768 (80)	
Ritualist	3.4545 S.D.=0.6876 (11)	3.2041 S.D.=0.5766 (49)	3.0870 S.D.=0.4170 (23)	3.2069 S.D.=0.4913 (29)	3.0714 S.D.=0.5129 (42)	3.7000 S.D.=0.8233 (10)	3.0000 S.D.=0 (1)	4.000 S.D.=0 (1)	3.2408 S.D.=0.5669 (66)	3.2408 S.D.=0.5669 (66)	
Officialist	-	3.0000 S.D.=0.8165 (4)	3.0000 S.D.=0 (2)	-	2.0000 S.D.=0 (1)	-	2.0000 S.D.=0 (1)	-	2.7500 S.D.=0.7071 (8)	2.7500 S.D.=0.7071 (8)	
Official Specialist	-	3.0000 S.D.=0.8165 (4)	-	-	-	-	-	-	3.0000 S.D.=0.8165 (4)	3.0000 S.D.=0.8165 (4)	
A11	3.2941 S.D.=0.6478 (68)	3.0895 S.D.=0.5733 (503)	3.2113 S.D.=0.6305 (71)	3.1810 S.D.=0.5332 (105)	3.0924 S.D.=0.5522 (119)	3.1707 S.D.=0.6286 (41)	2.7500 S.D.=0.4629 (8)	3.3333 S.D.=1.2111 (6)	3.0270 S.D.=0.5862 (921)	3.0270 S.D.=0.5862 (921)	

F = 2.1091 Level of Significance = 0.0402

\* F = 2.1731  
Level of significance = 0.0344

The 'F' test scores in Table 11.1 indicate that there is some association between the mean level of role strain, the occupational position and the occupational ideology of the respondent. The remainder of this first section highlights specific instances where the difference in the mean scores is significant. Initially the discussion will focus upon the columns of Table 11.1 and thereafter it will relate to the rows. In order to make the reading of this long analysis more easy the relevant column or row will be recorded at the start of the sub-section concerned.

Administrative Ministry:

Off. Gen.	3.4706, S.D.=0.7174, 17
Idealist	3.0000, S.D.=0, 4
Generalist	3.2917, S.D.=0.6241, 24
Gen. Spec.	3.1667, S.D.=0.4082, 6
Specialist	2.8333, S.D.=0.7528, 6
Ritualist	3.4545, S.D.=0.6876, 11
<hr/>	
All	3.2941, S.D.=0.6378, 68

It may be noted that clergy with a specialist occupational ideology, i.e. a high level of professionalism, experience considerably less role strain than the clergy as a whole and than administrators in particular. In neither instance, however, is the difference in the mean scores significant, according to Student's one-tailed 't' test (1). Even though these differences are not significant, it does suggest that individuals with a professional orientation towards their occupation may be accommodated within the administrative ranks of an organization. By contrast to the specialists, both the official generalists (high semi-professionalism, high bureaucratism, low professionalism) and the ritualists (low on all

(1) - See page 176

three dimensions) experience the greatest level of role strain. Ritualists in administration neither experience significantly more role strain than do the clergy in general, nor than the administrators in particular. However, official generalists experience a significantly higher degree of role strain  $\sqrt{t}(\text{calc}') = 1.9509$  with 17 degrees of freedom,  $t(\text{calc}') > t(0.05)$  than do clergy in general although not significantly more than do the administrators. Such a finding implies that, while official generalists tend not to experience high levels of role strain, the administrative positions are not conducive to clergy holding this occupational ideology.

- (1) All tests of significant differences between the mean in this chapter refer to one-tailed 't' test since this research contains directional hypotheses, and the tests are computed according to Yeoman's (1968: II: 105):

$$t(\text{calc}') = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\left\{ \frac{S_1^2}{n_1} + \frac{S_2^2}{n_2} \right\}}}$$

$$\text{degrees of freedom} = \frac{\left( \frac{S_1^2}{n_1} + \frac{S_2^2}{n_2} \right)^2}{\left( \frac{S_1^2}{n_1} \right)^2 + \left( \frac{S_2^2}{n_2} \right)^2} - 2$$

$$n + 1 \quad n_2 + 1$$

Where  $\bar{X}$  = Mean Score  
 S = Standard deviation  
 n = Number of cases

(to the nearest whole number)

Parish Ministry:

Off. Gen.	3.1061, S.D.=0.5583, 66
Idealist	2.8235, S.D.=0.5205, 34
Generalist	3.0913, S.D.=0.5244, 241
Gen. Spec.	3.1067, S.D.=0.7559, 7
Specialist	3.1333, S.D.=0.703, 30
Ritualist	3.2041, S.D.=0.5766, 49
<hr/>	
All	3.0895, S.D.=0.5733, 503

Ministers with an idealist occupational ideology, i.e. high levels of professionalism, semi-professionalism and bureaucratism, experience significantly less role strain than do their fellow parish clergy  $\bar{t}$  (calc') = 2.9637 with 49 degrees of freedom,  $t$  (calc') >  $t$  (0.005)] and less than clergy as a whole  $\bar{t}$  (calc') = 3.3231 with 68 degrees of freedom,  $t$  (calc') >  $t$  (0.005)]. By contrast, those holding a ritualist occupational ideology experience more role strain than other parish ministers  $\bar{t}$  (calc') = 1.3443 with 59 degrees of freedom,  $t$  (calc') >  $t$  (0.01)] but not significantly more than clergy in general. This suggests that ritualists may have to seek appointments other than in the parish ministry in order to reduce their role strain. No other significant mean differences occur in the parish ministry.

Specialized Ministry:

Off. Gen	3.0000, S.D.=0, 3
Idealist	3.0000, S.D.=0, 1
Generalist	3.1852, S.D.=0.6815, 27
Gen. Spec.	3.3333, S.D.=0.5774, 3
Specialist	3.5835, S.D.=0.9003, 12
Ritualist	3.0870, S.D.=0.4170, 23
<hr/>	
All	3.2113, S.D.=0.6305, 71

The mean levels of the role strain recorded

by specialized ministers approximates to the expected pattern discussed at the outset of this chapter, with the notable exception of the ritualists. This category tends to experience slightly less role strain than the mean level for all specialized clergy, and indeed for the ministry as a whole. While these differences are not significant, this finding suggests that clergy with a ritualist disposition towards their occupation may discover a niche among the specialized ministries. Despite the claim that the specialized ministry is the one area within the ecclesiastical organization in which specialism is possible, those clergy with a specialist occupational ideology record the highest mean level of role strain of all specialized ministers, it constitutes a highly significant difference within the sample as a whole  $\sqrt{t}$  (calc') = 6.7196 with 11 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. This tends to confirm the frequently asserted fact that professionals discover great difficulty when their occupational role is performed within a bureaucratic setting and in this instance indicates that professionalism may exert a centrifugal tendency within the ministry and within the ecclesiastical organization.

Team Ministry:

Off. Gen.	3.0000, S.D.=0.7071,5
Idealist	2.6667, S.D.=0.5774,3
Generalist	3.1875, S.D.=0.3322,48
Gen. Spec.	3.2857, S.D.=0.7559,7
Specialist	3.2308, S.D.=0.4385,13
Ritualist	3.2069, S.D.=0.4913,29
<hr/>	
All	3.1810, S.D.=0.5332,105

As within the parish ministry, clergy with an

idealist occupational ideology experience the least role strain among the team ministers. The different mean levels of role strain are not significant in this instance, however, possibly because too few idealists practise their occupational role within the context of a team ministry. It was suggested previously that this pattern of ministry to one in which general specialists, i.e. clergy holding a high level of professionalism and semi-professionalism in their ideology, would be most suited. Such an expectation appears unfounded at this first phase in this analysis since the few general specialists in this category actually recorded the highest mean level of role strain. It is possibly because this general specialist category is too small that no significant differences were discovered between the mean level of role strain of general specialists and that of team ministers as a whole.

Extra-Ecclesiastical Ministry:

Off. Gen.	2.6009, S.D.=0.5477,5
Idealist	3.0000, S.D.=1.1547,4
Generalist	3.2105, S.D.=3.2105,38
Gen. Spec.	3.0000, S.D.=0.3922,14
Specialist	3.2000, S.D.=0.4140,15
Ritualist	3.0714, S.D.=0.5129,42
All	3.0924, S.D.=0.5522,119

This category of clergy have generally exercised at least one form of ministry within the ecclesiastical organization prior to their decision to work outside the churches. It was, therefore, considered that some of these would have left their previous employment in order to resolve their role strain. The mean level for the extra-ecclesiastical ministry

is indeed lower than that for the ministry as a whole, although not significantly so. Official generalists, i.e. those clergy with a high level of semi-professionalism and bureaucratism but a low level of professionalism within their occupational ideology, experience the least role strain, although once more this is not significantly different from the mean level for all clergy. By contrast, those ministers holding a specialist ideology experience a slightly higher mean level of role strain than do other clergy in the extra-ecclesiastical ministry.

Auxiliary Ministry:

Off. Gen.	3.0000, S.D.=0, 2
Idealist	3.2500, S.D.=0.5000, 4
Generalist	3.0000, S.D.=0.4588, 20
Gen. Spec.	3.0000, S.D.=0, 3
Specialist	2.5000, S.D.=0.7071, 2
Ritualist	3.7000, S.D.=0.8233, 10
<hr/>	
All	3.1707, S.D.=0.6286, 41

No specific predictions were possible about this category of clergy since there has been so little published research about them, but the very low mean level of role strain recorded by the specialists was surprising. However, there is no significant difference between specialists' mean level of role strain and the mean level for auxiliary clergy as a whole. This slight level of role strain experienced by the specialist auxiliaries may indicate that those clergy with a professional orientation towards their occupation may experience less role strain if they practise it outside of a bureaucratic organization. However, with only two clergy in this category no definitive conclusions may be drawn from

these data. Once again the ritualists record the highest mean level of role strain, although the difference in the means within this occupational type was not significant. Ritualist auxiliary clergy do, however, experience a significantly higher level of role strain than do clergy generally [ $t$  (calc') = 2.1950 with 40 degrees of freedom,  $t$  (calc') >  $t$  (0.025)]. Such a finding suggests that these also are employed in a part-time capacity within the ecclesiastical organization but who have no consistently strong attitudes about the ministry, are much more likely to experience a high level of role strain.

This discussion has concentrated upon the columns of Table 11.1 and has highlighted occupational positions in which clergy with differing occupational ideologies may experience role strain. Ritualists and specialists have tended to record higher mean levels of role strain, which is in line with the initial discussion. By contrast, idealists rather than official generalists have consistently experienced a lower mean level. However, the level of role strain among clergy with the same occupational ideology also differs with the type of ministry performed by the clergyman, so that the rows of Table 11.1 are now discussed.

Official Generalist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles	Aux.	All
3.4706	3.1061	3.0000	3.0000	2.6000	3.0000	3.1327
S.D.=0.7174	S.D.=0.5583	S.D.=0	S.D.=0.7071	S.D.=0.5477	S.D.=0	S.D.=0.6030
(17)	(66)	(3)	(3)	(5)	(2)	(98)

The pattern in the mean levels of role strain recorded by official generalists is precisely the opposite from that anticipated and pictured in Figure 11.1, although the number of these clergy is in many instances too small to warrant definitive conclusions. However, administrators are much more likely to experience a greater level of role strain than are their counterparts in any other type of ministry  $\sqrt{t}$  (calc') = 9.9309 with 21 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. This discovery is rather surprising and will be further discussed later. Extra-ecclesiastical clergy experience less role strain than clergy in any other type of ministry, which suggests that free of the constraints of the organization they are able to perform their ministerial role in the way that they determine.

Idealist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
3.0000	2.8235	3.0000	2.6667	3.0000	3.2500	2.9074
S.D.=0	S.D.=0.5205	S.D.=0	S.D.=0.5774	S.D.=1.1547	S.D.=0.5000	S.D.=0.6225
(4)	(34)	(1)	(3)	(4)	(4)	(54)

With the exception of the four auxiliary clergy with an idealist occupational ideology, idealists always experience a lower mean level of role strain than do clergy in general. Once more this is not quite in accord with the expectations discussed at the outset of this chapter. Indeed, the mean level of role strain for idealists is significantly lower than that for the sample as a whole  $\sqrt{t}$  (calc') = 2.5269 with 59 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.01)]. However, idealists in parish and team ministries appear most likely to experience the least

role strain of all, although there is no significant difference between their mean level of role strain and the mean level for idealists as a whole.

Generalist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
3.2917	3.0913	3.1852	3.1875	3.2105	3.0000	3.1269
S.D.=0.6241	S.D.=0.5244	S.D.=0.6815	S.D.=0.5322	S.D.=0.5769	S.D.=0.4588	S.D.=0.54
(24)	(241)	(27)	(48)	(38)	(20)	(402)

The mean level of role strain recorded for the generalists is approximately the same as the mean level for the sample as a whole. In addition, there is no significant difference between the mean level of role strain experienced by generalists and by official generalists which suggests that role strain is not necessarily strongly related to the level of bureaucratism in the ideology. Since it has been maintained that the parish ministry is a semi-profession, it is not surprising that parish ministers with a generalist occupational ideology experience a relatively low level of strain, although this is not significantly lower than for generalists as a whole.

General Specialist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
3.1667	3.1067	3.3333	3.2857	3.0000	3.0000	3.1009
S.D.=0.4082	S.D.=0.7559	S.D.=0.5774	S.D.=0.7559	S.D.=0.3922	S.D.=0	S.D.=0.6077
(6)	(7)	(3)	(7)	(14)	(3)	(109)

Clergy holding this occupational ideology frequently experience a higher mean level of role strain than do ministers with an idealist ideology but not higher than official generalists and generalists. Since the differences in the mean levels are not significant in all instances no conclusions will be drawn here. However, in the parish ministry general specialists do experience significantly more role strain than do the idealists  $\sqrt{t}$  (calc') = 2.4301 with 82 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.01)] and this lends support for the contention that within the eccleseastical organization bureaucratism exerts a centripetal tendency. In contrast, there is no significant difference in the mean level of role strain between clergy holding these two different ideologies but serving in an extra-ecclesiastical capacity, which suggests that bureaucratism has little effect beyond the bounds of the organization.

Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
2.833	3.1333	3.5833	3.2308	3.2000	2.4000	3.1875
S.D.=0.7528	S.D.=0.7073	S.D.=0.8003	S.D.=0.4385	S.D.=0.4140	S.D.=0.7071	S.D.=0.6768
(6)	(30)	(12)	(13)	(15)	(2)	(80)

The mean level of role strain for specialist clergy is greater than in the previous groups discussed. Indeed, the mean levels of role strain among the specialist category frequently differ significantly from those of the idealists and general specialists. For example, in the parish ministry the specialist experiences a significantly higher mean level of role strain than does the idealist  $\sqrt{t}$  (calc') = 1.9307

with 53 degrees of freedom,  $t(\text{calc}') > t(0.05)_{7}$ . This indicates once more that bureaucratism and semi-professionalism exert a centripetal tendency within the organization. It will also be noted that specialists record higher mean scores on the role strain index when they have opportunity to specialize, e.g. specialized and team ministries, rather than where they do not, e.g. the parish. This is initially surprising, but may be seen as support for Burch's conclusion that ecclesiastical structures are not conducive to professional employment. This is especially relevant when the employment is in a specialized (or professional) setting.

Ritualist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
3.4545	3.2041	3.0870	3.2069	3.0714	3.7000	3.2408
S.D.=0.6876	S.D.=0.5766	S.D.=0.4170	S.D.=0.4913	S.D.=0.5129	S.D.=0.8233	S.D.=0.5669
(11)	(49)	(23)	(29)	(42)	(10)	(166)

Unlike most of the previous categories, ritualists do not have a strong centripetal element within their occupational ideology. It is, therefore, hardly surprising that ritualists tend to experience more role strain than the sample as a whole although the difference is not significant. Ritualists within the ecclesiastical organization record a higher mean level of role strain than those who serve in an extra-ecclesiastical ministry. While these mean differences are not significant, t-test scores approach the critical value for  $t(0.05)$ , which suggests that ritualists may perhaps discover less role strain in an extra-ecclesiastical employment. Indeed, the fact that so many

clergy with a ritualist ideology are already in such appointments, may indicate that these clergy have moved from the ecclesiastical organization in order to alleviate role strain. It may indeed be that the ritualist ideology itself results from continuing role strain and conflict, although there is no evidence in this research to test such a hypothesis.

From these discussions of Table 11.1 it may be seen that specialists (except those in administration) and ritualists tend to experience the highest levels of role strain, some of which may be lessened by moving to an extra-ecclesiastical appointment. By contrast, idealists and general specialists record the lowest mean levels of role strain, and administrators and parish ministers consistently experience less role strain than do their counterparts in other forms of ministry. While this pattern is not quite the same as was anticipated originally it may be seen that the semi-professional and bureaucratic components of the ideology do exercise a centripetal effect upon the clergy, at least in relation to the amount of strain experienced by them in the performance of their occupational role.

#### Satisfaction with the Ministry, Pattern of Ministry and Occupational Ideology

Satisfaction with the ministry, it will be recalled, was assessed from an inventory of twenty-six attitude statements which referred both to intrinsic satisfaction gained from the ministry itself and the extrinsic satisfaction gained from the context within which most clergy perform their occupational role, i.e. the ecclesiastical organization. Table 10.12 shows that the majority of clergy are

relatively satisfied with their present ministry. In addition, it was shown (Table 10.13) that there is an association between the level of satisfaction and the type of ministry performed by the respondent. In this section of the chapter the relationship between satisfaction, type of ministry performed and the occupational ideology of the respondent will be examined in a manner similar to that for role strain discussed above. Table 11.2, therefore, records the breakdown of the mean scores for satisfaction with the ministry according to both the occupational ideology and the pattern of ministry performed by the respondent.

An examination of Table 11.2 reveals that the totals for the columns do produce a pattern similar to that anticipated at the outset of this chapter with the administrators experiencing the highest level of satisfaction and the extra-ecclesiastical clergy the least. By contrast, the totals for the columns is not precisely in accordance with the earlier expectations although the differences between the official generalists and the idealists and between the specialists and the ritualists are hardly great enough to warrant drawing conclusions about their diversity.

Breakdown of the Mean Scores of Satisfaction with the Ministry by the Pattern of Ministry and the Occupational Ideology of the Respondent (2)

Occupational Ideology	PATTERN OF MINISTRY										All
	Admin-istrative	Parish	Specialized	Team	Extra-Ecclesiastical	Auxiliary	Prlests in Orders	Retired			
Official Generalist	7.600 S.D.=0.503 (20)	7.123 S.D.=0.832 (73)	8.000 S.D.=0.816 (4)	7.200 S.D.=0.447 (5)	6.333 S.D.=0.516 (6)	6.333 S.D.=0.577 (3)	8.000 S.D.=0 (1)	-	7.188 S.D.=0.811 (112)		
Idealist	7.200 S.D.=0.837 (5)	7.324 S.D.=0.684 (34)	8.000 S.D.=0 (1)	7.000 S.D.=0 (3)	7.000 S.D.=1.414 (5)	7.000 S.D.=0.816 (4)	7.333 S.D.=0.577 (3)	7.000 S.D.=0 (2)	7.246 S.D.=0.739 (57)		
Generalist	6.786 S.D.=0.733 (28)	6.729 S.D.=0.838 (251)	6.903 S.D.=0.651 (31)	6.521 S.D.=0.772 (48)	6.522 S.D.=0.863 (46)	6.833 S.D.=1.007 (24)	6.000 S.D.=0 (3)	-	6.704 S.D.=0.826 (436)		
General Specialist	7.286 S.D.=0.488 (7)	6.753 S.D.=0.710 (72)	6.400 S.D.=1.140 (5)	6.857 S.D.=1.215 (7)	6.062 S.D.=0.772 (16)	6.607 S.D.=0.577 (3)	-	6.500 S.D.=0.207 (2)	6.675 * S.D.=0.747 (117)		
Specialist	6.714 S.D.=0.951 (7)	6.226 S.D.=1.023 (31)	6.308 S.D.=0.480 (13)	5.615 S.D.=0.506 (13)	5.588 S.D.=0.870 (17)	5.667 S.D.=0.577 (3)	6.500 S.D.=0.707 (3)	7.000 S.D.=0.707 (5)	6.047 S.D.=0.893 (86)		
Ritualist	6.385 S.D.=0.961 (13)	6.220 S.D.=0.932 (50)	6.040 S.D.=1.020 (25)	6.226 S.D.=0.805 (31)	5.702 S.D.=0.954 (47)	5.700 S.D.=1.160 (10)	7.000 S.D.=1.414 (2)	6.000 S.D.=0 (1)	6.050 S.D.=0.967 (179)		
Officialist	-	7.250 S.D.=0.957 (4)	7.000 S.D.=1.414 (2)	-	8.000 S.D.=0 (1)	-	7.000 S.D.=0 (1)	-	7.250 S.D.=0.886 (8)		
Official Generalist	-	6.500 S.D.=0.577 (4)	-	-	-	-	-	-	-		
All	6.987 S.D.=0.834 (80)	6.750 S.D.=0.877 (524)	6.580 S.D.=0.947 (81)	6.395 S.D.=0.844 (107)	6.094 S.D.=0.988 (138)	6.689 S.D.=1.061 (47)	6.833 S.D.=0.835 (12)	6.800 S.D.=0.632 (10)	6.616 S.D.=0.932 (999)		

F = 11.507 Level of Significance = 0.0000

\* F = 29.983  
Level of Significance = 0.0000

(2) Only three places of decimals occur in tables 11.2-11.4 because this analysis was undertaken on different computers and using different SPSS programmes

The same procedure is now adopted here as that employed in the analysis of role strain, starting with the columns.

Administrative Ministry:

Off. Gen	7.600, S.D.=0.503, 20
Idealist	7.200, S.D.=0.827, 5
Generalist	6.786, S.D.=0.733, 28
Gen. Spec.	7.286, S.D.=0.488, 7
Specialist	6.714, S.D.=0.951, 7
Ritualist	6.385, S.D.=0.961, 13
<hr/>	
All	6.987, S.D.=0.834, 80

With the exception of general specialists, the anticipated decline in satisfaction from the top to the bottom of the column is apparent here. Both general specialists  $\bar{t}(\text{calc}') = 3.587$  with 6 degrees of freedom,  $t(\text{calc}') > t(0.01)$  and the official generalists  $\bar{t}(\text{calc}') = 8.463$  with 22 degrees of freedom,  $t(\text{calc}') > t(0.005)$  have a mean level of satisfaction significantly higher than that of the sample as a whole, although only the latter experience a significantly higher level of satisfaction than the administrative clergy  $\bar{t}(\text{calc}') = 4.196$  with 52 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . The official generalists, it will be recalled, experienced a higher mean level of role strain than the mean for the administrators, which suggests for individuals with this occupational ideology in administration increased role strain does not necessarily result in declining satisfaction, rather that they can incorporate strain into their occupational role and enjoy it. Specialists experience less than the mean level of satisfaction with the ministry for administrators,

but not for the sample as a whole, while they experienced a lower mean level of role strain than the majority of administrators.

This suggests that while individuals with a professional orientation towards their work may be accommodated in an administrative capacity within a bureaucratic organization, they may still not be entirely satisfied with their work. Ritualists have a significantly lower mean level of satisfaction than the administrators in general

$\sqrt{t}$  (calc') = 2.132 with 12 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)].

Indeed they also experienced some of the highest levels of role strain for administrators, findings which together suggest that ritualists may be among the least likely to remain in the administrative ministry.

Parish Ministry:

Off. Gen.	7.123, S.D.=0.832,73
Idealist	7.324, S.D.=0.684,34
Generalist	6.729, S.D.=0.838,251
Gen. Spec.	6.753, S.D.=0.710,77
Specialist	6.226, S.D.=0.1023,31
Ritualist	6.220, S.D.=0.932,50
<hr/>	
All	6.750, S.D.=0.877,524

Once again the idealists are more highly satisfied than the official generalists, indeed they are significantly more likely to score above the mean level of satisfaction for the sample as a whole  $\sqrt{t} = 5.853$  with 38 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] and for the parish ministry in particular  $\sqrt{t} = 4.651$  with 43 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. Since they experience significantly less role strain than do the sample as a whole and the parish clergy in

particular, it seems that idealists are highly suited for the parish ministry. Official generalists are also more likely to register a higher mean level of satisfaction than the sample as a whole  $\bar{t} = 4.983$  with 79 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and than the parish clergy in particular  $\bar{t}(\text{calc}') = 3.564$  with 97 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . This category also appears highly suited to a parish appointment since they experience a low level of role strain. By contrast, ritualists experience significantly less occupational satisfaction than the sample as a whole  $\bar{t} = 11.465$  with 55 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and than the parish clergy in particular  $\bar{t} = 3.867$  with 59 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . Such a finding lends support to the tentative conclusion drawn earlier that ritualists in the parish ministry may have to seek another sphere in which to exercise their ministry without experiencing tension.

#### Specialized Ministry:

Off. Gen.	8.000, S.D.=0.816, 4
Idealist	8.000, S.D.=0, 1
Generalist	6.903, S.D.=0.651, 31
Gen. Spec.	6.400, S.D.=1.140, 5
Specialist	6.308, S.D.=0.480, 13
Ritualist	6.040, S.D.=1.020, 25
<hr/>	
All	6.580, S.D.=0.947, 81

The pattern that emerges in this column is very similar to that discussed at the outset of this chapter, although the highly satisfied lone idealist forms a category too small to allow conclusions to be drawn from his response. Official generalists, however, register a

significantly higher mean level of satisfaction than do the sample as a whole  $\sqrt{t} = 3.383$  with 3 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.025) and than do the specialized clergy in particular ( $t = 3.370$  with 4 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.025)). It was anticipated that the specialist clergy may record a high level of satisfaction in specialized ministries but this is evidently not so, which lends support for the contention that professionals find considerable difficulty when they are employed within a bureaucratic organization. Ritualists, once again, record a very low level of satisfaction with the ministry, the mean score being significantly lower than the sample as a whole  $\sqrt{t} = 3.519$  with 26 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005) and than the specialized ministry as a category  $\sqrt{t} = 2.803$  with 48 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005). This finding contrasts with the fact that ritualists in the specialized ministry experience less role strain than do either the majority of the sample or than the majority of the specialized ministry. Nevertheless this dichotomy may merely reflect the fact that those relatively dissatisfied ritualists do not attach much importance to their occupational role, and thus do not experience a high level of role strain.

Team Ministry:

Off. Gen.	7.200, S.D.=0.447, 5
Idealist	7.000, S.D.=0, 3
Generalist	6.521, S.D.=0.772, 48
Gen. Spec.	6.857, S.D.=1.215, 7
Specialist	5.615, S.D.=0.506, 13
Ritualist	6.226, S.D.=0.805, 31
<hr/>	
All	6.395, S.D.=0.844, 107

Team ministers experience the lowest mean level of satisfaction of all the clergy employed full-time in the ecclesiastical organization, indeed they are significantly less likely to be satisfied than the sample as a whole  $\bar{t} = 2.570$  with 140 degrees of freedom,  $t(\text{calc}') > t(0.01)$ . Clergy working and discussing together may perhaps spotlight and accentuate each others' dissatisfactions. Nevertheless, the official generalists and the idealists still record a relatively high mean level of satisfaction with the ministry. By contrast, the specialists record a very low mean level of satisfaction, significantly lower than the sample as a whole  $\bar{t} = 7.043$  with 13 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and than team ministers in particular  $\bar{t} = 7.802$  with 14 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . That specialists in team ministries should experience such a low level of satisfaction with the ministry suggests that although they have been given some opportunity to concentrate on specific areas of work, their dissatisfaction is heightened because the multifarious non-specialized roles in the team ministry became even more irksome to them. Ritualists are surprisingly satisfied and since they did not experience a significantly high level of role strain in this type of ministry it may be that they can be accommodated within the ecclesiastical organization in this pattern of ministry. Finally, since the team ministry by its very nature demands a mixture of specialism and generalism it was anticipated that general specialists would be well suited to this form of employment. Nevertheless it was discovered that they experience more role strain than team ministers with other occupational ideologies. Yet they do experience a relatively high level of satisfaction, confounding the anticipated pattern of

decline in each column, so that it does suggest that general specialists may discover a niche in the team ministry in which they can manage their role strain.

Extra-Ecclesiastical Ministry:

Off. Gen.	6.333, S.D.=0.516, 6
Idealist	7.000, S.D.=1.414, 5
Generalist	6.522, S.D.=0.865, 46
Gen. Spec.	6.062, S.D.=0.772, 16
Specialist	5.588, S.D.=0.870, 13
Ritualist	5.702, S.D.=0.954, 47
All	6.094, S.D.=0.988, 138

This category of clergy are significantly more likely to be dissatisfied with the ministry than the sample as a whole  $\sqrt{t} = 5.859$  with 208 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . Nevertheless, those clergy with an idealist occupational ideology record a mean level of satisfaction which is both higher than the mean level for the sample as a whole and for the extra-ecclesiastical ministry in particular. Neither of these differences is significant because of the small number of idealist clergy and the spread of their scores on this index. Once more specialists are significantly more likely to record a lower mean level of satisfaction than that for extra-ecclesiastical ministers  $\sqrt{t} = 1.980$  with 15 degrees of freedom,  $t(\text{calc}') > t(0.05)$ . Similarly ritualists are significantly less likely to be satisfied  $\sqrt{t} = 2.411$  with 84 degrees of freedom,  $t(\text{calc}') > t(0.01)$  than their counterparts in the extra-ecclesiastical ministry. It is interesting to note that ritualists in this type of ministry

actually recorded slightly less role strain than the mean for the group as a whole, although as the difference in mean levels was not significant it is unwise to try to draw out speculative conclusions from these two sets of data. They do suggest, however, that ritualists who have moved away from the ecclesiastical organizations have resolved their role strain to a certain extent even though this has not led to an increased satisfaction with the ministry. In contrast to the ritualists and the specialists, generalists record a mean level of satisfaction considerably higher than the mean for the group as a whole and approaching that of the total sample. Indeed generalists in this pattern of ministry are significantly more likely to be satisfied with the ministry than are extra-ecclesiastical clergy in general  $\sqrt{t} = 2.806$  with 91 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)].

Auxiliary Ministry:

Off. Gen.	6.333, S.D.=0.577, 3
Idealist	7.000, S.D.=0.816, 4
Generalist	6.833, S.D.=1.007, 24
Gen. Spec.	6.607, S.D.=0.577, 3
Specialist	5.667, S.D.=0.577, 3
Ritualist	5.700, S.D.=1.160, 10
<hr/>	
All	6.689, S.D.=1.061, 47

Since there are only 47 auxiliaries in the sample, most of the ideological categories are too small to allow significant conclusions to be reached. However, a reasonably similar trend occurs here as elsewhere in this discussion with a declining level of satisfaction as one proceeds down the column, but with the notable exception of the official generalists. Since ritualists also experienced a higher level

of role strain than the clergy as a whole it does appear that even part-time employment within the ministry is not rewarding to those of a ritualist disposition.

The discussion has concentrated upon the columns of Table 11.2, some of the significant differences in the levels of satisfaction of the clergy being noted. However, there are also differences in the mean levels of satisfaction of clergy having the same occupational ideology but employed in different types of ministry, so that the ensuing discussion focusses upon this aspect and considers the rows of the table.

Official Generalist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
7.600	7.128	8.000	7.200	6.333	6.333	7.188
S.D.=0.503	S.D.=0.832	S.D.=0.816	S.D.=0.447	S.D.=0.516	S.D.=0.577	S.D.=0.811
(20)	(73)	(4)	(5)	(6)	(3)	(112)

This category of clergy have no dominant centrifugal force in their occupational ideology, so that they appear highly satisfied with the ministry, although not quite so satisfied as the idealists. That official generalists are not more satisfied than idealists, whose ideology does contain a dominant dimension of professionalism, is initially surprising although the difference between the means is not significant. However, official generalists are significantly more likely to be satisfied with the ministry than are specialists  $\sqrt{t} = 9.271$  with 189 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] and general

specialists  $\bar{t} = 4.826$  with 251 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. These findings underline the centrifugal nature of professionalism and the opposing effects of bureaucratism. In addition, a number of differences occur between official generalists in differing types of ministry, the only low mean levels of satisfaction occurring in the non-ecclesiastical ministries. Nevertheless, the mean level of satisfaction in both of these instances is only slightly lower than the mean level of the sample as a whole, although those extra-ecclesiastical ministers are significantly more likely to have a lower mean level of satisfaction  $\bar{t} = 3.858$  with 7 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] than are those having an official generalist occupational ideology. In contrast, the administrators record a significantly higher level of satisfaction with the ministry compared with all the official generalist ministers  $\bar{t} = 3.027$  with 41 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. Since this category also recorded a significantly higher level of role strain than all official generalists it does suggest that the type of occupation is related to the ability to manage strain, in this instance the prestige and rewards of administration may be sufficient reason for satisfaction.

Idealist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
7.200	7.324	8.000	7.000	7.000	7.000	7.246
S.D.=0.837	S.D.=0.684	S.D.=0	S.D.=0	S.D.=1.414	S.D.=0.876	S.D.=0.739
(5)	(34)	(1)	(3)	(5)	(4)	(57)

Idealists do not conform to the anticipated trends discussed at

the beginning of this chapter, although they vary so little in their mean scores between the occupational groups that no definitive conclusions about the differences can justifiably be drawn. Suffice it to note that this category is frequently the most highly satisfied ideological one which suggests that the component of professionalism does not detract from satisfaction when combined with high levels of the other two dimensions.

Generalist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
6.786	6.729	6.903	6.521	6.522	6.833	6.704
S.D.=0.733	S.D.=0.838	S.D.=0.651	S.D.=0.772	S.D.=0.863	S.D.=1.007	S.D.=0.826
(28)	(251)	(31)	(48)	(46)	(24)	(436)

This occupational ideology is the most common amongst the clergy and the mean score for satisfaction with the ministry approximated quite closely to that for the sample as a whole. That it is significantly lower than that of official generalists [ $t = 6.311$  with 219 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] confirms once again that bureaucratism exercises a strong centripetal tendency. In addition, it is noted that general specialists have a lower mean level of satisfaction than generalists, although not significantly so, which indicates that semi-professionalism does not appear to exert any very strong pressure in relation to satisfaction. Apart from generalists in specialized ministries, the anticipated trend from administration to extra-ecclesiastical ministry is discovered among this category although these differences are not very large. Yet those generalists finding

satisfaction in a specialized ministry is contrary to all the expectations held at the outset of this research, but since the difference in mean levels between the specialized and parish ministries is not significant it would be unwise to suggest any reasons why this finding should have occurred.

General Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All.
7.286	6.753	6.400	6.857	6.062	6.607	6.675
S.D.=0.488	S.D.=0.710	S.D.=1.140	S.D.=1.215	S.D.=0.772	S.D.=0.577	S.D.=0.797
(7)	(77)	(5)	(7)	(16)	(3)	(117)

The trend indicated in this category is fully in accord with the expectations held at the outset of this research and discussed at the opening of this chapter. However, the declining trend is broken, precisely as expected, by the relatively high level of satisfaction that general specialists experience in the team ministry. Since team appointments give opportunity for some specialism within a more generalist pastoral ministry this suggests that these occupational structures are conducive to general specialists finding satisfying work. However, the small numbers and the wide spread on the index makes it impossible to make definitive assertions in this instance. General specialists are, however, most likely to be satisfied with the ministry if they are in an administrative context  $\sqrt{t} = 3.076$  with 9 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.01)] than they are in general. This finding tends to confirm that the dimension of professionalism within the occupational ideology does not exert a powerful centrifugal

pressure upon those clergy in administrative positions, although this is not true for clergy in non administrative occupational roles. Indeed general specialist clergy in the extra-ecclesiastical ministry are significantly less satisfied with the ministry than are general specialist clergy overall  $\sqrt{t} = 1.967$  with 20 degrees of freedom,  $t$  (calc')  $> t$  (0.005)].

Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
6.714	6.236	6.308	5.615	5.588	5.667	6.047
S.D.=0.951	S.D.=1.023	S.D.=0.480	S.D.=0.506	S.D.=0.870	S.D.=0.577	S.D.=0.893
(7)	(31)	(13)	(13)	(17)	(3)	(86)

When the component of professionalism is the only dominant one in the occupational ideology, satisfaction with the ministry declines significantly. Indeed, specialists are significantly less likely to be satisfied with the ministry than are the general specialists  $\sqrt{t} = 2.912$  with 24 degrees of freedom,  $t$  (calc')  $> t$  (0.005)] which indicates that the presence of semi-professionalism is also important if the clergy are to experience a relatively high level of satisfaction in the ministry. Specialists in administrative positions record a higher mean level of satisfaction than do the specialists overall, although the difference in mean levels is not quite significant  $\sqrt{t} = 1.792$  with 7 degrees of freedom,  $t$  (calc')  $< t$  (0.05)]. Nevertheless this finding lends some support to the argument that professionalism does not exert a strong centrifugal pressure upon those who are in administrative positions. On the other hand, those

clergy with a specialist ideology serving in team, extra-ecclesiastical and auxiliary ministries all record a low mean level of satisfaction with the ministry. Indeed those in team ministries are significantly more likely to be dissatisfied with the ministry  $\sqrt{t} = 2.550$  with 28 degrees of freedom,  $t(\text{calc}') > t(0.01)$ , although neither of the other mean differences is significant. Finally, it must be noted that as specialists in specialized ministries break the trend of diminishing levels of satisfaction from the administrative to the extra-ecclesiastical ministry, an expected discovery. Yet this relatively high mean level of satisfaction with the ministry for specialist ministers is still significantly lower than the mean level of the sample as a whole  $\sqrt{t} = 2.259$  with 13 degrees of freedom,  $t(\text{calc}') > t(0.025)$ . This demonstrates quite clearly that which professionalism may be accommodated with the structures of a specialized ministry the centrifugal pressures will still be experienced although with a slightly reduced force.

Ritualist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
6.385	6.220	6.040	6.226	5.702	5.700	6.050
S.D.=0.961	S.D.=0.932	S.D.=1.020	S.D.=0.805	S.D.=0.954	S.D.=1.160	S.D.=0.967
(13)	(50)	(25)	(31)	(47)	(10)	(179)

This category of clergy recorded the next mean lowest level of satisfaction with the ministry and, it will be recalled, they also experienced the highest mean level of role strain among the ideological categories. The lack of any strong centripetal force within their

occupational ideology may account for their approximating to the responses of those clergy whose only dominant element within their ideology generates a centrifugal tendency. Such findings as these suggest that this category of clergy may be among the most likely to relinquish their ministerial status. Once again the downward trend in the mean level of satisfaction is interrupted only once, in this instance it appears that ritualists in the team ministry may experience a slightly higher level of satisfaction than was anticipated. Ritualists are most satisfied in an administrative capacity, so they may not be so much at risk as those who serve in an extra-ecclesiastical capacity. Indeed this latter category is significantly less satisfied with the ministry than are the ritualists in administration  $\sqrt{t} = 2.272$  with 20 degrees of freedom,  $t(\text{calc}') > t(0.025)$  which suggests that having left the ecclesiastical organization ritualist clergy are most likely to resign.

A similar picture thus emerges here to that discussed in the previous section for role strain. Official generalists and idealists appear the most highly satisfied, suggesting that powerful centripetal forces operate among the clergy with such ideological perspectives, and these in turn stem mostly from the dominant dimensions of bureaucratism within their ideology. By contrast, those clergy holding specialist and ritualist ideologies are the least satisfied. In neither instance is bureaucratism present in the ideology, so that it appears that this lack is an important factor in these clergy's relative lack of satisfaction. Moreover, the component of professionalism exerts a strong centrifugal pressure as indicated by the specialist clergy's

low level of satisfaction. Semi-professionalism, however, appears to be fairly neutral in this instance. This suggests that the original hypothetical model will require considerable modification at the conclusion of this study.

The administrative ministry is consistently the most satisfied category of clergy, which accords with research findings for other occupations where managers are seen to have high satisfaction and organizational commitment, the latter feature being discussed in the next section. However, their own high level of satisfaction with the ministry may result in administrators' inability to comprehend fully the relative lack of satisfaction experienced by clergy holding difficult occupational ideologies and serving in different forms of ministry. By contrast to the administrator, the extra-ecclesiastical ministers tend to be the least satisfied with the ministry. Their dissatisfaction may result in either their seeking to change what they dislike, which they are relatively free to do since they have no financial dependency upon their ecclesiastical organization, and if they are successful then they may remain within the ranks of the ministry. The other active alternative to innovation for this category of clergy appears to be resignation and this will be discussed in the following chapter, after having first examined the two dimensions of commitment.

#### Commitment to the Ecclesiastical Organization, Pattern of Ministry and Occupational Ideology

It has generally been assumed that the ministry is a profession. Moreover it has also been assumed that professionals are unlikely to be

organizational men. Such assumptions as these, however, were shown in the theoretical section of this study to be over-simplifications. Occupational ideology itself is a much more complex phenomenon consisting of a combination of elements, professionalism, semi-professionalism and bureaucratism. In addition, it was pointed out that within ecclesiastical thought it is rare to distinguish between commitment to the Church and commitment to the ministry since the Church has itself been regarded as an instrument of ministry. Such a distinction as that drawn here reveals a difference in perspective between sociology and theology.

Commitment to the ecclesiastical organization is the focus of the present discussion and Table 10.14, recording the level of commitment by all the clergy in this research sample, revealed a slight skew in distribution towards the lower end of the scale. Table 10.15 analysed these responses according to the clergyman's occupational type and a significant association was observed between the level of commitment to the ecclesiastical organization and the respondent's pattern of ministry. However, it was anticipated that the level of commitment to the ecclesiastical organization would vary in relation both to the type of ministry performed and the respondent's occupational ideology, so that in this section all the variables are discussed together. Table 11.3 records a breakdown of the mean scores by both occupational position and ideology. The discussion then proceeds as in the previous two sections, the columns being examined first and the rows thereafter.

Breakdown of the Mean Scores of Commitment to the Ecclesiastical Organization by the Pattern of Ministry and the Occupational Ideology of the Respondent

	PATTERN OF MINISTRY										All
	Occupational Ideology	Admin-istrative	Parish	Specialized	Team	Extra-Ecclesiastical	Auxiliary	Priests In Orders	Retired		
Official Generalist	5.750 S.D.=0.550 (20)	5.548 S.D.=0.625 (73)	5.250 S.D.=0.500 (4)	5.600 S.D.=0.548 (5)	5.000 S.D.=0.632 (6)	5.000 S.D.=0 (3)	6.000 S.D.=0 (1)	-	5.536 S.D.=0.614 (112)		
Idealist	5.200 S.D.=0.873 (5)	5.059 S.D.=0.489 (34)	5.000 S.D.=0 (1)	5.333 S.D.=0.577 (3)	4.400 S.D.=0.894 (5)	5.000 S.D.=0 (1)	5.000 S.D.=0 (3)	5.000 S.D.=0 (2)	5.017 S.D.=0.551 (57)		
Generalist	5.000 S.D.=0.720 (28)	5.060 S.D.=0.600 (251)	4.871 S.D.=0.670 (31)	4.708 S.D.=0.504 (48)	4.739 S.D.=0.612 (46)	4.708 S.D.=0.690 (24)	4.333 S.D.=0.577 (3)	5.600 S.D.=0.548 (5)	4.952 S.D.=0.629 (436)		
General Specialist	4.571 S.D.=0.535 (7)	4.558 S.D.=0.678 (77)	4.000 S.D.=0.707 (5)	4.857 S.D.=0.690 (7)	4.187 S.D.=0.544 (16)	4.000 S.D.=0 (3)	-	5.000 S.D.=0 (2)	4.496 S.D.=0.665 (117)		
Specialist	4.429 S.D.=0.787 (7)	4.323 S.D.=0.653 (31)	4.000 S.D.=0.408 (13)	3.846 S.D.=0.555 (13)	3.765 S.D.=0.562 (17)	3.667 S.D.=0.577 (3)	4.000 S.D.=0 (2)	-	4.070 S.D.=0.629 (86)		
Ritualist	4.769 S.D.=0.599 (13)	4.700 S.D.=0.678 (50)	4.720 S.D.=1.308 (25)	4.355 S.D.=0.608 (31)	4.426 S.D.=0.651 (47)	4.300 S.D.=0.675 (10)	5.000 S.D.=0 (2)	5.000 S.D.=0 (1)	4.508 S.D.=0.714 (179)		
Officialist	-	5.750 S.D.=0.500 (4)	5.000 S.D.=1.414 (2)	-	6.0000 S.D.=0 (1)	-	5.000 S.D.=0 (1)	-	5.500 S.D.=0.756 (8)		
Official Generalist	-	5.000 S.D.=0 (4)	-	-	-	-	-	-	5.000 S.D.=0 (4)		
All	5.075 S.D.=0.776 (80)	4.981 S.D.=0.699 (524)	4.654 S.D.=0.951 (81)	4.570 S.D.=0.674 (107)	4.457 S.D.=0.706 (138)	4.553 S.D.=0.686 (47)	4.750 S.D.=0.622 (12)	5.300 S.D.=0.485 (10)	4.826 S.D.=0.747 (999)		

F = 14.0407, Significance Level = 0.0000

\* F = 51.428  
Significance Level = 0.0000

Once again the expected pattern emerged quite strongly and in only one instance is there consistent interruption of the diminishing trend. Ritualists, having been shown already to experience high role strain and a low level of satisfaction, record a moderate level of commitment to the ecclesiastical organization, higher than both specialists and general specialists. This level of commitment to the organization may be one of the reasons why so many of them have not already resigned from the ministry. However, this point will be discussed further later on in this study. The levels of significance on the 'F' tests are once more extremely high, so that it may be seen that both the occupational ideology and the occupational position are associated with the level of commitment to the ecclesiastical organization. Now each will be examined in turn.

Administrative Ministry:

Off. Gen.	5.750, S.D.=0.550, 20
Idealist	5.200, S.D.=0.873, 5
Generalist	5.000, S.D.=0.720, 28
Gen. Spec.	4.571, S.D.=0.535, 7
Specialist	4.429, S.D.=0.787, 7
Ritualist	4.769, S.D.=0.599, 13
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All	5.075, S.D.=0.776, 80

Administrators are significantly more likely to be committed to the ecclesiastical organization than are the clergy as a whole  $\sqrt{t} = 2.769$  with 116 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] which complements the previous discussion about their level of satisfaction with the ministry. However, there is considerable variation among them, with the specialists  $\sqrt{t} = 2.085$  with 7 degrees

of freedom,  $t(\text{calc}') > t(0.025)$  and the general specialists  $\bar{t} = 2.291$  with 9 degrees of freedom,  $t(\text{calc}') > t(0.025)$  both significantly likely to be less committed to the ecclesiastical organization than are administrators as a whole. This finding clearly demonstrates the centrifugal effect of professionalism within an organization, since both general specialists and specialists have a dominant dimension of professionalism within them. By contrast, those administrative clergy whose occupational ideology contains a low level of professionalism but high elements of both bureaucratism and semi-professionalism, i.e. official generalists, are among the most committed of all to the ecclesiastical organization, and they are significantly more committed than even administrators in particular  $\bar{t} = 4.489$  with 43 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . Since generalists (high semi-professionalism only) approximate closely to the mean for administrators as a whole it appears that the dominant centripetal force in the occupational ideology is bureaucratism. By contrast, the dominant centrifugal force is professionalism, the lack of which resulted in the ritualists being more committed to the ecclesiastical organization than either specialists or general specialists.

Parish Ministry:

Off Gen.	5.548, S.D.=0.625,73
Idealist	5.509, S.D.=0.489,34
Generalist	5.060, S.D.=0.600,251
Gen. Spec.	4.558, S.D.=0.678,77
Specialist	4.333, S.D.=0.653,31
Ritualist	4.700, S.D.=0.678,50
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All	4.981, S.D.=0.699,524

Parish ministers record here a slightly but not significantly lower mean level of commitment to the ecclesiastical organization than the administrators. However, the same anticipated trend is clearly visible within this group as before with, once again, the ritualists being more highly committed than the specialists and general specialists. Both general specialists  $\bar{t} = 5.091$  with 117 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and specialists  $\bar{t} = 5.429$  with 35 degrees of freedom,  $t(\text{calc}') > t(0.005)$  have a significantly lower mean level of commitment to the ecclesiastical organization than have the parish ministers generally. By contrast, official generalists  $\bar{t} = 7.153$  with 129 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and idealists  $\bar{t} = 5.916$  with 43 degrees of freedom  $t(\text{calc}') > t(0.005)$  have significantly higher levels of commitment to the ecclesiastical organization. The same pressures may thus be seen operating in the same direction as have been noted already in this analysis.

Sp Specialized Ministry:

Off. Gen.	5.250, S.D.=0.500, 4
Idealist	5.000, S.D.=0, 1
Generalist	4.871, S.D.=0.670, 31
Gen. Spec.	4.000, S.D.=0.707, 5
Specialist	4.000, S.D.=0.408, 13
Ritualist	4.700, S.D.=1.308, 25
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All	4.654, S.D.=0.951, 81

This category of ministers, in which it was hypothesized that clergy with professional ideologies might find accommodation within the ecclesiastical organization, record a lower level of commitment

to the ecclesiastical organization than do both of the previous two categories although it is slightly higher than that of the team ministers. However, the mean level of commitment to the ecclesiastical organization is lower than the mean level for the sample as a whole, although the level of significance is not quite critical  $\sqrt{t} = 1.589$  with 90 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)]]. Once more a similar trend is noted within the specialized ministers: those clergy whose occupational ideology contains a high level of bureaucratism record the highest mean levels of commitment to the ecclesiastical organization with official generalists being significantly more committed than specialized ministers as a whole  $\sqrt{t} = 2.196$  with 5 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)]]; while those whose occupational ideology contains a high level of professionalism (general specialists, specialists) record the lowest mean score among this category of ministers. While the mean level of the specialists is significantly lower than the mean for the specialized ministry as a whole  $\sqrt{t} = 4.224$  with 42 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]], the general specialists' mean is not significantly lower. This conclusion may be as a result of the small number of general specialists in this category or, alternatively, it might indicate that semi-professionalism (the additional strong dimension in the general specialists' occupational ideology) exercises a moderating influence.

Team Ministry:

Off. Gen.	5.600, S.D.=0.548, 5
Idealist	5.333, S.D.=0.577, 3
Generalist	4.708, S.D.=0.504, 48
Gen. Spec.	4.857, S.D.=0.690, 7
Specialist	3.846, S.D.=0.555, 13
Ritualist	4.355, S.D.=0.608, 13
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All	4.570, S.D.=0.674, 107

Team ministers are the least committed to the ecclesiastical organizations of all the clergy who serve within them, their mean level of commitment being significantly lower than the mean for the sample as a whole  $\bar{t} = 3.694$  with 228 degrees of freedom,  $t(\text{calc}') > t(0.005)$ , the mean for the administrators  $\bar{t} = 4.654$  with 156 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and even the mean for the parish ministers  $\bar{t} = 2.873$  with 96 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . Such a low level of commitment to the ecclesiastical organization may mean that they are among the most likely of clergy employed with the ecclesiastical ministry to move into an extra-ecclesiastical appointment, especially bearing in mind that they also recorded a relatively low level of satisfaction. Indeed, the specialists in the team ministry record the lowest mean level of commitment to the ecclesiastical organization of any category of clergy employed within it, significantly lower even than the mean for team ministers as a whole  $\bar{t} = 4.331$  with 17 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . By contrast, general specialists are significantly more highly committed to the ecclesiastical organization than are specialists  $\bar{t} = 3.338$  with 12 degrees of freedom,  $t(\text{calc}') >$

$t(0.005)]$ , which lends support for the earlier contention that clergy having a mixture of specialism and generalism within their occupational ideology may be more suited to this form of ministerial employment. Official generalists in the team ministry record a significantly higher mean level of commitment to the ecclesiastical organization than do the respondents as a whole  $\bar{t} = 3.146$  with 4 degrees of freedom,  $t(\text{calc}') > t(0.025)]$  and than team ministers in particular  $\bar{t} = 4.062$  with 5 degrees of freedom,  $t(\text{calc}') > t(0.005)]$ . This again indicates that the components of this occupational ideology, namely bureaucratism and semi-professionalism, exert a centripetal pressure upon clergy who hold an official generalist orientation.

Extra-Ecclesiastical Ministry:

Off. Gen.	5.000, S.D.=0.632, 6
Idealist	4.400, S.D.=0.894, 5
Generalist	4.739, S.D.=0.612, 46
Gen. Spec.	4.187, S.D.=0.544, 16
Specialist	3.765, S.D.=0.562, 17
Ritualist	4.426, S.D.=0.651, 47
All	4.457, S.D.=0.706, 138

Since this category of clergy have left the employment of the ecclesiastical organization it is hardly surprising that their mean level of commitment to the ecclesiastical organization is the lowest of all, significantly lower than that of the sample as a whole  $\bar{t} = 5.714$  with  $\infty$  degrees of freedom,  $t(\text{calc}') > t(0.005)]$ . Nevertheless a similar trend is discovered here to that in the other forms of ministry, the one difference being the relatively high level

of commitment of the generalists. As full-time chaplains employed by non-ecclesiastical organizations are included in this type of ministry and many of these have only left their ecclesiastical organization for a limited period, their attitude may account for this discrepant finding. Nevertheless the official generalists are significantly more likely to be committed to the ecclesiastical organization  $\sqrt{t} = 2.050$  with 6 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)] and the specialists significantly less likely to be committed to it  $\sqrt{t} = 4.652$  with 24 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] than this category of clergy as a whole.

Auxiliary Ministry:

Off. Gen.	5.000, S.D.=0, 3
Idealist	5,000, S.D.=0, 1
Generalist	4.708, S.D.=0.690, 24
Gen. Spec.	4.000, S.D.=0, 3
Specialist	3.667, S.D.=0.577, 3
Ritualist	4.300, S.D.=0.675, 10
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All	4.553, S.D.=0.686, 47

Not surprisingly the auxiliaries also record a low level of commitment to the ecclesiastical organization. Indeed the mean score for the auxiliary ministry is significantly lower than that for the sample as a whole  $\sqrt{t} = 1.851$  with 125 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)]. Once again a similar trend may be detected among this category of ministers as with all the other types examined previously. Specialist clergy are again significantly less likely to be committed to the ecclesiastical organization  $\sqrt{t} = 2.551$  with 3 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.05)] and official generalists significantly

more likely to be committed  $\sqrt{t} = 4.860$  with 47 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)] than are other auxiliary ministers. Ritualists once again are more committed to the ecclesiastical organization than are clergy holding specialist or general specialist perspectives.

From the preceding discussion it is apparent that the dimension of professionalism exerts a powerful centrifugal pressure away from the ecclesiastical organization whereas bureaucratism exercises an equally strong but diametrically opposite force. Ideologies in which neither of these predominate have, in this instance, tended to produce a commitment approximating to the mean for the occupational type. Ritualists have been mentioned less in the above discussion than earlier, since having neither professionalism nor bureaucratism to any degree within the ideology they have tended to record a mean score closer to the mean for the category than in the discussion about either role strain or satisfaction. Such a finding indicates that this passive commitment to the ecclesiastical organization may be pressure enough to prevent some of them relinquishing their ordained status, a feature that will be commented upon in the discussion of the ideological types.

Official Generalist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
5.750	5.548	5.250	5.600	5.000	5.000	5.536
S.D.=0.550	S.D.=0.625	S.D.=0.500	S.D.=0.548	S.D.=0.632	S.D.=0	S.D.=0.614
(20)	(73)	(4)	(5)	(6)	(3)	(112)

This category of clergy with an occupational ideology comprising bureaucratism and semi-professionalism only is the most highly committed to the ecclesiastical organization. Indeed these ministers are significantly more committed than the sample as a whole  $\bar{t} = 5.052$  with 139 degrees of freedom,  $t(\text{calc}') > t(0.005)$  and than even the idealists  $\bar{t} = 5.567$  with 149 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . The centrifugal effect of professionalism is thus effective within the idealist occupational ideology. The level of commitment to the ecclesiastical organization is consistently high for this group, the anticipated trend being interrupted only by the high level of commitment of the team ministers. This finding suggests that some clergy enter team ministries rather than extra-ecclesiastical ones when they leave the normal parish work because of their commitment to the organization in which they serve.

Idealist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
5.200	5.059	5.000	5.333	4.400	5.000	5.017
S.D.=0.875	S.D.=0.489	S.D.=0	S.D.=0.577	S.D.=0.894	S.D.=0	S.D.=0.551
(5)	(34)	(1)	(3)	(5)	(1)	(57)

Once again the anticipated trend is interrupted by the relatively high level of commitment of the team ministers, thus lending support to the suggestion made above. Idealist clergy record the next highest mean for commitment to the ecclesiastical organization, differing significantly from the official generalists as was shown above although not differing significantly from the sample as a whole.

Within this relatively small category, the extra-ecclesiastical clergy and the least committed, as was anticipated, but even their mean level of commitment does not differ significantly from the mean of all the idealists.

Generalist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
5.000	5.060	4.871	4.708	4.739	4.708	4.932
S.D.=0.720	S.D.=0.600	S.D.=0.670	S.D.=0.504	S.D.=0.612	S.D.=0.690	S.D.=0.629
(28)	(251)	(31)	(48)	(46)	(24)	(436)

This category of clergy lack the centripetal effect of bureaucratism in their occupational ideology so that their commitment to the ecclesiastical organization is significantly lower than that of the official generalists  $\sqrt{t} = 8.985$  with 180 degrees of freedom,  $t$  (calc')  $> t$  (0.005)]. The anticipated trend does not occur this time, generalists in the parish ministry are the most committed to the ecclesiastical organization which supports the analysis of the parish ministry as a semi-profession. By contrast, the team and the auxiliary clergy are the least committed although there is little difference in the levels of the mean scores. Finally, it will be noticed that the extra-ecclesiastical clergy are relatively highly committed to the ecclesiastical organization. However, the lack of significant differences between the means makes it unjustifiable to try to explain these differences as if they were significant.

General Specialist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
4.571	4.558	4.000	4.857	4.187	4.000	4.496
S.D.=0.535	S.D.=0.678	S.D.=0.707	S.D.=0.690	S.D.=0.544	S.D.=0	S.D.=0.665
(7)	(77)	(5)	(7)	(16)	(3)	(117)

This category of clergy are significantly less committed to the ecclesiastical organization than are clergy in general  $\sqrt{t} = 2.350$  with 183 degrees of freedom,  $t(\text{calc}') > t(0.025)_{\sqrt{t}}$ . This demonstrates both the absence of the centripetal forces of bureaucratism and the presence of the centrifugal pressures of professionalism. However, since the mean level of commitment to the ecclesiastical organization is significantly lower than that for idealists  $\sqrt{t} = 4.423$  with 190 degrees of freedom,  $t(\text{calc}') > t(0.005)_{\sqrt{t}}$ , it suggests that the centripetal orientation of bureaucratism is very strong indeed. However, among the general specialists themselves there is no great difference between the mean levels of commitment, except for the team ministers who once again interrupt the anticipated trend. In this instance the team ministers are the most committed of all to the ecclesiastical organization, thus supporting the contention that the structures and work of the team ministry are conducive to ministers having this occupational ideology, although there is no significant difference between their mean level of commitment and that for general specialists as a whole.

Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
4.429	4.323	4.000	3.846	3.765	3.667	4.070
S.D.=0.787	S.D.=0.653	S.D.=0.408	S.D.=0.555	S.D.=0.562	S.D.=0.577	S.D.=0.629
(7)	(31)	(13)	(13)	(17)	(3)	(86)

A body of research publications exist (many of them cited in the first section of this study) which report that professionals are unlikely to be committed to an organization, so that it is not surprising that this category of ministers are significantly less likely to be committed to the ecclesiastical organization than are clergy in general  $\sqrt{t} = 6.021$  with 144 degrees of freedom,  $t$  (calc')  $> t$  (0.005)]. Additionally, the above row demonstrates the anticipated decline in commitment from the administrative to the extra-ecclesiastical ministry. Hence the contention that professionals may be accommodated within administration finds some support from this study, although the administrative specialists' mean level of commitment is not significantly higher than that for specialists as a whole. By contrast, specialists in team, extra-ecclesiastical and auxiliary ministries are all less committed to the ecclesiastical organization than are specialists as a category, although once more the difference in mean levels is insignificant.

Ritualist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
4.769	4.700	4.720	4.355	4.426	4.300	4.508
S.D.=0.599	S.D.=0.678	S.D.=1.308	S.D.=0.608	S.D.=0.651	S.D.=0.675	S.D.=0.714
(13)	(50)	(25)	(31)	(47)	(10)	(179)

In the case of commitment to the ecclesiastical organization, the ritualists differ considerably from the specialists by being more highly committed, which suggests that the dimension of professionalism exerts a much more potent centrifugal effect in relation to the ecclesiastical organization than in either role strain or satisfaction. The anticipated trend from administration to extra-ecclesiastical ministry is still apparent although not so obvious as it was with the specialist ministers. Ritualists, however, record a mean level of commitment significantly below that of the sample as a whole [ $\bar{t} = 2.687$  with 129 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)], thus confirming the strength of the dimension of bureaucratism in some other ideological categories discussed previously.

Throughout this discussion the centripetal nature of bureaucratism and the centrifugal nature of professionalism are thus apparent. Semi-professionalism, by contrast, appears to be a relatively neutral force, so that only when coupled with another strong dimension does it appear active. Before arriving at any definitive conclusions, however, the fourth element in this analysis, commitment to the ministry, must be discussed.

#### Commitment to the Ministry, Pattern of Ministry and Occupational Ideology

Professionals have always been assumed to be more committed to their profession than to their employing organization, whereas the 'organization man's' first loyalty is said to be to his employing company. In the case of the clergy, it has been assumed that their 'call' was both to the ecclesiastical organization and to the ministry.

The fallacy of this assumption was demonstrated earlier in this third section of the study where it was shown that the distribution skew of clergy's commitment tended towards the higher end of the scale for the ministry but to the lower one for the ecclesiastical organization.

The mean scores for commitment to the ministry are now broken down by the occupational type and the occupational ideology of the respondents. It will be recalled that in Table 10.16, 29.63% of the respondents were found to be very highly committed to the ministry. In addition, Table 10.17 showed a significant association between the level of commitment to the ministry and the occupational pattern performed by the respondent.

Finally, Table 10.19 recorded a significant multiple association between commitment to the ministry, occupational ideology and occupational position. Such an association is confirmed by the scores from the 'F' tests included in Table 11.4. The analysis of the mean scores for commitment to the ministry will follow precisely the same procedure as that followed in the three previous sections of this chapter.

Breakdown of the Mean Scores of Commitment to the Ministry by the Pattern of Ministry and the Occupational Ideology of the Respondent

	PATTERN OF MINISTRY										All
	Occupational Ideology	Administrative	Parish	Specialized	Team	Extra-Ecclesiastical	Auxiliary	Priests In Orders	Retired		
Official Generalist	6.450 S.D.=0.510 (20)	6.329 S.D.=0.579 (73)	6.750 S.D.=0.500 (4)	6.400 S.D.=0.548 (5)	6.333 S.D.=0.516 (6)	6.333 S.D.=0.577 (3)	7.000 S.D.=0 (1)	7.000 S.D.=0.577 (1)	7.000 S.D.=0 (1)	6.375 S.D.=0.556 (112)	
Idealist	7.000 S.D.=0 (5)	6.794 S.D.=0.479 (34)	8.000 S.D.=0 (1)	6.333 S.D.=0.577 (3)	6.800 S.D.=1.095 (5)	6.750 S.D.=0.500 (4)	6.667 S.D.=0.577 (3)	7.000 S.D.=0 (2)	7.000 S.D.=0 (2)	6.807 S.D.=0.549 (57)	
Generalist	6.214 S.D.=0.568 (28)	6.120 S.D.=0.601 (251)	6.129 S.D.=0.562 (31)	6.021 S.D.=0.601 (48)	5.978 S.D.=0.614 (46)	6.417 S.D.=0.584 (24)	5.667 S.D.=0.577 (3)	5.800 S.D.=1.095 (5)	5.800 S.D.=1.095 (5)	6.110 S.D.=0.608 (436)	
General Specialist	7.000 S.D.=0 (7)	6.429 S.D.=0.572 (77)	6.200 S.D.=0.837 (5)	6.571 S.D.=0.535 (7)	6.125 S.D.=0.806 (15)	6.333 S.D.=0.577 (3)	- S.D.=0 (1)	7.000 S.D.=0 (2)	7.000 S.D.=0 (2)	6.427 S.D.=0.620 (117)	
Specialist	6.427 S.D.=0.535 (7)	6.190 S.D.=0.671 (31)	6.231 S.D.=0.439 (13)	6.000 S.D.=0.408 (13)	6.118 S.D.=0.485 (17)	6.000 S.D.=0 (3)	6.800 S.D.=0.707 (2)	6.000 S.D.=0 (2)	6.000 S.D.=0 (2)	6.140 S.D.=0.535 (86)	
Ritualist	6.000 S.D.=0.577 (13)	5.820 S.D.=0.477 (50)	6.000 S.D.=0.500 (25)	5.968 S.D.=0.547 (31)	5.723 S.D.=0.482 (47)	5.800 S.D.=1.033 (10)	6.000 S.D.=0.707 (2)	6.000 S.D.=0 (2)	6.000 S.D.=0 (1)	5.866 S.D.=0.657 (179)	
Officialist	- S.D.=0 (4)	6.250 S.D.=0.500 (4)	6.500 S.D.=0.707 (2)	- S.D.=0 (1)	7.000 S.D.=0 (1)	- S.D.=0 (1)	6.000 S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	6.375 S.D.=0.468 (8)	
Official Generalist	- S.D.=0 (4)	6.750 S.D.=0.500 (4)	- S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	- S.D.=0 (1)	6.750 S.D.=0.500 (4)	
All	6.375 S.D.=0.582 (80)	6.216 S.D.=0.638 (524)	6.173 S.D.=0.587 (81)	6.065 S.D.=0.571 (107)	5.978 S.D.=0.699 (138)	6.277 S.D.=0.713 (47)	6.250 S.D.=0.622 (12)	6.300 S.D.=0.949 (10)	6.300 S.D.=0.949 (10)	6.180 S.D.=0.645 (999)	

F = 3.984, Significance Level = 0.0003

\* F = 25.211  
Significance Level = 0.0000

Administrative Ministry:

Off. Gen.	6.450, S.D.=0.510, 20
Idealist	7.000, S.D.=0, 5
Generalist	6.214, S.D.=0.568, 28
Gen. Spec.	7.000, S.D.=0, 7
Specialist	6.427, S.D.=0.535, 7
Ritualist	6.000, S.D.=0.577, 13
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All	6.375, S.D.=0.582, 80

The administrative ministry is significantly more highly committed to the ministry than are clergy in general  $\sqrt{t} = 2.859$  with 106 degrees of freedom,  $t$  (calc')  $> t$  (0.005)]. This both confirms the picture which emerged in the previous analyses and raises a number of important points which will be discussed more fully in the concluding section of this study.

It will be recalled that the trend anticipated in this analysis is slightly different from that previously. Now commitment is expected to remain at a 'plateau' from official generalist to specialist, if anything falling slightly for the generalists, but the ritualists are expected always to be the least committed. A similar pattern to this does occur in this category, although the official generalists were a little less committed than was originally anticipated. The idealists and the general specialists are the most highly committed of all and both of the ideologies have the dimension of professionalism within them which suggests that it no longer exerts a centrifugal effect. If this phenomenon is noted among other patterns of ministry it will indicate that the original hypothetical model requires modification if the final product is to reflect any

measure of reality. It is also noted here that both official generalists and specialists approximate more closely to the mean level of commitment for the administrative ministry. Generalists have an even lower mean level of commitment which suggests that semi-professionalism may not result in a high level of commitment to the ministry. As anticipated, the ritualists are the least committed to the ministry of all administrative clergy and significantly less committed than them  $\sqrt{t} = 2.171$  with 17 degrees of freedom,  $t$  (calc')  $> t(0.025)$ . This last finding suggests that ritualists, having no strong centrifugal forces, may be most at risk in the ministry and may be the most likely resignees.

Parish Ministry:

Off. Gen.	6.329, S.D.=0.579,73
Idealist	6.794, S.D.=0.479,34
Generalist	6.120, S.D.=0.601,251
Gen. Spec.	6.429, S.D.=0.572,77
Specialist	6.190, S.D.=0.671,31
Ritualist	5.820, S.D.=0.477,50
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All	6.216, S.D.=0.638,524

Ministers employed in the parish approximate to the mean score for the clergy as a whole in respect of commitment to the ministry, although they are significantly less committed than are the administrators  $\sqrt{t} = 2.246$  with 123 degrees of freedom,  $t$  (calc')  $> t(0.025)$ . There are, however, a wide diversity of mean scores among parish ministers, with a similar pattern emerging to that of the administrators. Idealists are the most highly committed, significantly more highly committed than are the parish ministers generally

$\sqrt{t} = 5.515$  with 91 degrees of freedom,  $t(\text{calc}') > t(0.005)$ .

While this again suggests that the dimension of professionalism exerts no centrifugal pressure, those ministers with a specialist occupational ideology are significantly less committed to the ministry than are idealists  $\sqrt{t} = 4.141$  with 56 degrees of freedom,  $t(\text{calc}') > t(0.005)$ . Since this large difference between these two ideological categories did not occur in the administrative ministry it does suggest once more that the parish ministry is not conducive to clergy holding a specialist perspective upon their work. Both generalists and ritualists are less committed to the ministry than even the specialists, a finding that indicates the lack of centrifugal pressure from professionalism. Semi-professionalism appears to exert a weak centripetal pressure only, since generalists have only a slightly lower mean score to that of the specialists. Ritualists, however, have a significantly lower mean level of commitment to the ministry than have parish ministers in general  $\sqrt{t} = 5.700$  with 69 degrees of freedom,  $t(\text{calc}') > t(0.005)$ , so that a similar picture for ritualists in the parish and for those in administration. Indeed, if all these dimensions of the occupational ideology exert centripetal tendencies in respect of the ministry then ritualists should always be the least committed, which is precisely what Table 11.4 shows.

Specialized Ministry:

Off. Gen.	6.700, S.D.=0.500, 4
Idealist	8.000, S.D.=0, 1
Generalist	6.129, S.D.=0.562, 31
Gen. Spec.	6.200, S.D.=0.537, 7
Specialist	6.231, S.D.=0.439, 13
Ritualist	6.000, S.D.=0.500, 25
All	6.173, S.D.=0.578, 81

A similar distribution of mean scores according to occupational ideology occurs here as in the previous two categories of ministry. In this instance, however, it is impossible to draw any valid conclusions from only one idealist. Similarly having only four official generalists restricts the value of drawing conclusions about them. Suffice it to note that these two follow the trend discussed previously. Those ministers with a specialist occupational ideology record a mean level of commitment to the ministry which is both above the mean for all specialized ministers, although not significantly so, and is also among the highest for specialist ministers. Thus specialized ministries appear to be conducive to clergy holding a specialist ideology. Ritualists are again less committed than are the category in general, although this difference is not significant  $\sqrt{t} = 1.449$  with 49 degrees of freedom,  $t$  (calc')  $< t$  (0.05)].

Team Ministry:

Off. Gen.	6.400, S.D.=0.548,5
Idealist	6.333, S.D.=0.577,3
Generalist	6.021, S.D.=0.601,48
Gen. Spec.	6.571, S.D.=0.535,7
Specialist	6.000, S.D.=0.408,13
Ritualist	5.968, S.D.=0.547,31
<hr/>	
All	6.065, S.D.=0.571,107

Team ministers are less committed to the ministry than are specialized ministers, in just the same way as they are slightly less committed to the ecclesiastical organization. In addition, the pattern that has emerged with the previous three types of ministry is only partially detectable here since the idealists are not the most committed to the

ministry of the team ministers. However, it was maintained initially that the type of work done by a team minister would either lead them to holding, or be conducive to those who hold, a mixture of generalist and specialist perspectives within their occupational ideology. This expectation is fulfilled by these data presented here, general specialists having the highest level of commitment to the ministry among team ministers. Indeed, their mean level of commitment is significantly higher than that of team ministers in general  $\sqrt{t} = 2.414$  with 7 degrees of freedom,  $t(\text{calc}') > t(0.025)_{7}$ . In this instance combined dimensions of professionalism and semi-professionalism exert a strong centripetal thrust, whereas specialists among team ministers exhibit a mean level of commitment slightly lower than the mean for all team ministers. This suggests that ministers with only a professional perspective in a team ministry experience some degree of frustration (as has already been evidenced), and that their commitment to the ministry is correlated with this. It thus appears that the team ministry does not suit specialists, Idealists do not appear so highly committed within the team ministry but their small numbers invalidates any conclusion drawn about this finding. Ritualists are, once again, the least committed to the ministry of all team ministers, although in this instance the difference in mean levels is insignificant.

Extra-Ecclesiastical Ministry:

Off. Gen.	6.333, S.D.=0.516, 6
Idealist	6.800, S.D.=1.095, 5
Generalist	5.978, S.D.=0.614, 46
Gen. Spec.	6.125, S.D.=0.806, 15
Specialist	6.118, S.D.=0.485, 17
Ritualist	5.723, S.D.=0.482, 47
All	5.978, S.D.=0.699, 138

This pattern of ministry is one in which clergy have elected to retain their ministerial status even though they have left the employment of the ecclesiastical organization. It was anticipated that the gradual decline in the level of commitment might, therefore, be interrupted at this point but such an expectation remains unfulfilled by these data. Indeed, extra-ecclesiastical ministers are significantly less committed to the ministry than are the clergy as a whole  $\sqrt{t} = 3.211$  with 154 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)].

A similar pattern emerges here to previous occupational types except in this instance specialists are not very highly committed to the ministry which may be because they have become committed to their new employment. Idealists are discovered to be the most committed but they are too few in number for valid conclusions to be drawn, while the ritualists are the least committed. This latter category is, moreover, significantly less likely to be committed to the ministry than are extra-ecclesiastical clergy as a whole  $\sqrt{t} = 2.197$  with 89 degrees of freedom,  $t$  (calc')  $>$   $t$  (0.025)].

Auxiliary Ministry:

Off. Gen.	6.333, S.D.=0.577, 3
Idealist	6.750, S.D.=0.500, 4
Generalist	6.417, S.D.=0.584, 24
Gen. Spec.	6.333, S.D.=0.577, 3
Specialist	6.000, S.D.=0, 3
Ritualist	5.800, S.D.=1.033, 10
<hr/>	
All	6.277, S.D.=0.713, 47

Not surprisingly, the mean level of commitment to the ministry by the part-time clergy is higher than the mean for the whole ministry, although the difference between the means is insignificant. Within this category a similar pattern emerges to that in other forms of ministry although in this instance generalists are relatively more committed. Idealists are again the most highly committed ideological category although it is too small to allow valid conclusions to be drawn from it. By contrast, the ritualists are again the least committed group although their variance from the mean is too great to allow many conclusions, except that they have again followed the trend which is itself quite indicative.

It may thus be seen that ritualists are consistently the least committed to the ministry, irrespective of their occupation. Professionalism, however, appears to exert a centripetal pressure which is opposite to pressure within the ecclesiastical organization. An ambivalence is thus apparent for professionalism which is not demonstrated in the initial hypothetical model, so that substantial modification is necessary by way of conclusion. Semi-professionalism

and bureaucratism both exert centripetal tendencies, the latter being the more powerful of the two. The occupational ideology and its relation to commitment to the ministry is now discussed.

Official Generalist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All.
6.450	6.329	6.750	6.400	6.333	6.333	6.375
S.D.=0.510	S.D.=0.579	S.D.=0.500	S.D.=0.548	S.D.=0.516	S.D.=0.577	S.D.=0.556
(20)	(73)	(4)	(5)	(6)	(3)	(112)

Clergy with this occupational ideology, which has two dimensions exerting centripetal affects, tend to be more highly committed to the ministry than do the clergy as a whole  $\bar{t} = 3.460$  with  $\alpha$  degrees of freedom,  $t(\text{calc}') > t(0.005)]$  but they are still not committed as either the idealists or the general specialists. This indicates yet again that professionalism exerts a strong pressure in a centripetal direction in the ministry. Within this category, the specialized ministers are the most highly committed although there are too few of these to allow for many valid conclusions to be drawn. Surprisingly, the parish ministers are the least committed although the differences in mean levels is insignificant.

Idealist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
7.000	6.794	8.000	6.333	6.800	6.750	6.807
S.D.=0	S.D.=0.479	S.D.=0	S.D.=0.577	S.D.=1.085	S.D.=0.500	S.D.=0.549
(5)	(34)	(1)	(3)	(5)	(4)	(57)

This category of clergy are consistently the most committed to the ministry, indeed they are significantly more committed than the clergy as a whole  $\sqrt{t} = 8.302$  with 79 degrees of freedom,  $t$  (calc')  $> t$  (0.005)] and than the general specialists  $\sqrt{t} = 4.104$  with 182 degrees of freedom,  $t$  (calc')  $> t$  (0.005)] who are the next most highly committed category. This indicates that all three dimensions of the occupational ideology act in concert in the ministry to produce a class of clergy very highly committed to their occupation. Yet other factors, such as those already discussed, still indicate that there is unrest within the ranks of the clergy, an unrest that will become even more apparent in the next chapter. Among this most highly committed category of ministers, team ministers are the least committed although they are too few in number to justify precise conclusions from these data. Parish clergy are the next to least committed although there is no significant difference between their mean score and that for idealists as a whole.

Generalist Ministers:

Admin.	Parish	Specia- lized	Team	Extra- Eccles.	Aux.	All
6.214	6.120	6.129	6.021	5.978	6.417	6.110
S.D.=0.568	S.D.=0.601	S.D.=0.562	S.D.=0.601	S.D.=0.614	S.D.=0.584	S.D.=0.608
(28)	(251)	(31)	(48)	(46)	(24)	(436)

In this, the largest single category, the anticipated trend of diminishing commitment from the administrative to the extra-ecclesiastical ministry is only interrupted by the specialized clergy. Although there is no significant difference between the mean scores

for each of these occupational types, administrators are once more the most highly committed and the extra-ecclesiastical clergy the least committed to the ministry. Since this occupational ideology has only one dominant dimension, generalists are also among the least committed of the occupational ideological categories of clergy.

General Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
7.000	6.429	6.200	6.571	6.125	6.333	6.427
S.D.=0	S.D.=0.572	S.D.=0.537	S.D.=0.535	S.D.=0.806	S.D.=0.577	S.D.=0.620
(7)	(77)	(5)	(7)	(5)	(3)	(117)

This category of ministers is the next most highly committed to the ministry, the mean level of commitment being significantly higher than the mean level for the clergy as a whole  $\sqrt{t} = 4.060$  with  $\infty$  degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. That general specialists are so highly committed indicates that their ideology has two dominant dimensions each acting in a centripetal manner. Once again the anticipated trend downwards in the level of commitment from administrative to extra-ecclesiastical ministry is interrupted, in this instance by the team ministers. It has been maintained consistently that there is an affinity between the team ministry and the general specialist ideology, so that this finding comes as no surprise although it must be borne in mind that the mean level of commitment of team ministers is not significantly different from that of general specialists as a whole. In a similar manner the previous categories, the administrators are the most highly committed general specialists.

Extra-ecclesiastical ministers are, by contrast, the least committed although they are not quite significantly so  $\sqrt{t} = 1.401$  with 17 degrees of freedom,  $t$  (calc')  $< t$  (0.05)]. In addition, general specialists in the parish have a level of commitment to the ministry which approximates to that of general specialists as a whole which suggests that they may easily be accommodated within the parish ministry.

Specialist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
6.427	6.190	6.231	6.000	6.118	6.000	6.140
S.D.=0.535	S.D.=0.671	S.D.=0.439	S.D.=0.408	S.D.=0.485	S.D.=0	S.D.=0.535
(7)	(31)	(13)	(13)	(17)	(3)	(86)

This category of clergy having only one dominant dimension within its occupational ideology are among the least committed to the ministry, although slightly but not significantly, more committed than are the generalists. That professionalism exerts a centripetal thrust towards the ministry is apparent throughout this discussion and it seems that it is of similar strength to the other two. Once again the administrators are the most highly committed to the ministry but in this instance the specialized ministers are the next most committed category. This indicates that specialists may discover an occupational niche in the specialized ministry of the ecclesiastical organization conducive to their ideology. Team ministers are the least committed, which confirms the previous discussion that there is little affinity between a specialist ideology and a general specialist occupational role.

Ritualist Ministers:

Admin.	Parish	Specialized	Team	Extra-Eccles.	Aux.	All
6.000	5.820	6.000	5.968	5.723	5.800	5.866
S.D.=0.577	S.D.=0.477	S.D.=0.500	S.D.=0.547	S.D.=0.482	S.D.=1.033	S.D.=0.657
(13)	(50)	(25)	(31)	(47)	(10)	(179)

This category of ministers having no dimension in their ideology acting in a centripetal direction are the least committed to the ministry of all the occupational segments, indeed they are significantly less committed than are clergy as a whole  $\sqrt{t} = 5.905$  with  $\infty$  degrees of freedom,  $t$  (calc')  $>$   $t$  (0.005)]. This supports earlier discussion that this category of clergy may be among the most likely to relinquish their ministerial status. Administrators and specialized ministers are the most committed of the ritualists although they are not significantly more likely to be committed and indeed their mean level of commitment to the ministry is lower than that of the whole sample. Extra-ecclesiastical ritualists are the least committed of all although their mean level of commitment is but a little lower than that of the parish ritualists.

It thus appears that all these dimensions of the occupational ideology exert a centripetal pressure within the ministry and the absence of any of these dimensions leads ritualists to be significantly less likely to be committed to the ministry.

Conclusion

It may now be concluded that while the initial hypothetical model for the internal dynamics of the ministry reflected much of the reality of the occupational ritual it is not entirely accurate. Bureaucratism always exerts a centripetal force while professionalism exerts a centrifugal trust away from the ecclesiastical organization but a centripetal effect within the ministry. Semi-professionalism appears to be neutral within the ecclesiastical organization but centripetal towards the ministry. In addition, while the administrative ministry may be depicted as the core of the ministry (although it must be remembered that it is also the hierarchy) surrounded by the parish clergy, team and specialized are slightly more ambivalent: specialized ministers experience more role strain and more satisfaction and commitment than do the team ministers. Since role strain need not reflect a movement away from the centre of the ministry, so it has been concluded from the foregoing discussions, specialized ministers may be regarded as the third layer of the ministry and team ministers as the fourth. Clearly the extra-ecclesiastical ministers constitute the outside layer of the five major ones discussed here. The auxiliary clergy, being part-time and having both a different form of ministerial training and a full-time occupation other than the ministry, do not really fit into the model at all. Indeed they constitute a separate segment entirely. In the initial model it was also indicated that the area beyond the concentric circles symbolized those who had resigned from the ministry. Since no resignees were included in this sample, however, no assessment of this category can definitely be made. Nevertheless some details about potential resignees were established and will now be considered.

CHAPTER 12The Potential Resignee from the Ministry

Resignation indicates that the forces of centrifugalism have pushed an individual beyond the periphery of the status group. Resignation was thus shown in the original hypothetical model to be beyond the concentric circles. It is now recognised that such a diagrammatic presentation was simplistic. However, if the basic hypothesis is valid then potential resignees from the ministry can be expected to have within their occupational ideology strong centrifugal elements. This chapter shows that many potential resignees do in fact have specialist or ritualist occupational ideologies but it also examines the potential resignee in greater detail.

A direct question about the respondents' intentions about resigning from the ministry was posed in the questionnaire (Section V 10). Some 107 (10.93%) ministers were unsure whether they would remain in the ministry until they retired, while another 29 (2.96%) explicitly stated that they intended to resign. Protestant churches naturally tend to be reluctant to publish statistics of defection from the ministry, so that it is difficult to compare these figures with resignation rates from the ministry although the 10.93% 'don't know' is a far higher proportion than was anticipated. Perhaps this uncertainty is another indication of the current crisis within the ministry. Greeley (1972) also discovered that 3% of the Roman Catholic priests in his survey were actively considering resignation

at that time. In addition, he was able to study some ex-Roman Catholic priests from the diocesan (4.9%) and religious (6.7%) priests who had resigned between 1966 and 1969 and noted that some acknowledged that they had found it very difficult to live and work within the structures of the ecclesiastical organization, while others resigned because they wanted to marry (c.f. Kauffmann 1970: 495-502; Olabuenago 1970: 503-516). Priests were more likely to resign between the ages of 36 years and 45 years and often entered teaching or social work. Greeley discovered no evidence to suggest that those who resigned were more or less educated or mature than those who remained in the priesthood, although resignees were more likely to have embraced a modernist perspective and to have regarded the ecclesiastical organization as somewhat outdated. In contrast to Greeley's study, Jud et al (1970) discovered that Protestant ex-pastors were more likely to have continued their education beyond seminary training. Among the most frequent reasons given by these respondents for leaving the pastorate were: the church's irrelevance (43.5%); lack of opportunity for specialized work or training (38.9%); the offer of an attractive alternative job (32.8%). Not all of these ex-pastors, however, regarded themselves as having left the ministry completely and some of them declared themselves to be prepared to return to the pastorate in certain circumstances.

Many of the features discussed above are now shown to fit the  
 this sample of  
 potential resignee from/the ministry of the four largest Protestant  
 denominations in Britain. This chapter considers the occupational  
 ideology, role strain, satisfaction and commitment, theology, church-  
 manship and personal characteristics of those clergy who are uncertain

of remaining in the ministry and of those who have declared their intention of relinquishing their ministerial status.

#### Occupational Ideology

It has been maintained throughout this thesis that the forces generated by the minister's occupational ideology constitutes a significant factor in his role performance. In addition, it has been suggested that a minister's occupational ideology relates to his present expectation about his future in the ministry. Table 12.1 records these expectations according to the occupational ideology of the respondents.

Table 12.1

Minister's Expectations about Resignation  
Classified According to their Occupational Ideology (1)

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Occupational Ideology	Ministers' Expectations			Total
	Retention of Status	Don't Know	Relinquish Status	
Idealist	55 (100%)	0 (0%)	0 (0%)	55 (5.7%)
General Specialist	107 (93%)	5 (4.3%)	3 (2.6%)	115 (11.9%)
Specialist	60 (70.6%)	18 (21.2%)	17 (8.2%)	85 (8.8%)
Official Generalist	104 (96.3%)	3 (2.8%)	1 (0.9%)	108 (11.1%)
Generalist	370 (87.9%)	41 (9.7%)	10 (2.7%)	421 (43.4%)
Ritualist	127 (73.0%)	39 (12.4%)	8 (4.6%)	174 (17.9%)
Officialist	7 (87.5%)	1 (12.5%)	0 (0%)	8 (0.8%)
Official Generalist	4 (100%)	0 (0%)	0 (0%)	4 (0.4%)
Total	834 (86.0%)	107 (11.0%)	29 (3.0%)	970 (100%)

$$X^2 = 69.604, 14 \text{ degrees of freedom}$$

$$X (\text{calc}')^2 > X (0.001)^2$$

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(1) All percentages in the tables in this chapter relate to the row except in the total columns at the end of each row, except in Table 12.7.

Again it has constantly been maintained that the forces generated by the minister's occupational ideology constitutes a significant factor in his role performance. If those hypotheses are correct, then clergy with an ideology in which professionalism alone is dominant, i.e., a specialist occupational ideology, would be more likely to experience centrifugal forces than would most other clergy. Table 12.1 demonstrates that such a phenomenon does indeed occur, with some 29.4% of the specialists either uncertain about retaining their status or else certain that they will resign. In addition, if, as was suggested in the previous chapter, ritualism is an ideology which has lost its force, then many potential resignees may hold such an ideological perspective, a point which is also confirmed by Table 12.1 with 27% of this category not certain to retain their status. By contrast, no clergyman with an idealist occupational ideology and only 3.7% of those with an official generalist perspective are uncertain of retaining their status. Indeed the responses of clergy holding these ideologies of which bureaucratism constitutes a major part confirm that bureaucratism exerts a centripetal force upon them. Semi-professionalism, however, does not exert such a powerful centripetal force, so that generalists tend to approximate more closely to the ministry as a whole than to either of the other two types.

#### Pattern of Ministry

It has already been demonstrated in this study that occupational position as well as occupational ideology is related to role strain, satisfaction and commitment, so that it was also anticipated that the pattern of ministry performed by the respondents would also be related

to their potentiality of resignation.

Table 12.2

Ministers' Expectations about Resignation  
Classified According to their Occupational Position

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Occupational Position	Ministers' Expectations			Total
	Retention of Status	Don't Know	Relinquish Status	
Administrative	73 (94.8%)	4 (5.2%)	0 0	77 (8.4%)
Parish	454 (87.8%)	51 (9.9%)	12 (2.3%)	517 (56.7%)
Team	84 (79.2%)	18 (17.0%)	4 (3.8%)	106 (11.6%)
Specialized	69 (86.2%)	8 (10.0%)	3 (3.7%)	80 (8.8%)
Extra-Ecclesiastical	99 (75.9%)	24 (18.2%)	9 (6.8%)	132 (14.5%)
<b>Total</b>	<b>779</b> (85.4%)	<b>105</b> (11.5%)	<b>28</b> (3.1%)	<b>912</b> (100.0%)

$$X^2 = 24.839 \text{ with 8 degrees of freedom}$$

$$X (\text{calc})^2 > X (0.002)^2$$

This table confirms the earlier expectation! It is clear that in this sample a greater proportion of ministers serving in team and extra-ecclesiastical capacities are less certain about retaining their status than are the remainder of the clergy. Indeed, more ministers within these two categories declare themselves certain to resign than do clergy from any other pattern of ministry. This confirms the picture that emerged in the earlier chapters. However, it will have been noted that the total of those clergy uncertain of retaining their status differs between tables 12.1 and 12.2. This discrepancy may

be accounted for by the omission of statistics about auxiliary ministers in Table 12.2, since this category of clergy are not exposed to quite the same career pressures as other ministers. However, one generalist auxiliary minister indicated that he intended to relinquish his status, and two other auxiliaries (both ritualists) expressed themselves as uncertain whether or not to retain their ordained status. Their response was initially surprising since it was felt that this category of clergy would be among the most certain to remain within the ministerial ranks.

### Role Strain

Contrary to expectations no relationship was discovered between the level of role strain experienced by the respondents and their intentions concerning their ordained status. It may be, therefore, that clergy expect to experience tensions and frustrations because of the nature of their work, so that when these anticipations are fulfilled it does not of itself constitute grounds for resignation.

### Satisfaction with the Ministry

Both Jud et al (1970) and Greeley (1972) record declining satisfaction as a factor in resignation from either the pastorate or the priesthood. It was anticipated, therefore, that those uncertain about their future or those with definite intentions of resignation from the ministry would be likely to experience relatively little satisfaction with the ministry, an expectation significantly substantiated by this research as Table 12.3 demonstrates.

Table 12.3

Ministers' Expectations about Resignation  
Classified According to their Level of Job Satisfaction  
with the Ministry

Satisfaction with Ministry	Ministers' Expectations			Total
	Retention of Status	Don't Know	Relinquish Status	
9	7 (100%)	0 0	0 0	7 (0.7%)
8	143 (98.6%)	1 (0.7%)	1 (0.7%)	145 (14.9%)
7	388 (95.1%)	17 (4.2%)	3 (0.7%)	408 (42.1%)
6	239 (78.6%)	53 (17.4%)	12 (3.9%)	304 (31.3%)
5	52 (57.8%)	29 (32.2%)	9 (10.0%)	90 (9.3%)
4	4 (28.6%)	6 (42.9%)	4 (28.6%)	14 (1.4%)
3	1 (50.0%)	1 (50.0%)	0 (0%)	2 (0.2%)
<b>Total</b>	<b>834 (86.0%)</b>	<b>107 (11.0%)</b>	<b>29 (3.0%)</b>	<b>970 (100.0%)</b>

$\chi^2 = 174.656$  with 12 degrees of freedom

$$\chi (\text{calc})^2 > \chi (0.001)^2$$

Since the association between satisfaction and expectation is so significant little other comment is considered necessary here.

Commitment to the Ecclesiastical Organization

It was noted earlier that the distribution of clergy and the commitment to the ecclesiastical organization scale is skewed towards the lower end (Table 10.14), so that the respondents were certainly not all ecclesiastical 'organization men'. Nevertheless it was still

felt that those likely to relinquish their status would not be highly committed to the ecclesiastical organization, an expectation clearly fulfilled in Table 12.4.

Table 12.4

Ministers' Expectations about Resignation Classified  
According to their Commitment to the Ecclesiastical Organization

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Commitment to Ecclesiastical Organization	Ministers' Expectations			Total
	Retention of Status	Don't Know	Relinquish Status	
8	0 (0%)	0 (0%)	0 (0%)	0 (0%)
7	6 (100%)	0 (0%)	0 (0%)	6 (0.6%)
6	136 (97.1%)	3 (2.1%)	1 (0.7%)	140 (14.4%)
5	472 (90.1%)	43 (8.2%)	9 (1.7%)	524 (54.0%)
4	202 (75.9%)	50 (18.8%)	14 (5.3%)	266 (27.4%)
3	17 (51.5%)	11 (33.3%)	5 (15.2%)	33 (3.4%)
2	1 (100.0%)	0 (0%)	0 (0%)	1 (0.1%)
<b>Total</b>	834 (86.0%)	107 (11.0%)	29 (3.0%)	970 (100%)

$\chi^2 = 81.297$  with 10 degrees of freedom

$$\chi (\text{calc}')^2 > \chi (0.001)^2$$

Commitment to the Ministry

It was anticipated that a very strong association would exist between lack of commitment to the ministry and uncertainty about remaining within it. This expectation was completely fulfilled as

Table 12.5 demonstrates.

Table 12.5

Ministers' Expectations about Resignation  
Classified According to their Commitment to the Ministry

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Commitment to the Ministry	Ministers' Expectations			Total
	Retention of Status	Don't Know	Relinquish Status	
8	6 (100.0%)	0 (0%)	0 (0%)	6 (0.6%)
7	274 (98.2%)	4 (1.4%)	1 (0.4%)	279 (28.8%)
6	492 (86.0%)	67 (11.7%)	13 (2.3%)	572 (59.0%)
5	61 (56.5%)	35 (32.4%)	12 (11.1%)	108 (11.1%)
4	1 (20.0%)	1 (20.0%)	3 (60.0%)	5 (0.5%)
<b>Total</b>	<b>834 (86.0%)</b>	<b>107 (11.0%)</b>	<b>29 (3.0%)</b>	<b>970 (100.0%)</b>

$$\chi^2 = 173.561 \text{ with 8 degrees of freedom}$$

$$\chi (\text{calc}')^2 > \chi (0.001)^2$$

While these data reveal a great deal about the attitude of potential resignees, it is felt that a little more information about them may be helpful, so that the following two sub-sections of this chapter demonstrate some interesting but not essential correlates.

Theology and Churchmanship

Unlike other occupations, ministers have both an occupational ideology and attitudes towards churchmanship and theology/philosophy which may also be related to their role play. It may be argued that these additional elements, which are very central to much of the activity of the clergy, comprise additional dimensions of the clerical occupational ideology. Yet in this study these two elements have been separated as discrete sets of attitudes for two main reasons: both theological perspectives and churchmanship are almost unique to the occupational role performance of the clergy, so that their inclusion within the occupational ideology would preclude any inter-professional comparison; these elements have already formed the foundation for some of the studies of the ministry discussed in the first section.

The respondents were asked to assess their own theological position and their own churchmanship since both of these are relative to the denomination of the respondents. In addition, they were asked to name the two theologians who had influenced them most. As all of these questions were open-ended, the variety of replies had to be classified into a number of manageable categories, so that the following data contains broad groupings rather than the more precise answers actually given by the respondents. Many theologians were mentioned by the respondents, but only those named most frequently occur in the following table.

Table 12.6

Theologians who have influenced Potential  
Resignees from the Ministry

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Theologians	Total No. of Respondents mention- ing him (A)	No. of times mentioned by Potential Resignees (B)	Proportion $\frac{B}{A}$
P. Tillich	111	37	33.33%
J. Robinson	45	16	26.12%
D. Bonhoeffer	119	22	18.47%
R. Bultmann	44	5	11.37%
K. Barth	115	10	8.70%

Paul Tillich and John Robinson are thus seen to be the theologians most likely to be associated with the theologies of those clergy uncertain to retain their status. Theology, however, is just one factor in their uncertainty because it has already been shown that lack of satisfaction and commitment are also closely associated with it. It is important to note that Karl Barth is the only theologian mentioned in the above list who would not generally be considered to be of a radical persuasion. Indeed, the respondents' assessment of their own theological position tends to support this classification, as Table 12.7 demonstrates.

Table 12.7

Self-Assessed Theological Position of the  
Respondents

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Self-Assessed Theological Position	Retention of Status	Ministers' Expectations	
		Don't Know	Certain to Relinquish Status
Radical	106 (10.61%)	30 (3.00%)	7 (0.70%)
Liberal	371 (37.14%)	41 (4.10%)	10 (1.00%)
'Middle of the Road'	38 (3.80%)	4 (0.40%)	3 (0.30%)
Catholic/orthodox	15 (1.50%)	5 (0.50%)	0 (0%)
Conservative	176 (17.62%)	13 (1.30%)	4 (0.40%)
Evangelical	45 (4.50%)	3 (0.30%)	3 (0.30%)
Miscellaneous/Don't Know	13 (1.30%)	3 (0.30%)	2 (0.20%)
Totals	764 (76.48%)	99 (9.91%)	29 (2.90%)

Nobody who classified himself as a charismatic or as biblically orientated theologically considered resigning. From the above table it appears that 37 self-assessed radicals (34.91%) of all 'radicals' and a further 51 (13.75%) of the 'liberals' were potential resignees. In addition, 7 (18.42%) of those who classified themselves as 'middle of the road' came into this category. Surprisingly 17 (9.66%) of those who regarded themselves as conservative were also potential resignees, although the proportion of those who were certain that they would resign was no higher than that for the 'liberals'. The 'catholic/orthodox' classification was rather too small to allow many conclusions to be drawn. However, by conflating this table into a '2 X 2' table in order to distinguish the self-assessed radicals, it becomes clear that they are significantly more likely

$$\chi^2 (\text{calc}')^2 = 18.04 \text{ with 1 degree of freedom, } \chi^2 (\text{calc}')^2 > \chi^2 (0.001)^2$$

to be potential resignees than are other clergy in this sample.

By contrast to the above discussion, the self-assessed churchmanship of the respondents is unrelated to the clergyman's intention of remaining in the ministry, so that no statistical tables are recorded here. However, it would be interesting to compare self-assessed churchmanship with the minister's intentions in the light of his own assessment of the churchmanship of his congregation. Since no question on this was asked such speculation can provide no conclusion.

#### Other Related Attitudes

Not surprisingly, potential resignees are more likely than their counterparts to consider their present sense of vocation less strong than it was when they embarked upon their ministry. Additionally, they experience a stronger sense of segregation from other people in the community as a result of their vocation and are less likely than their colleagues to be proud of being ministers.

While it has been shown above that self-styled radicals are significantly more likely to be potential resignees, their 'radicalism' appears to be of a fairly ambivalent nature. For instance, 66.92% of the potential resignees, but only only 9.45% of those who intend to retain their status, consider that the 'life' of the neighbourhood churches is irrelevant to modern society; 55.88% of potential resignees but only 30.93% of the remainder think that the church is dying; 69.93% of those likely to relinquish their status

but only 50.86% of the remainder feel that consistently they have to compromise between their own expectation of the ministry and the objectives practicable in the situation. In addition, potential resignees do not consider that the ministry demands the use of all abilities, but they are also more likely to consider their ministry to be ineffective than are clergy who intend to remain within it. By contrast, however, no significant difference was discovered between the two groups in the following area: level of academic qualification; reaction to recent developments in theology; whether or not new patterns of ministry are essential to the fulfilment of what they perceive to be God's mission in the world; having experienced major problems during their first ministerial appointment. This last point was initially surprising since Hall and Schneider (1973) imply that the degree of 'reality shock' of the first appointment may be related to the decision to leave the priesthood. However, these data may not co-incide with that of Hall and Schneider since every respondent in this present survey was still actively professing his ministerial status.

It is widely acknowledged today that the ministry is one of Britain's poorest paid white-collar occupations and indeed the majority of clergy (59.66%) consider that they should be more highly remunerated. However, 70.07% of the potential resignees but only 57.93% of the remainder agreed with this assertion.

While little difference was discovered between the proportion of men and women ministers uncertain to retain their ministerial status, it was discovered that 77.78% of clergy considering resignation were

under 46 years old. This finding may reflect the fact that the resignations had already occurred from among the older age-groups at the time of this survey, or that more ministers are currently considering resignation than did so previously. The second possibility seems to reflect the contemporary situation better, both specialist and ritualist categories of minister tended to be under 46 years old, idealist and official generalists were significantly older. However, if ministers resign before mid-career they are still young enough to gain and identify with another occupation, unlike those in the latter half of their career. Indeed the older a minister is when he contemplates resignation, the less likely he is to discover suitable employment, so that it was found that the majority of elder potential resignees were already employed in an auxiliary or an extra-ecclesiastical ministry.

### Conclusion

It has become quite clear from the above discussion that the potential resignee<sup>in the sample</sup> may be recognised by his lack of commitment and satisfaction, by his occupational ideology and even by the pattern of ministry which he performs. A step-wise multiple regression analysis was undertaken in order to examine the association between each of these and the potentiality for resigning. Table 12.8 summarises this information. Steps 1-3 represent the relation between the potentiality of resignation and declining commitment and satisfaction. Step 4 includes the occupational ideology which is recorded so that specialist and ritualist ideologies reflect a tendency towards possible resignation, while the dimensions of bureaucratism

and semi-professionalism operate in the same direction as certainty to retain ministerial status. Step 5 includes the five types of ministry (administrative, parish, specialist, team and extra-ecclesiastical) in which full-time ecclesiastical employment is being, or has been, undertaken.

Table 12.8

An Association Between the Potentiality of Resignation  
and Various Features under Investigation in this Research

Step	The Association between Potentiality of Resignation and:	Multiple R	Simple R	Overall F	Significance
1	Commitment to the Ministry	0.3538	0.3538	130.2452	0.000
2	Commitment to the Ecclesiastical Organization	0.4009	0.2717	87.0554	0.000
3	Satisfaction with the Ministry	0.4132	0.3482	62.3193	0.000
4	Occupational Ideology	0.4180	0.2209	47.9988	0.000
5	Occupational Position	0.4196	0.1583	38.7284	0.000

It may thus be seen that the association increases with the addition of each variable, although the level of commitment to the ministry is the best single indication of potentiality for resignation, and occupational ideology and position of employment the least significant of these variables included here. This analysis thus agrees with Greeley's findings.

Sufficient evidence has now been presented to allow a number of conclusions to be drawn concerning the initial hypotheses, and for the implications of these findings for further research to be discussed.

PART IV

CONCLUSIONS

CHAPTER 13Conclusions

In the preceding section a wide selection of data relating to 999 clergy from the four largest Protestant denominations in Britain has been presented and analysed. During the analysis it has become clear that a number of the presuppositions underlying the research have been substantiated, while others have been questioned. In addition, the research itself has raised more questions than it has answered. The intention of this chapter is to examine the conclusions that may be drawn from the research, while the final short chapter highlights some of the more significant research questions that this enquiry has pointed to but leaves unanswered. In this chapter, the first section deals directly with the hypotheses set out in the sixth chapter, after which some other relevant conclusions are noted, and finally, the model constructed in the fifth chapter is re-discussed.

Discussion of Hypotheses

The five broad hypotheses set out in the first section of this study are discussed in turn here.

1. The initial hypothesis now has sub-sections (c) and (d) re-ordered from the sixth chapter and reads:

Within each segment of ministry, the more dominant the dimension of professionalism within the clergyman's occupational ideology, the more he is driven towards the periphery of the ministry, so that:

- (a) the more likely he is to experience role strain,
- (b) the less likely he is to be satisfied with the ministry,
- (c) the less likely he is to be committed to the ecclesiastical organization, but,
- (d) the more likely he is to be committed to the ministry.

Table 10.9 indicated a relationship between the occupational position and the ideology held. Indeed it was shown there that specialists (having only a strong dimension of professionalism in their ideology) are more likely to be employed in specialized, team and extra-ecclesiastical ministries. It is, therefore, maintained that this finding supports the contention that clergy holding an ideological perspective in which professionalism predominates are driven towards the periphery of the ministry. In addition, some of the sub-hypotheses discussed below indicate that those in positions other than those at the periphery, with the exception of the administrative ministry, experience relatively low satisfaction and commitment.

(a) The less likely he is to experience role strain

In Table 11.1 it was shown that the trend in the responses to the role strain index did not occur precisely as anticipated since official generalists, having no high professionalism dimension in their ideology, experienced a relatively high degree of role strain. Nevertheless, this trend is apparent in the parish and extra-ecclesiastical ministries. By contrast, specialists to a great extent and general specialists to a

lesser extent experience less role strain in administration, so that this sub-hypothesis has not been entirely substantiated. Rather it would seem that, with the exception of the administrative ministry to which specialists appear well suited, the more dominant the dimension of professionalism with a clergyman's occupational ideology, the more likely he is to experience high levels of role strain.

(b) The less likely he is to be satisfied with the ministry

Table 11.2 shows that ministers with a specialist ideology are always among the least satisfied of the clergy in their occupational category, and the ritualists are always the least satisfied of all. General specialists also tended to have a lower level of satisfaction than official generalists and idealists, although not always lower than generalists. Thus this sub-hypothesis appears to find substantial support from the above findings, but contrary evidence may be discovered in examining the official generalists and the idealists. Idealists in parish, extra-ecclesiastical and auxiliary ministries, with a dimension of high professionalism record a higher mean level of satisfaction with the ministry than do the official generalists who have no high professionalism dimension in their ideology. It may thus be concluded that in the majority of instances the more dominant the level of professionalism within the minister's occupational ideology, the less likely he is to be satisfied with the ministry.

(c) The less likely he is to be committed to the ecclesiastical organization

In this instance this sub-hypothesis is substantiated entirely. Data from Table 11.3 confirm that specialists are always the least likely in their occupational category to be committed to the ecclesiastical organization, idealists are always less committed than official generalists and general specialists are less committed than generalists except in the team ministry. It may thus be seen that professionalism exercises a centrifugal thrust away from the ecclesiastical organization.

(d) The more likely he is to be committed to the ministry

The professional, it is frequently claimed, is more committed to his occupation than to his employing organization and this has been shown to be true for the clergy who hold a professional perspective. Nevertheless, Table 11.4 shows that clergy with a specialist occupational ideology are no more likely to be committed to the ministry than are the generalists; general specialists are as likely to be committed to the ministry as official generalists, and idealists are the most likely of all to be highly committed. Bureaucratism, semi-professionalism and professionalism therefore all appear to exert a centripetal pressure towards the ministry. This sub-hypothesis thus finds little support from these data.

The evidence from this research casts doubt upon the generally assumed commitment of professionals to their occupation. Not that

they are not committed to it but rather that practitioners with non-professional ideologies may be as highly committed as are professional practitioners. Why then has it been assumed that professionals are the most highly committed to the practice of their occupational specialism? Professionals may have a narrower range of commitment, so that they have always appeared more highly committed while idealists having a broad range of commitment may have seemed less committed to the practice of the occupation since they were also committed to the organization. In addition, and perhaps more significantly, studies on the occupational ideology of practitioners of any profession have not yet reached a very advanced stage, so that many basic assumptions have not yet been thoroughly examined.

These data confirm that the more dominant the level of professionalism within the clergyman's occupational ideology, the more he is driven towards the periphery of the ministry, the more likely he is to experience role strain (except within administration) and the less likely he is to be satisfied. His occupational ideology generates a powerful centrifugal force away from the organization but not away from the ministry. Specialists may be more likely to relinquish their ministerial status both because of their lack of satisfaction and their relatively high level of role strain, but perhaps also because they are unable to discover occupational positions within the ecclesiastical organization in harmony with their specialist ideology.

2. Sub-sections (c) and (d) have again been re-ordered from the sixth chapter so that the second hypothesis now reads:

Within each segment of the ministry, the more dominant the dimensions of semi-professionalism and bureaucratism within the clergyman's occupational ideology, the more he is pulled towards the centre of the ministry, so that:

- (a) the less likely he is to experience role strain,
- (b) the more likely he is to be satisfied with the ministry,
- (c) the more likely he is to be committed to the ecclesiastical organization, but
- (d) the less likely he is to be committed to the ministry.

It has already been shown that specialists may find the administrative ministry in harmony with their occupational ideology, so that this hypothesis has not been entirely substantiated. At the same time it has been shown quite conclusively throughout this study that bureaucratism always exerts a centripetal pressure within both the ecclesiastical organization and the ministry, while semi-professionalism exerts a centripetal force within the ministry although it is rather neutral within the ecclesiastical organization.

Table 10.9 showed a significant relationship between occupational ideology and type of ministry performed. Clergy with a strong semi-professional component in their occupational ideologies were discovered in the parish ministry more frequently than would have been expected

from the composition of the sample. In addition, clergy with a dominant level of bureaucratism were also to be found more frequently in administrative and parish appointments. Both findings thus support this second hypothesis, so that the overall picture far adduced broadly confirms it.

(a) The less likely he is to experience role strain

The analysis of Table 11.1 showed bureaucratism and semi-professionalism to exert a centripetal effect in respect to role strain, although not quite in every instance. Indeed the official generalist administrative ministers experienced the highest mean level of role strain for that segment of ministry. Therefore, it may be concluded that the dimensions of bureaucratism and semi-professionalism combined in the occupational ideology result in a tendency for the minister to experience less role strain. Since officialists were not regarded as a large enough category to justify discussion, no conclusions may be drawn about them. By contrast, generalists were the largest single classification, and the data from Table 11.1 indicates that semi-professionalism alone is unlikely to have much effect upon the level of role strain experienced since generalists always tended to approximate to the mean for their segment of ministry.

(b) The more likely he is to be satisfied with the ministry

Table 11.2 revealed that official generalists and idealists were always the most satisfied categories within their segment

of ministry. Two exceptions only being: general specialists are more, but not significantly more, satisfied than idealists among the administrative clergy; and both general specialists and generalists are more satisfied than official generalists in the auxiliary ministry. Apart from these cases, it may be concluded that clergy whose occupational ideology contains a combination of bureaucratism and semi-professionalism are more likely to be satisfied with the ministry than are their counterparts in whatever segment of the ministry they serve. Indeed, generalists also tend to be more satisfied than clergy holding any other occupational ideologies, with the exception of general specialists in the team ministry. This sub-hypothesis has therefore been very largely substantiated by these data.

(c) The more likely he is to be committed to the ecclesiastical organization

Table 11.3 substantiates this sub-hypothesis, since professionalism exerts a powerful centrifugal thrust away from the ecclesiastical organization. There is no instance where official generalists, idealists and generalists are not the most highly committed to the ecclesiastical organization within their segment of ministry.

(d) The less likely he is to be committed to the ministry

This sub-hypothesis, like sub-hypothesis (d) is not validated by these data. All three dimensions of the occupational ideology exercise a centripetal effect within the ministry so that the broader the range of the ideology the greater the level of commitment to the ministry (Table 11.4).

From these data it appears that a combination of bureaucratism and semi-professionalism exerts a centripetal thrust within both the ecclesiastical organization and the ministry. Bureaucratism alone exerts a centripetal pressure within the ecclesiastical organization but there were too few officialists to investigate whether its effect was similar within the ministry. By contrast, semi-professionalism alone appears to exercise a neutral effect within the ecclesiastical organization but a centripetal pressure within the ministry.

3. The third hypothesis concerned the differing levels of strain, satisfaction and commitment, and reads:

The clergy experience these forces with differing levels of intensity varying in relation to their occupational position within the structure of the ministry, so that:

- (a) the administrative ministry experiences the least role strain, the most satisfaction and the deepest level of commitment of all the clergy;
- (b) the parish ministry experience slightly more role strain, slightly less satisfaction and slightly less commitment than does the administrative ministry;
- (c) the team and specialized ministries experience more role strain, less satisfaction and less commitment than does the parish ministry;
- (d) the extra-ecclesiastical ministry experiences the least satisfaction and commitment of all the ministry but it also

experiences a low level of role strain because these clergy have removed themselves from their offending role performance.

Table 10.10 showed a significant multiple association between the levels of satisfaction and commitment and the occupational ideology and occupational position. Indeed, it was shown consistently throughout the tenth chapter that there is a significant association between role strain, satisfaction and commitment and the type of ministry performed (c.f. Tables 10.11; 10.13; 10.15; 10.17). It may thus be concluded that the type of ministry performed by the minister is related to his attitudes about the ministry and the ecclesiastical organization.

(a) The Administrative Ministry

The administrative ministers record a relatively high level of role strain (Table 11.1) which was initially surprising. However, there is no significant difference between their mean level of role strain and the mean for the whole sample. Yet their relatively high score may indicate that the restricted administrative role performed by these clergy generates some tensions occasionally, especially since 48 (60.0%) of them have a dominant generalist component within their occupational ideologies. In contrast to this finding, administrators are significantly the most satisfied (Table 11.2), the most highly committed to the ecclesiastical organization (Table 11.3) and the most likely committed to the ministry (Table 11.4) of all the clergy.

It is concluded, therefore, that the administrative ministers tend to experience the centripetal forces which drive them towards the heart of the ministry and the ecclesiastical organization and that they experience these pressures relatively strongly.

(b) The Parish Ministry

Contrary to expectations, the parish ministers have a slightly lower mean level of role strain than the administrative clergy (Table 11.1). However, there are no significant differences between the mean score for the parish ministry and that for either the ministry as a whole or for the administrative ministry, so that this difference may be merely a chance occurrence. The remainder of this sub-hypothesis is fully substantiated by these data: administrators are significantly more satisfied with the ministry than are parish ministers (Table 11.2) who are themselves significantly more satisfied than the sample as a whole; parish ministers are less committed to the ecclesiastical organization (Table 11.3) and less committed to the ministry (Table 11.4) than are the administrators but in both instances they are more committed than are the specialized and team ministers. It may be concluded from these findings that, while the administrators are the most highly committed and satisfied, there is little evidence to suggest a crisis among the parish ministry.

(c) Team and Specialized Ministries

In no instance is there a significant difference between the mean scores for team and specialized ministries, so that the

decision to combine these two categories of clergy within the same sub-hypothesis may be considered to have been validated. However, the specialized ministers consistently appear to be closer to the centre of the ministry than do the team ministers, except that the former do experience a slightly higher mean level of role strain than do the latter (Table 11.1). These findings do suggest that in the final model of the ministry the specialized ministry should be the third 'layer' while the team ministry should be regarded as further removed from the centre of the ministry.

(d) The Extra-Ecclesiastical Ministry

This sub-hypothesis is validated by these data, even though the mean level of role strain is relatively low, since ecclesiastical ministers record significantly lower mean levels of satisfaction, commitment to the ecclesiastical organization and commitment to the ministry than do the clergy as a whole.

It is therefore, concluded that the third hypothesis has been largely substantiated by the findings of this research and that clergy experience these pressures with differing levels of intensity varying in relation to their occupational position within the structures.

4. Little published research has appeared about the auxiliary clergy, so that it was difficult to predict how they would respond to the pressures that full-time employees within the ecclesiastical organization experience. Since the auxiliaries have always been

independent (financially, ideologically etc.) of the ecclesiastical organization it was anticipated that they would not conform to the general pattern of the remainder of the ministry. The fourth hypothesis read thus:

The auxiliary ministry, having never been full-time employees within the ecclesiastical organization, does not conform to the pattern suggested in the third hypothesis.

Auxiliaries do record a low mean level of role strain which is consistent with their extra-ecclesiastical position since this allows them to choose to perform only those ministerial roles which they regard as important rather than having to conform to social constraints which demand a degree of uniformity in role performance. Auxiliaries do not differ significantly in their mean level of satisfaction from any other category of clergy except the administrators. Unlike the extra-ecclesiastical clergy, the auxiliaries are more highly committed to the ministry than are ministers as a whole. Indeed they are significantly more highly committed than are the extra-ecclesiastical ministers. Since the auxiliaries prefer to remain independent of the structures of the ecclesiastical organization, it is hardly surprising that they are relatively lowly committed to it. Therefore, it may be concluded that auxiliaries appear to be more committed to the ministry but less committed to the ecclesiastical organization than the clergy as a whole. In addition, they experience about the same mean level of satisfaction with the ministry but relatively less role strain. It would be difficult to place them accurately in a model of the ministry as a whole, however, so that they will be omitted from the final model.

5. It has been maintained consistently throughout this study that the potential resignee reflects the dominant forces of centrifugalism within the ministry. The final hypothesis states:

Ministers likely to resign their ordained status experience strong centrifugal forces.

Chapter 12 concentrated on the potential resignee and it was shown that specialists and ritualists were the most likely to relinquish their ordained status. Specialists experience the centrifugal forces of professionalism which drive them away from the ecclesiastical organization, while they experience its contrary centripetal effect holding them within the ministry. Failure to find satisfaction within the ministry, despite the insignificant difference in the level of role strain experienced, tends to result in uncertainty about the ministry, as the final multiple correlation coefficient (Table 12.8) indicated.

Ritualists have no centripetal forces at all within their occupational ideology, so that it is not surprising that they also featured among the potential resignees. They have also recorded high role strain and low satisfaction with and commitment to the ministry. However, their very lack of the dimension of professionalism meant that they experienced no strong thrust away from the ecclesiastical organization, so that they appeared no more prone to resignation than the specialists.

It may thus be concluded that ministers/<sup>in this sample</sup>likely to resign their ordained status either experience strong centrifugal forces, or that they have no strong centripetal tendencies within their occupational ideology.

#### Summary of Additional Findings

Conclusions have been drawn in this analysis from six of the eight types of occupational ideology postulated in the theoretical section of this thesis. Too few officialists and official specialists (the other two ideological categories) occurred for valid conclusions to be drawn. The dearth of these two ideologies among clergy probably arises since few ministers are actually trained in administrative skills. Indeed it was noted that in the Anglican denomination bishops are not expected to have managerial expertise. Since the ecclesiastical organizations are large bureaucracies, the wisdom of this attitude must be questioned. Indeed a course in ecclesiastical management might be a useful innovation for all administrative clergy.

The existence of idealists, general specialists, specialists, official generalists, generalists and ritualists in quite considerable numbers suggests that the simple division in the sociology of professions into 'the professional' and 'the bureaucrat' is an oversimplification: occupational ideology appears to contain a cluster of attitudes about various elements of the structure and practice of an occupation and about the context in which it is performed. Additionally, it has frequently been assumed among

students of the professions that the ideology of the practitioner necessarily relates to the structures of the profession. This point is implicitly questioned in Hall's (1969) distinction between the structures of and the attitudes towards a profession, although he does not analyse this dichotomy in detail. Yet it has been demonstrated here that some ministers with a professional attitude may nevertheless be employed within an occupation with a semi-professional structure. The effects of this disjunction requires further research. The existence of several occupational ideologies suggests that no intrinsic relationship exists between the structure of the occupation and the ideology of the practitioner. The ideology may, however, reflect the occupational socialization process and the practitioner's subsequent career. It must always be remembered that occupational ideologies change and develop with the experiences of the practitioner's role performance, so that this research reflects only a set of relationships discovered at a given moment in time. Yet these findings may be regarded as an indication of some of the continuing internal dynamics of the ministry.

Professionalism was discovered to be a powerful centrifugal force within the ecclesiastical organization but not so strong in relation to the ministry. This tends to support previous research findings that professional attitudes may clash with organizational norms (Miller 1967). However, it is not uncommon to discover professionalism occurring in combination with other elements in an occupational ideology. Since this is also true for semi-professionalism and bureaucratism it suggests that the attitudinal perspectives of both professionals

and bureaucrats must always be examined in a wider context. It is also interesting to note that while professionalism and semi-professionalism were shown to be significantly inversely related, it has been demonstrated in the third section of this study that it is professionalism and bureaucratism that have diametrically opposed effects. For example, Table 10.7 showed a significant positive relationship between professionalism and bureaucratism whereas they exert opposite effects within the ecclesiastical organization. Such a discovery was not anticipated since it was felt that bureaucratism might exert a centrifugal effect upon those clergy in whose occupational ideology it constituted the dominant dimension.

Much has been written about the crisis in the ministry but if such a phenomenon exists it is restricted to those clergy whose occupational ideology contains no dominant element of bureaucratism, namely specialists, generalists and ritualists. Proportionately, the generalists do not appear as likely to resign from the ministry as do the other two groups, except where they have also been influenced by radical theologians. Both specialists and ritualists appear affected by these more radical theologians, and it is this theological orientation which may account for some of their dissatisfaction with the ministry. While the inclusion of the clergy's theological beliefs here might be adduced to support Blizzard's (1958a) conception of the master role (self-identity) it lends no support to Dunstan's (1967) claim that the ministry is an occupation grounded upon theological expertise. Rather, the reverse may be argued: since the satisfied clergy are often those least influenced by contemporary

theology the occupation cannot be said to be grounded in contemporary theological expertise.

Yet the theological stance of the minister is not the only reason for any crisis in the ministry. The specialists' own professional occupational ideology generates a positive force which drives him away from the parish while the ritualists' ideology contains nothing that will attract him towards the heart of the ministry. Any crisis in the ministry only may be located predominantly within these specific groups of ministers, a factor which must be recognised within the ecclesiastical organizations if any such crisis is to be contained. Yet for the vast majority of ministers there is no crisis, but rather the ministry is for them a vocation through which they experience great satisfaction.

Thus the forces of centripetalism are far stronger in the ministry than was initially anticipated, while the process of segmentation has been much slower in it than in many other professions. At the same time, the mere fact that there are many in the parish ministry whose occupational ideology indicates that they might gain greater satisfaction in another sphere of ministry, suggests that a process of consolidation of the present structures may be continued, perhaps with an increase in the proportion of clergy in non-parish and even non-ecclesiastical appointments.

This research then has indicated the existence of certain internal pressures, although no attempt at prediction has been embarked upon here since the sample contained so many different groups of clergy

and so many variables that further analysis could only add to the complexity of this thesis.

#### The Hypothetical Model Reconsidered

The model which was constructed in the first section of this thesis has been shown to be an over-simplification of the complex processes at work in the ministry as a whole. Indeed the statistics discussed in the third section demonstrate that it is difficult to construct any simple model at all, so that it seems that this original model was too ambitious.

Clergy within the ecclesiastical organization tend to experience similar levels of role strain but, by contrast, those ministers who are also employed in a secular occupation experience far less role strain than do their ecclesiastical colleagues. However, if the role strain index is analysed by the ministers' individual occupational ideology then a different picture emerges: idealists and general specialists experience relatively little role strain whereas ritualists experience it to a high degree. Such a finding may indicate an aspect in the process towards the acquisition of a ritualistic occupational ideology, that of waning enthusiasm and ideals tempered by the non-fulfilment of expectations. It is certainly true that ritualists also record a low degree of satisfaction with the ministry. Paradoxically though, the clergy who hold a specialist ideology are just as likely to be dissatisfied with the ministry. By contrast, official generalists experience high levels of satisfaction and idealists have an even greater sense of fulfilment.

On examination of the commitment to the ministry scale it was discovered that there is little variation in commitment between the different segments in general, although the administrators are the most highly committed and the extra-ecclesiastical ministers are the least. A considerable difference exists when the scale is re-analysed by occupational ideology. Idealists are clearly much more highly committed to the ministry than are any of the other ideological groups, although general specialists and official generalists are also quite highly committed. Ritualists, on the other hand, are the least committed.

Quite a different picture emerged in relation to commitment to the ecclesiastical organization. Here, administrators and parish clergy are the most highly committed, whereas the auxiliary and the extra-ecclesiastical clergy are the least. Once again there is a greater degree of difference in the level of commitment to the ecclesiastical organization when analysed by the occupational ideology than by the type of ministry performed. In this instance the official generalists are the most highly committed with the idealists next. Specialists, general specialists and ritualists are the least committed of the ideological categories to their ecclesiastical organization.

The findings of this research indicate that the relationship between occupational ideology and occupational position is less simple than the original hypothetical model implied. While there are certain trends that allow for models to be constructed, specific occupational positions and ideologies when they occur together do not 'fit' the

anticipated trend, e.g. team ministries and general specialists. This demonstrates that each segment of the ministry is itself discrete, demanding different perspectives and different skills. It thus appears that the occupational ideology of the practitioner should always be assessed within the context of the structures in which the role is performed, as was attempted in this study.

Neither extra-ecclesiastical nor auxiliary clergy necessarily perform occupational roles similar to each other in their ministerial category, nor need they perform similar ministerial roles when they act as a minister. Indeed they have a broader range of role play, since they perform two different occupations, and necessarily have different reference groups. Therefore, the inclusion of either of these two segments of ministry in any model seeking to depict the internal dynamics of the ministry may be misleading. Since the extra-ecclesiastical clergy have nearly all previously served within an ecclesiastical ministry in a full-time capacity their inclusion, as a 'stepping stone' towards resignation (Hadden), is however justified. Auxiliaries who have never served within the ecclesiastical organization in a full-time position are therefore omitted.

Furthermore, a distinction implicitly recognised at the outset of this research but not shown in the initial model is apparent in these data: perspectives towards the ministry and towards the ecclesiastical organization differ, some disparate sets of forces operate within the ministry and within the ecclesiastical organization. It is, therefore, possible to demonstrate the direction of these forces diagrammatically.

If the structures of the ministry were to be discounted, then the effect of the three dimensions of the occupational ideology could be represented in the following manner.

Figure 13.1

The Effect of the Three Dimensions of the  
Occupational Ideology

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Dimension of Occupational Ideology	Effect on Attitude to the Ministry	Effect on Attitude to the Ecclesiastical Organization
Bureaucratism	+	++
Professionalism	+	--
Semi-Professionalism	+	+-

Key ++ Strongly centripetal

+ Centripetal

+- Neutral

-- Strongly centrifugal

Ritualism might then be represented as being fairly neutral towards the ecclesiastical organization but strongly centrifugal away from the ministry.

Such a figure as this gives an approximate guide to the overall effect of the occupational ideology, so long as it is recognised that this is an abstraction and does not take into account those occupational structures conducive to certain occupational ideologies.

Yet it has already been suggested that these forces should be analysed within their structural context and it is possible to do this only by having two simple models. The direction of the forces generated by the dimensions of the occupational ideology is shown by the direction of the arrows, and ritualism is shown as a separate arrow. In figure 13.2 the internal dynamics of the ministry are demonstrated, with bureaucratism, professionalism and semi-professionalism all exerting a centripetal effect, while ritualism is seen to be operating in the opposite direction. In Figure 13.3, bureaucratism is shown to be a strong centripetal force and professionalism a powerful centrifugal one, with ritualism and semi-professionalism much more neutral.

Figure 13.2

A Model of some of the Internal Dynamics of the Ministry

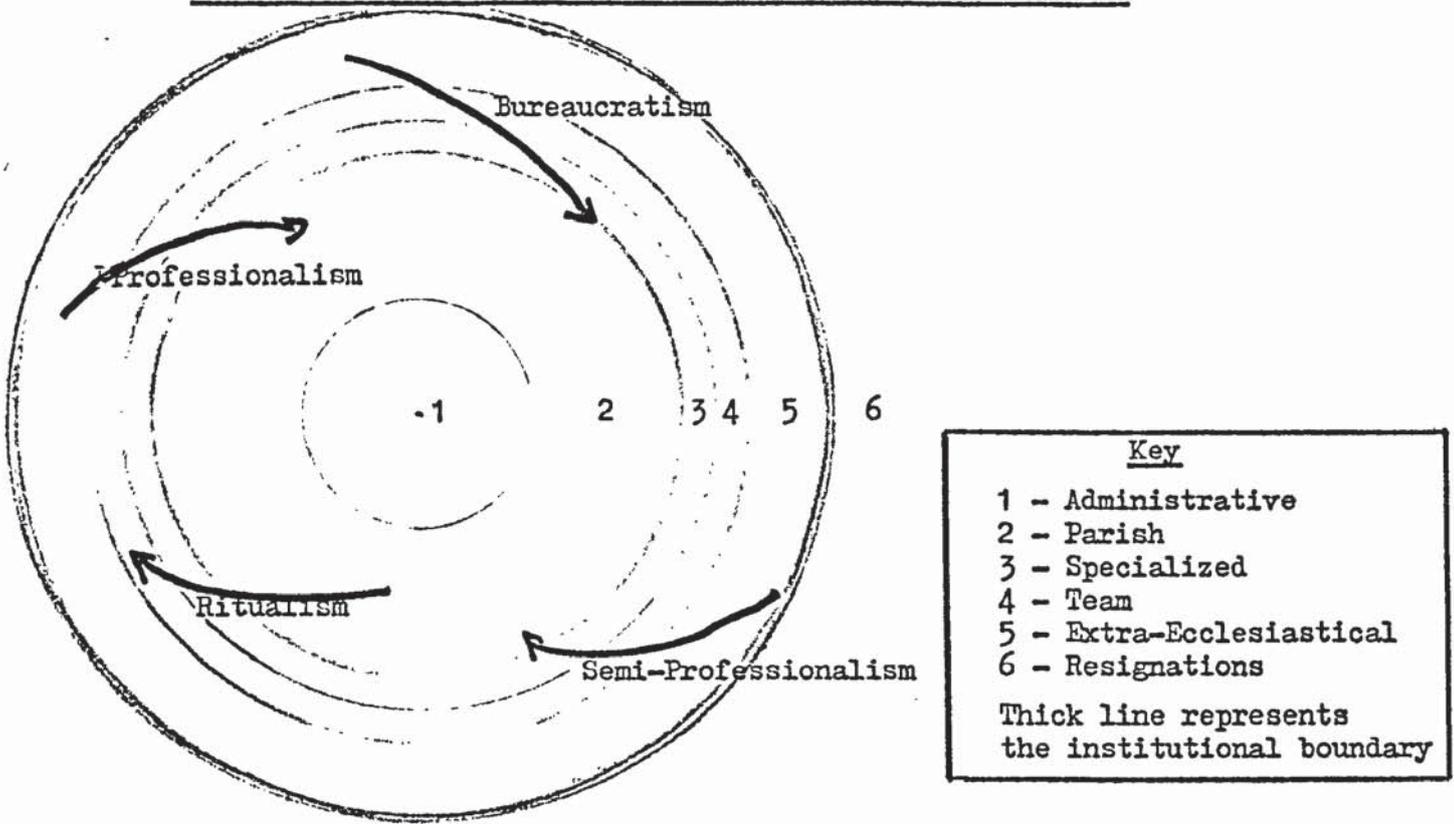
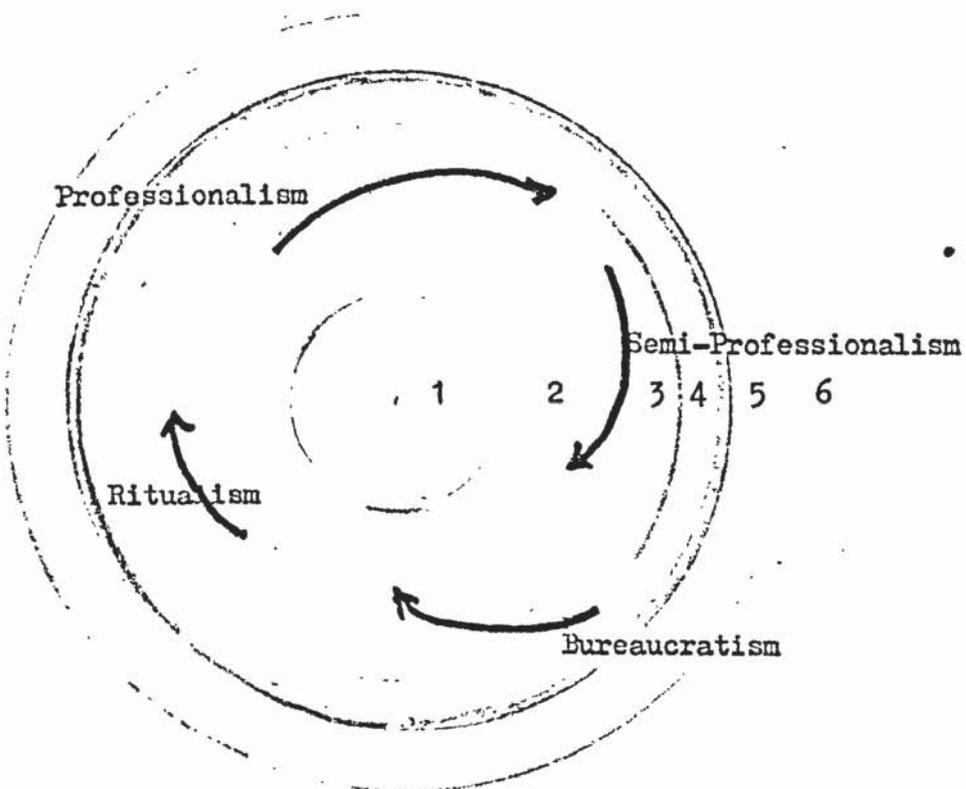


Figure 13.3

A Model of some of the Internal Dynamics of the Ministry in the Ecclesiastical Organization



These two diagrams together offer a more realistic picture of the internal dynamics of the ministry than the initial model. Yet even now it is recognised that these are simplistic since these are both abstractions from the same phenomenon and it only becomes possible to represent these data with a much more complex model.

Having thus drawn a number of conclusions from this research it is now necessary to assess this study and finally to indicate potential areas of further research that occur as a result of it.

CHAPTER 14Implications and Possibilities

Few pieces of research on completion leave the researcher satisfied with the finished product. In this instance a number of features have been shown not to have been very successful. In addition, any useful investigation raises a number of implications and possibilities which require further consideration and enquiry, as has also occurred as a result of this study. The intention of this final chapter, therefore, is to review briefly some of the features of this work that require considerable modification if it were to be replicated. An examination of some of the practical implications and possible research areas that have appeared here is then undertaken.

Review

It was indicated in the previous chapter that the breadth of this research was rather ambitious, with the sample being selected from each segment of the ministry and then examined according to a variety of occupational ideologies. Since those sectors of the ministry in which the clergy are employed in secular occupations are exposed to a number of different career pressures, it might have produced a deeper level of analysis had the sample been restricted to those clergy working within the ecclesiastical organization, although extra- ecclesiastical and auxiliary ministries also need sociological investigation.

In addition, in order to restrict the length of the questionnaire the inventory of attitude statements in it was constructed so that some could be utilised for more than one scale. Although an entirely different section of the questionnaire was employed to assess role strain, and this related separately to each of the scales of satisfaction and commitment, the independence of each of these scales was thus compromised. Similarly the assessment of occupational ideology might have been more rigorous had all statements been employed once only. Internal consistency was checked rigorously in order to counteract this problem, with the result that variations in the ideology and its correlates have been clearly demonstrated. However, a future investigation of this nature using different scales might reveal the extent to which the efforts to restrict the length of the questionnaire compromised the accuracy of the final results.

Any research undertaken by a simple questionnaire survey, even if it is enriched by the researcher's own personal experiences, can produce no more than a static picture of the phenomenon under investigation, so that this research has revealed no more than the interrelationship between the occupational ideology of the clergy, their role strain, satisfaction and commitment at a given time. It is rather like a 'still' photograph in which the implications of movement and change are assumed by the onlooker but no movement has been demonstrated. At the outset of this study it was noted that only a longitudinal study could reveal the changing patterns within the ministry. While the implications of change and process are thus acknowledged in this study they remain implications only, rather than constituting the basis for a theory of career change and perhaps

further segmentation within the ministry as a whole.

Previous research into the clergy has concentrated on the effects of the minister's theological stance on his career. While it has never been disputed there that the theological perspective of the clergyman constitutes a major factor in his perception of his occupational role play, this research has concentrated upon the much more neglected factor of his occupational ideology. However, it might legitimately be argued that the theological stance is an element of that ideology. Such an approach was not adopted here since one aim of this research was to see whether there was similar processes at work in the ministry to those operating in other professions. Had theological beliefs been included as part of the minister's occupational ideology such comparisons would not have been possible. Nevertheless it is recognised that in order to understand more fully the processes at work in the ministry a combination of both occupational ideology (as employed in this research) and theological stance is necessary. Few questions were included in this research about theological belief and these were used in this discussion on potential resignees, but there are implications here that a relationship exists between clergy with specialist occupational ideologies and those who regard themselves as radical. Indeed, the segmentation of radicalism thesis (Hammond and Mitchell 1965 and Hadden 1968, 1970) may be similar to the much quoted and demonstrated contention in the sociology of professions that professionals experience problems when employed in bureaucratic organizations. A more thorough analysis of the relationship between occupational ideology, theological belief and the structure of the ministry of individual respondents would

have enriched this study although such an investigation would have entailed an entirely different piece of research.

### Practical Implications

It has been suggested throughout this research that the parish ministry, which is at the heart of the ministry and is its largest segment, is a semi-profession. By contrast, it has been shown quite conclusively that those of its practitioners with a specialist ideology experience relatively high role strain and low levels of satisfaction and commitment, so that many of these clergy contemplate relinquishing their ordained status. Yet the training of the clergy contains many of those elements that insure that the dimension of professionalism is inculcated as a factor of professional socialization. Thus the overall level of satisfaction and commitment in the parish ministry might increase if professionalism were not so prevalent. This implies that ministerial training might be so designed that recruits require a package of skills, practical and academic, during training rather than just a firm academic grounding in theology, biblical studies and ecclesiastical history as is generally the case. Hence the study of ministry, like that of teaching and nursing, might emerge as a multi-disciplinary subject having its own distinctive academic awards, such as a Bachelor of Ministry degree.

It has been clearly shown throughout this research that clergy with a specific occupational ideology are more likely to experience less role strain, more commitment and greater satisfaction if they are employed in certain segments of the ministry rather than others. Thus the ecclesiastical organizations might introduce a more scientific

method of deploying their manpower than they do at present. Such an approach may be particularly important for the newly ordained minister, since Hall and Schneider (1973) indicate that satisfaction in the first appointment in the ministry is crucial to future career satisfaction. If the ecclesiastical organizations were to introduce such a procedure, a similar inventory of attitude statements to that employed in this research might prove a useful starting point. Such an innovation, however, might be resisted by many in the ecclesiastical organizations who would possibly regard it as an intrusion into the sphere of the Holy Spirit's activity.

It was also extremely clear that a crisis may arise for many clergy in mid-career. This is a time when some of them realise that they are virtually entrapped within the ministry since no alternative career remains open to them if they resign. At present the ecclesiastical organizations undertake a modicum of in-service work, without taking this mid-career crisis into consideration. In-service courses, paid in-service leave, and special counselling sessions at this time for those ministers experiencing a traumatic period in their career may assist them to negotiate this critical time successfully.

The final points raised here concern resignations. Within the ecclesiastical organizations resignation from the ministry is still viewed with disapproval, so that those who relinquish their status tend to be stigmatised. Such a philosophy prevents informed discussion, perpetrates fallacies and may, to some degree, foster an unhealthy attitude towards career change. When 2.96% of the clergy

in this sample are sure that they will resign their status prior to retirement, and a further 10.93% remain unsure about their future, the ecclesiastical organizations should recognise that there may be a considerable number of ministers within their ranks who are unsure of their future. This phenomenon may be understood after much more research and open and informed discussion.

Clergy contemplating resignation may require counselling and guidance but it becomes difficult for them to gain this from their superiors in the ministry, who are so obviously satisfied and committed despite their role strain, since the two categories may not be able to communicate effectively. Indeed the fact that administrators do experience a relatively high level of role strain may make communication even more difficult since having successfully summounted these tensions they may think that they actually understand the potential resignees. Goode's 'community within a community' is indeed a myth!

#### Some Research Possibilities

An area of further research already mentioned is the relationship between the theological and ideological perspectives of the clergyman and their combined effect upon his occupational role performance. Indeed, the relationships between theological and ideological perspectives themselves clearly also demands study, especially that between specialist occupational ideology and radicalism.

Another fruitful sphere of investigation might be the dialectic

relationship that exists between the clergyman's occupational ideology and structures within which he is employed. This would be especially useful since clergy tend to be appointed by the ecclesiastical organizations to various posts without undue consideration being given to their ideological perspectives. In particular, how does disenchantment with the ministry arise? It is most doubtful if many ministers embark upon their career with a ritualistic disposition, so that an investigation into this phenomenon may reveal some significant factors about what causes some individuals who commence their ministry with such high hopes to abandon it before they arrive at mid-career. A longitudinal study, or even an in-depth interview study of the ethnomethodological type, may reveal some ways in which this change takes place. Again, a study of this form of ritualism may highlight some of those aspects which have caused commentators to suggest that there is a crisis in the ministry. Such a study might also point to ways in which the ministry itself should change in order to alleviate some of these damaging features.

Previous research into the professions has suggested that professionals are committed to their occupation while they were most likely to conflict with their employing organizations. More recently, as was pointed out in the first part of this study, it has been recognised that professionals could be accommodated within these employing bodies. However, this present research has suggested that the category of ministers most likely to leave both the ecclesiastical organization and the ministry itself is the specialists. Their relative lack of commitment to the ministry, rather than their lukewarm acceptance of the ecclesiastical organization, was rather surprising.

However, it raises a basic question about the extent to which professionals can embrace an applied occupation, like the ministry. Alternatively, it might be suggested that the idea of the professional being a master of a single academic discipline is an imprecise starting point and a multi-discipline basis should be regarded as a foundation for professionalism. However, this conceptual problem is one that needs exploration in occupations other than the ministry, especially in the area of some of the emerging professions which are not so firmly grounded upon a single academic discipline.

The conceptual approach to the study of occupational ideology employed here might with modifications be applied to studies of other professions in order to establish whether similar relationships exist in them between ideology, structure, role strain, satisfaction and commitment. Indeed, certain other professions may even be subdivided in a similar manner to the way that the ministry has been viewed here, e.g. medicine may also be usefully regarded as a status rather than a single profession. In the case of medicine, the general practitioner may occupy a similar position to the parish minister (and indeed may also be semi-professional!); the group practice has similarities with a team ministry; consultants and other hospital doctors may be likened to the specialized ministries; medical officers of health, and others, function similarly to administrative ministers, etc. Similar research into such other professions would allow for more accurate comparison both between professions and within them.

Finally, the occupational ideology is itself a much neglected

factor within the sociology of professions, for it has been assumed that those who practise within occupations generally designated as professions are themselves professionals. This research has cast some doubts upon this general assumption, and much more research is necessary into the occupational ideology of practitioners of all occupations.

### Conclusion

This present study has clearly shown that the occupational ideology of the minister is a significant factor in the amount of role strain that he tolerates in the course of his work, and in his level of satisfaction with the ministry and in his commitment to it and to the ecclesiastical organization. A greater understanding of these relationships in turn sheds light on the career patterns of the ministry and demonstrates a little of the internal dynamics of a profession in process.

A P P E N D I C E S

Appendix I

THE PARISH MINISTRY AS A SEMI-PROFESSION

## THE PARISH MINISTRY AS A SEMI-PROFESSION

The ministry per se has traditionally been regarded as a profession. Cogan defines a profession as 'a vocation whose practice is founded upon an understanding of a theoretical structure of some department of learning or science.'<sup>2</sup> Goode<sup>3</sup> has referred to the ministry as one of the four great person professions: the other three being law, medicine, and university teaching. His approach contains at least three presuppositions which may not pass unchallenged, and they are: that the concept of profession is unitary; that the ministry is a single occupational group and that it is a profession. This paper seeks to show, from an analysis of the present situation of the parish ministry, the fallacy underlying these presuppositions and to demonstrate that structurally the parish ministry approximates to a semi-professional model. Initially some of the typologies of profession are examined to demonstrate the confusion of the current situation in sociology of professions, sub-divisions of the ministry are then discussed and the roles of the parish minister are reviewed. Finally, it is argued that the parish ministry tends to conform to the structural characteristics of a semi-profession, although certain differences in occupational structure between the parish ministries of different denominations raises doubts about even the parish ministry being regarded as a single occupation.

TYPES OF PROFESSION

Carr-Saunders<sup>4</sup> suggested that there were four types of profession:

old established professions (similar to Goode's person profession); new professions (chemists, engineers); semi-professions (requiring the use of precise technical skill, e.g., nurses) and would-be professions (whose members aspire to professional status). A J Reiss<sup>5</sup> added marginal professions (technicians, interpreters, etc) to this typology, while not questioning the other four categories. In both of these instances attempts are made to demonstrate the process of professionalization, but it is to be doubted whether this aim was achieved since both the old established professions and the new professions are, it is assumed, to be regarded as fully-fledged professions. While this assumption will be questioned later in this paper this typological approach offers no criteria for movement between the new and the old established professions, neither are the latter necessarily more professionalized than the former. The problem of these first two categories has recently been highlighted by Elliott<sup>6</sup> who has distinguished between status and occupational professions: the former being relatively unimportant in the organization of work in the community but having considerable social prestige whereas the latter is concerned with the management of the division of labour and specialization of knowledge.

Harries-Jenkins has also drawn a similar distinction between ascriptive and achievement professionals in organizations. He defines the ascriptive professional as:

'A work practitioner, whose task commitment is performed in a monopolistic organization which determined his status, evaluates his ability according to organizational requirements, and delineates, through a process of selection and designation, the precise area within which he will carry out his activities.'<sup>7</sup>

On the other hand, achievement professionals receive an extra-

organizational professional education and later enter employment within an organization.

The clergy have been classified as members of an old established profession, one of the four great person professions, a status profession and ascriptive professionals according to the different typological approach employed. It is evident that some rationalization of professional typologies is necessary, but any classification based upon a continuum of professionalization is bound to be imprecise while the attributes of a fully-fledged profession have not been agreed upon by sociologists working in this field.

Without entering into the protracted debate about the characteristics of a profession, most commentators appear to agree with Cogan, that professions are occupations founded upon a theoretical knowledge base. The lack of such specialist knowledge comprises the foundation of Toren's conception of a semi-profession:

'Semi-professionalism denotes that the profession does not rest on a firm theoretical knowledge base ..... Heteronomy ..... means that members of the profession are guided or controlled not only from within - that is, by internalizing professional norms - but also by administrative rules and by superiors in the organizational hierarchy.'

This descriptive definition is similar to that of Harries-Jenkins' ascriptive professional in the organization, although the two do not coincide since the semi-professional need not be trained within the employing organization.

Among occupations most frequently classified as semi-professions are school teachers, nurses and social workers. Etzioni<sup>9</sup> has suggested that those professions, which may contain large numbers

of female employees,<sup>10</sup> are characterized by a shorter period of training and less specialized knowledge than fully-fledged professions, they have neither the status nor the responsibility of the professional and they are employed in bureaucratic organizations. Most writers about semi-professions would agree with this description, although often adding other attributes, which is one of the dangers of the trait approach.<sup>11</sup> Katz<sup>12</sup> expands the discussion about the knowledge base by suggesting that nurses do not create new knowledge but employ that which already exists. This gives them 'on the job' autonomy without having the responsibilities of the doctors who give them some of their medical instructions. Simpson and Simpson<sup>13</sup> suggest that semi-professionals are often socially mobile upwards and that the appeal of the work is to the heart rather than to the mind: semi-professions attract people who want to serve others in a self-giving, expressive manner. Goode<sup>14</sup> describes the 'on the job' autonomy of a semi-profession in terms of a package of high level skills, rather than specialist knowledge, possessed by the practitioner.

From this brief survey it is possible to see that Toren's<sup>15</sup> characteristics of a semi-profession reflect the general thinking about this group of occupations. She suggests that semi-professions have:

- (i) no firm theoretical base
- (ii) short training
- (iii) no monopoly of exclusive skills a special area of competence
- (iv) rules to guide practice
- (v) less specialization
- (vi) control exercised over them by non-professionals
- (vii) recruitment from the lower classes
- (viii) an ethic of serving people.

However, all of these points do not derive logically from her definition of a semi-profession as an occupation not resting on a firm theoretical knowledge base, even though they might describe an empirical reality. The fact that semi-professions may recruit predominantly from the lower classes is not inherent in the definition she employs, but it may reflect the degree of prestige ascribed to the occupation which in turn may (but need not) relate to the degree of professionalization. Hence this characteristic is rejected as one of the essential elements of a semi-profession, but in the conclusion to this paper there is further discussion on this point.

In addition, the length of training, e.g. five years for a profession and three years for a semi-profession, may not be as good a guide to the degree of professionalization of an occupation in the United Kingdom as it is in the United States.<sup>16</sup> In the former, it might take as long to acquire the package of skills and necessary knowledge in a semi-profession as it does to gain an acceptable degree of competence in one single academic discipline. Indeed it is possible to gain both a bachelor's and a master's degree in some academic subjects in a British university more quickly than an apprentice qualifies as a craftsman. Therefore, a shorter period of training is not regarded here as an essential element within a semi-profession.

The remaining six points are regarded as being consistent with Toran's definition of a semi-profession and return is made to them later in this paper, when it is intended to demonstrate the degree to which the parish ministry conforms to most of them. Before this is undertaken, however, it is necessary question the assumption that the ministry is a single occupational group.

OCCUPATIONAL SUB-DIVISION

Bucher and Strauss have argued that the sociology of professions has focused upon the mechanics of cohesiveness rather than the heterogeneity of the profession. They have developed the idea that professions are

'loose amalgamations of segments pursuing different objectives in different manners and more or less delicately held together under the common name at a particular period in history.'<sup>17</sup>

The ministry has certainly undergone a process of segmentation and now it is better classified as a status than an occupation.<sup>18</sup>

Hall defines an occupation as 'the social role performed by adult members of society that directly and/or indirectly yields social and financial consequences and that constitutes a major focus in the life of an adult.'<sup>19</sup> But within the ministry there are a multitude of different social roles, and additionally, there are seven different structures of ministry: parish, administrative, team, specialist, priest in order, auxiliary and extra-ecclesiastical. Within the status group these different occupational roles are easily demonstrated; at the present time there are ordained ministry who are university teachers and bus-drivers, doctors of medicine and social workers, employers and employees, etc. The largest group holding this status is of those who are employed in the parish ministry, and it is suggested that this group is the only one of the seven which performs the social role of minister as a full-time occupation although all ministers hold the status of minister. Members of the other groups are more likely to be following another occupational role, whether it is management (the ecclesiastical hierarchy) or another specialist job

(youth worker, counsellor, etc). It is noted here that career movement from the parish ministry to any other segment of the ministry, except to priests in orders or to the auxiliary ministry, insures that the practitioner enters into a more defined occupational position, itself an indication that the parish ministry is not a fully-fledged profession.

#### PROFESSION AND MINISTRY

Among the significant weaknesses of the protracted debate as to the extent to which the ministry is a profession have been the treatment of the ministry as a single entity and the failure to agree upon a conceptual model of a profession. It is not the intention to review the literature of this discussion here, but the reasons some writers have adduced to support the proposition that the ministry is not a profession are significant in relation to Toren's characteristics of a semi-profession. None of these arguments refer directly to the parish ministry but to the whole status group, but they are relevant to the thesis being presented here. Wilson<sup>20</sup> amongst others, has pointed out that among the diversity of roles performed by clergymen there are a number for which they have no training. Coxon<sup>21</sup> suggests that since the Anglican ministry is not recruiting so many highly qualified ordinands it may be undergoing a process of deprofessionalization. Talcott Parsons suggests that the ministry does not have the same type of responsibility as other professions. He hints at the differentiation within the ministry when he writes, although

'the clergy includes more specifically professional roles, particularly that of theologian, the central role must be

regarded as marginal<sup>22</sup> to the professional system because the "application" of technical competence is only one part of its role component.<sup>23</sup>

Vallier<sup>24</sup> states that the clergy lack a body of technical knowledge that can be applied to empirical problems, hence they have to live their profession rather than practise it. Towler has argued that the ministry is neither an occupation nor a profession since 'any definition of an occupation, and especially a sociological definition, is based on an understanding of what activities and goals characterise it'<sup>25</sup> and the ministry lacks these.

Before a more specific analysis of the roles of the parish minister are examined, Gannon's<sup>26</sup> significant paper examining the professionalization of the ministry is discussed. He analysed the ministry according to Wilensky's<sup>27</sup> four structural characteristics (full-time occupation, own training school to transmit knowledge and skill, a professional association and a code of ethics) and Hall's<sup>28</sup> five attitudinal characteristics (autonomy, self-regulation, vocation, service either and colleague reference group). Gannon concluded that the clergy might only be regarded as a profession on the following four points: full-time occupation, training school, service ethic and vocation. As a result he suggested alternatives to accepting that the ministry is not a profession. However, Toren writes

'An occupation will be classified as a semi-profession if it lacks one or more of the professional qualities pointed out above<sup>29</sup> or if - which is empirically more frequent - one or more of these qualities are not fully developed.'<sup>30</sup>

Each of the writers mentioned here, with the exception of Towler, raise points relevant to Toren's characteristics of a semi-profession but before these may be applied to the occupation of parish ministry it is now necessary to examine the roles of the parish minister.

#### THE ROLES OF THE PARISH MINISTER

Examination of the roles of the minister, rarely specified as the parish ministry but usually understood to refer to it, has been something of a preoccupation within sociological studies of the ministry within the past two decades, consequently only a few of the more significant ones are mentioned here. Blizzard<sup>31</sup> suggested that the minister has a master role, six practitioner roles (preacher, priest, teacher, pastor, administrator and organizer) and fourteen integrating roles (general practitioner, believer-saint, scholar, evangelist, liturgist, father-shepherd, interpersonal relations specialist, parish promoter, community problems-solver, educator, subcultural specialist, representative of the church-at-large, lay minister and church politician). Other scholars have relied heavily upon Blizzard's analysis, especially his six practitioner roles.<sup>32</sup> Kling<sup>33</sup> developed a sevenfold classification: public relations specialist, traditional pastor, teacher-educator, counsellor, believer-saint, administrator and group leader. Moberg<sup>34</sup> suggested that the clergyman's overlapping roles include preacher, educator, institutional representative, administrator, group leader, counsellor and certain symbolic roles, e.g., prophet, priest and pastor. It would be possible, although tedious, to review other analyses<sup>35</sup> but this is enough to demonstrate the diversity of the work that the parish

minister is expected to perform and to conclude that these roles do not rest upon a single academic discipline but rather in many instances they overlap with the social roles of a number of other occupations. These factors preclude the parish ministry being considered as a profession and it is now possible to suggest that it is a semi-profession.

#### THE PARISH MINISTRY AS A SEMI-PROFESSION

It will be recalled that six of Toren's characteristics were accepted as relating to the concept of semi-profession, and these were: no firm theoretical base, no monopoly of exclusive skills, rules to guide occupational practice, less specialization, control exercised by non-professionals and a service ethic. Each of these points are now related to the earlier discussion about the parish ministry.

##### (i) No firm theoretical base

Dunstan<sup>36</sup> has argued that the ministry is a learned profession, based upon the academic discipline of theology, but while the theologian has theology as the theoretical basis of his profession this is not true for the parish ministry. Examination of any of the lists of the roles of the parish ministry reveal that in no instance is it possible to argue that the parish minister's work is based upon a single academic discipline, Goodé's 'package of skills' is a far more reliable description. As the practitioners of any profession move up the organizational hierarchy they perform roles in management for which they may have had no training, but the difference here lies in the fact that the parish ministers commence their career by being expected to perform roles for which they have not been trained and some of

which have little or no theoretical base.

(ii) No monopoly of exclusive skills or special area of competence

Clearly the diversity of the parish minister's role play prevents his having a monopoly of exclusive skills and since non-ordained personnel do perform most of the amalgam of roles of the parish ministry in most ecclesiastical organizations there appears to be no special ~~area~~ of competence. Yet in this latter instance the performance of the specifically priestly roles are restricted to the clergy in the 'high' churches. This fact becomes more significant when other differences are noted below. Apart from the priestly roles, ministers who regard themselves <sup>specialists in</sup> as ~~other areas~~ of their work might discover that the full-time practitioners in that field do not always share these sentiments. Cumming and Harrington<sup>37</sup> have shown that full-time social workers do not treat clergymen concentrating upon counselling as equally professional social workers to themselves.

(iii) Rules to guide practice

The ecclesiastical organizations usually have rules to guide the minister in the performance of his bureaucratic roles, but apart from liturgy few of the ministerial roles have procedural guidelines. However, the high church men who appeared more professional in having a special area of competence now appear less so because in the sphere of liturgy he is more restricted and unable to employ his expertise. At the same time the /ministers of churches not having a formal liturgy do not appear to conform to this characteristic of a semi-profession.

(iv) Less specialization

The diversity of the parish ministry has been clearly shown in the previous section. In addition, there is a specialist ministry

among the seven suggested types of ministry, the existence of which demonstrates the lack of specialization within the parish ministry. The desire to specialize may be a powerful factor drawing some ministers away from the general practitioner parish ministry and into team and specialist ministries, both of which may contain professionals who are employed within the ecclesiastical organization to perform their own professional occupation.

(v) Control exercised by non-professionals

A number of students of the ministry<sup>38</sup> have suggested that one reason why activist ministers leave the parish ministry is to escape from lay control. Even earlier, Campbell and Pettigrew<sup>39</sup> reported that several of the eight active integrationist ministers in the Little Rock racial crisis were removed from their pulpits, and one other asked to be transferred since he concluded that his usefulness to his congregation had ended. Gustafson<sup>40</sup> notes that the proliferation of rules in the parish ministry is partially because of the voluntary nature of the local church and, rather like Goode's<sup>41</sup> librarian, the parish minister has to satisfy the needs of the laity (as it diagnoses them) if he is to retain his congregation. Failure to satisfy these needs may result in the parish minister being relieved of his employment by his lay leaders in some denominations. However, in the established Anglican Church in the United Kingdom the parson's freehold provides the clergyman with a life tenure, partially freeing him from this lay control. Hence it is apparent once more that the parish ministries in different religious organizations have different structures of organization, and with such differences is it possible to view it as a single occupation? Occupational structures may vary slightly from one employing organization to another but it is doubtful

whether accountants, say, will have such diverse occupational structures in different employing organizations. Alternatively, the structures of some organizations may be more conducive to professions than others.

(vi) Service ethic

Most clergymen regard their profession as one of service above all else, for they see concern and service as the epitome of practical Christianity. For many concern may, on occasions, be regarded as more important than expertise.

CONCLUDING DISCUSSION

From the above discussion it is clear that in a number of ways the parish ministry approximates closely to the characteristics of a semi-profession, but two significant questions also appeared: if the parish ministry is now a semi-profession has it undergone a process of deprofessionalization and since there are different structures in the parish ministry is it possible to regard it as a single occupational group?

One of the two characteristics of a semi-profession suggested by Toren but rejected here was that of recruitment from the lower classes. It was suggested that while it might reflect the prestige of the occupation, it did not intrinsically reflect the level of professionalization. Coxon<sup>42</sup> discovered that the Anglican ministry was gaining more recruits from the working classes and these had lower academic qualifications upon entry into the profession. Maxwell-Arnot<sup>43</sup> has more recently observed a similar phenomenon with recruits to the ministry of the Church of Scotland. Both suggest that this may indicate that the ministry might be undergoing a process of

deprofessionalization. This phenomenon certainly suggests a decline in the prestige of the ministry and it may reflect deprofessionalization. At the same time Elliott suggests that the concept of profession has changed from that of status to that of occupation, and so it may be that the parish ministry has only ever been a status rather than an occupation and that the parish ministry has never been an occupational profession.

Since the structures of the parish ministry vary with different ecclesiastical organizations it raises the question as to whether the parish ministry is structurally a single occupation, although functionally it appears to be one. Alternatively, it may be that in different organizations this single occupation has different degrees of professionalization. Hall<sup>44</sup> demonstrates that heterogeneity exists within occupations other than the ministry, and, consequently, the latter alternative is preferred here. Therefore, it is suggested that while the parish ministry conforms broadly to the structural characteristics of a semi-professional model, it does vary according to the structures of the organization ascribing the initial status. Thus while all ministers profess this status, the parish minister also performs the semi-professional occupation of parish ministry.

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9. A Etzioni: ibid (footnote 8)
10. While it is not accepted here that semi-professions are necessarily more likely to have large numbers of females within them, it is interesting to note that more churches are allowing women to enter their ministries. This may be as a direct result of secularization and the decline in the prestige of the ministry but, as noted later in the paper, some have suggested that the ministry is also undergoing a process of deprofessionalization.

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Appendix II  
THE MINISTRY: OCCUPATION, PROFESSION  
OR STATUS?

The Ministry: Occupation, Profession or Status?<sup>1</sup>

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The volume of literature<sup>2</sup> published about the clergy<sup>3</sup> is perhaps indicative of the apparent crisis now facing both the ministry and institutionalized religion. Among the many writers have been those endeavouring to decide whether the ministry is a profession at all. Some have argued, others implicitly assumed, that it is, while still others have questioned this conclusion. The discussion is made more difficult on two counts: the concept of profession has undergone transformation from status to occupation, and there are no universally accepted criteria for a profession. The significance of the former point lies in the use of the term 'ministry' to embody both concepts of status and occupation. A plurality of models of a profession abound in sociological literature, but no new one is constructed here, since it is argued that a deeper analysis of the structure of the ministry is required, rather than the production of yet another professional model into which the ministry will more conveniently fit. Instead the Wilensky-Hall<sup>4</sup> approach is employed here: Wilensky suggested that every profession should have four structural attributes. It should: (a) be a full-time occupation, (b) have its own training school to transmit knowledge and skill, (c) have a professional association, and (d) have a code of ethical practice. Hall added five attitudinal characteristics, which were a sense: (a) of autonomy, (b) of self-regulation, (c) of vocation, (d) of service ethic, and (e) of having a colleague reference group. The advantage of this approach lies in the fact that the practitioner's professionalism can now be analysed apart from

the structure of his occupation, and vice versa. The basic concern here is with the structural elements of the ministry and there is consequently more concentration upon Wilensky's points.

Bucher and Strauss have suggested that professions are 'loose amalgamations of segments'<sup>5</sup> held together at a particular moment in time rather than homogeneous unities. Without prejudicing future discussion as to whether or not the ministry is a profession, an analysis of it reveals many occupational forms other than the generally accepted pastoral employment. It is suggested that since clergymen may be employed in many different occupations it is incorrect to argue that the ministry per se is either an occupation or a profession. Instead it should be regarded as something different. Status is this common element conferred by the church at ordination and whatever occupation the minister performs he professes this status. It is this common element that helps to hold the various segments of the ministry together. At the same time most clergy are employed by ecclesiastical organizations and this employment constitutes an occupation. While they may develop professional attitudes towards their occupation this professionalism does not make the occupational ministry a fully-fledged profession.

### Typology of Ministries

From an analysis of the present forms of ministry the following typology is suggested.

#### 1. Parish Ministry

This is the stereotype of the ministry: the pastor of the local church and the general practitioner of the ministry.

He has undergone the normal recruitment and training requirements of his denomination and is in full-time employment. The minister of a group of churches/parishes is included here for he conforms to this type since he has pastoral oversight.

## 2. Administrative Ministry

The administrative offices of the churches are usually filled by ordained personnel who exercise a bureaucratic and/or hierarchical function. While some separated ministers are regarded as being pastors of the clergy, in actual practice such concern appears mainly as a by-product of organizational management.

## 3. Religious Orders

Members of religious orders may not be obliged to be ordained, although only those who are may exercise the traditional priestly role. Some priests in orders exercise another form of ministry and in these instances they are better classified according to the role which they are performing.

## 4. Specialist Ministry

Occasionally churches relieve ministers of their pastoral role and, particularly if they have special expertise, employ them in such specialist positions as diocesan youth officer, theological college lecturer, etc. This form is more common in churches which have large educational and medical organizations, etc.

## 5. Team Ministry

A team may comprise both ordained and lay personnel but only the former are the concern here. The team consists ideally

of a group of specialists working together in a given area, each exercising his own expertise. It is similar to a group practice in medicine. During the last decade there has been a growing number of teams within the churches. Where a team exercises its ministry over a group of parishes/churches it is sometimes referred to as a 'group ministry', but it is considered more precise to refer to a 'group' of parishes but to a 'team' of ministers.

#### 6. Auxiliary Ministry

This is sometimes called the priest-worker ministry, or the part-time ministry. The auxiliary is ordained, but remains in his normal employment while he acts in a pastoral capacity in his leisure time. The location of his ministry remains focused upon the church, and while he sometimes may receive a stipend the main source of his income is his secular employment. He may have undergone the normal selection and training procedures of his denomination but he might have entered by another route. The growing emphasis on this form of ministry in recent years is, in many instances, an example of organizational precariousness, but in a few it may indicate that the movement is not yet fully institutionalized, e.g. not all New Testament Church of God ministers are full-time ordained personnel.

#### 7. Extra-Ecclesiastical Ministry

This is often called the worker-priest ministry, the French worker-priest movement being its most well-publicized manifestation. Yet the worker-priests are but one aspect of this type. Such ministers have normally undergone the usual

pattern of recruitment and training and have often exercised some other ministry within the church organization prior to extra-ecclesiastical employment. They may be employed in many different occupations and by various organizations, and the only thing that they might have in common is their ordination, which may not be considered essential to their employment. The hospital chaplain has usually been ordained but the university teacher need not be. However, the latter is continuing and specializing in a traditional occupation of the ministry whereas the worker-priest may not be doing so. Various reasons may be suggested for entrance into this form of ministry: a desire to specialize in an occupational role, to create a Christian presence in the secular world, etc.

#### Occupation

Since the ministry is so heterogeneous it is impossible to argue that it is, per se, either an occupation or a profession. Indeed, Towler has suggested that it is neither, since 'any definition of an occupation and especially a sociological definition, is based on an understanding of what activities and goals characterize it'.<sup>6</sup> Other writers have suggested that an occupation must yield both social and financial consequences. Whichever approach is accepted, it may be clearly seen that certain different types of ministry constitute different occupations. The parish minister employed by the church is not engaged in the same occupation as an ordained university professor. Neither is the bus-driver worker-priest employed in the same occupation as the ordained monk. Ministers in the same typological category may similarly

have different occupational specialisms. Thus it is argued that the ministry per se is not an occupation, although the parish minister's ministry does constitute the largest single occupation exercised by the clergy, although it is not the only one. Clearly then, the word 'ministry' has been employed in two completely different ways: it represents all who are ordained, and it also indicates those who are employed in the occupation of minister. This distinction is central to this paper and in order to overcome any confusion in terms 'status ministry' and 'occupational ministry' are used respectively.

#### Occupational Ministry

While it is impossible to assess whether the ministry in toto is a profession, it is possible to analyse the extent to which the occupational ministry conforms to the structure of a profession. However, it has already been indicated that there are no universally accepted criteria of a profession, so that it has been possible to assume that the ministry is one without empirically demonstrating it. T.M. Gannon clearly makes this point when he writes, 'whether in fact the clergy has become a profession is itself an empirical question; on the basis of available evidence, professional status may not be assumed'.<sup>7</sup> Gannon applies Wilensky's four structural attributes and Hall's five attitudinal ones to the clergy as a whole. Employing these criteria, he considered that the priesthood could only be regarded as a profession on the following four dimensions: full-time occupation, training school, service ethic and vocation. Since it is suggested

that the ministry does not constitute a single occupational group, Gannon's approach is open to criticism. He suggested that there are two alternatives to accepting that the clergy is not a profession: either to view the clergy's profession as extrinsic to his ministry or to argue that a new approach to the way in which sociologists study professions and professionals is necessary. He considers that the former approach might be a facile way of avoiding the difficulty of applying the professional model to the clergy and therefore he maps out new guidelines for studying professions. Gannon might be right in all the points he raises, but if his only reason is that the ministry does not correspond to the Wilensky-Hall model, then it appears that he has failed to demonstrate his thesis. It seems that he himself has never escaped from the presupposition that the ministry is a profession.

Like Gannon most other writers about the professionalization of the ministry have looked at it as a whole. There have been arguments in both directions. For example, J.H.Fichter produced a model of a professional in an organization having eight characteristics: expert leadership, variability of procedures, totality of tasks performed, broad initiative, personal responsibility, close colleague relations, achieved status and service ethic. These points appear to be constructed in antithesis to his eight-fold bureaucratic model, and according to his analysis the Catholic priest is a professional. Dunstan suggests that since professions are based on knowledge, person and relationship, the ministry qualifies as a profession, for many of the roles which the minister performs are guided

by a theological perspective. J.D.Glasse adopts a five-point model of a professional: educated, expert, institutional, responsible and dedicated. Using this approach he compares the professionalism of the ministry favourably to that of doctors, lawyers and teachers. Laile Bartlett argues that the minister is a specialist with a vocation, but a professional without portfolio. Emile Pin regards the priest as having competence and offering independent service to others.

From their varying perspectives these writers conclude that the ministry is a profession. It is precisely because they have not employed an agreed conceptual model that they can all agree in conclusion. Each has chosen aspects of profession and ministry which he wishes to emphasize. It is for this reason that a new approach to the sociological study of professions may be required rather than the reason Gannon suggested. At the same time, a new approach to the study of the clergy is also desirable. In a similar manner other sociologists have doubted whether the ministry is a profession, again demonstrating the need for an agreed conceptual model. Bryan Wilson points out that, unlike other professions and occupations, the ministry has not undergone the same process of rationalization, and that among the diversity of roles that a clergyman performs there are a number for which he is not trained. Coxon suggests that since the Anglican ministry is not attracting so many highly educated recruits, a process of deprofessionalization may be occurring. Talcott Parsons says that the ministry does not demand the same type of responsibility as other professions although there are among the clergy some more specifically professional roles, particularly

that of the theologian. Overall, he feels that the central role of the ministry may be regarded as marginal to the professional system because the application of technical competence is only one element within the occupational practice. The theologian might be classified as a specialist or as employed outside of the ecclesiastical structures within the typology of ministries outlined earlier. In either case his professional and occupational competence is that of theologian rather than minister.

Thus far it has been shown that there is neither an agreed conceptual model of a profession nor agreement as to whether the ministry may be regarded as one. Using the Wilensky-Hall approach it is possible to demonstrate that the minister may be a professional while the occupational ministry may not have the structures of a profession. The concern here is with the latter since the former requires further empirical research<sup>8</sup>. The occupational clergy are employed<sup>9</sup> within the ecclesiastical organization so that Gannon is only partially right when he maintains that the ministry is so interconnected with the church that the organization wholly absorbs the clergy. In the past a separate professional association for clergy was unnecessary for it would have been a duplication of functions, since the church was almost entirely organized by priests and it fulfilled the same functions for the ministry as does the professional association for the profession. However, with the democratization of the church and the increase in lay participation this is no longer the case. Yet the ecclesiastical organizations still control the ministries and the theological

colleges rather than the ministry having professional autonomy. In addition, only the occupational ministry is a full-time ministerial occupation and those who are employed within it often perform roles for which they have no training. These roles are not played because of the minister's competence but because of his status: a point to be taken up later. It can, thus, be concluded that the occupational ministry has neither the autonomy nor the specialization to be considered a fully-fledged professional occupation. This neither denies the possibility of individual ministers being professionals nor that they may develop expertise which makes them highly skilled practitioners.

#### Status Ministry

Sociologically ordination is a ritual which some have interpreted as a rite de passage. Without completely agreeing with this approach it is important for this analysis to recognise that passage rituals involve status change. Ordination symbolizes a change of status from layman to priest/minister, status being employed here to denote personal identity. Although some churches ordain directly to the pastorate (occupational ministry), generally ordination does not automatically imply occupation.

At ordination the church grants the status of minister and unless it is revoked by the church the ordinand retains it irrespective of his occupation. Society sanctions the churches' right to confer this status and treats the minister accordingly. Whatever the minister's occupation his social identity is that of minister whereas the social identity of the majority of

people is prescribed by their occupation: an engineer who changes his occupation will no longer be treated as an engineer, etc. The minister's status is ascribed by his ordination irrespective of his occupation or achieved status. As the occupational minister performs some of his roles as a result of his status rather than his competence the clergyman does not practise his profession, only lives it. Thus the occupational and the non-occupational ministries have a common social identity based upon status rather than competence or occupation. Elliott suggests that the historic status professions 'were relatively unimportant in the organization of work or community services but occupied a niche high in the system of social stratification'.<sup>10</sup> The status professional performed his roles because of his position rather than his competence. Similarly the minister can play roles both in the wider society and the church for no other reason than status. Elliott's description applies neatly to the clergy, except that they now occupy a less elevated position in society than formerly. Thus, as a status profession, which has no high social position, elements of the ministry appear anachronistic in a world emphasizing achievement and specialization. At the same time, all who are ordained profess this status, whatever their occupation or profession. Now the term 'professional' is being used in a different manner, as the concept has undergone transformation from status to occupation.

### Conclusion

No new model of profession has been constructed here,

but rather a more rigorous examination has been undertaken of a social group previously regarded as a single occupation. The segments have been shown to consist of different occupational types and the unity to reside in a common status. With increasing division of labour the analysis of different segments of an occupation/profession offers a valid approach to studying groups other than the ministry.

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1. The author wishes to record his gratitude to C.R. Hinings for reading previous drafts of this paper..
  2. Space forbids listing the numerous books, articles and reports, but see Patterns of Ministry (1969) by S.G. Mackie and New Forms of Ministry (1965) edited by D.M.Paton.
  3. The words priest, ministry and clergyman are employed synonymously here.
  4. Occupations and the Social Structure (1969) by R.H. Hall.
  5. 'Profession in Progress' in American Journal of Sociology (1961).
  6. 'The Social Status of the Anglican Minister' reprinted in Sociology of Religion (1969) Penguin Readings edited by R. Robertson.
  7. Priest/Minister: Profession or Non-Profession in Review of Religious Research (1971).
  8. The author is at present undertaking research in this area.
  9. Sociologically the minister is employed within the church organization and is not self-employed as he is regarded for National Insurance in the U.K.
  10. The Sociology of the Professions (1972) by P. Elliott.
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Appendix III

THE MINISTRY-LAITY RELATIONSHIP: A CASE OF POTENTIAL CONFLICT

THE MINISTRY-LAITY RELATIONSHIP: A CASE OF POTENTIAL CONFLICT

In the sociology of professions the professional-client relationship has formed the subject of much research, but the minister-layman relationship remains relatively unexamined. Sociologists have investigated ministers' role play and dilemmas as well as lay conceptions of the ministry. Few have sought to explain, or even discuss, the interrelationship between the clergyman and his laity. Where such investigation has occurred it has generally related to the different perceptions of role play rather than an actual difference in religion, although Dempsey (1969) related the conflict in the relationship to theological differences. It is suggested here that there is more than a theological distinction between the ministry and the laity, rather a difference in religious subculture. To be more specific, it appears that the division is not simply between clergy and laity but between those who have been educated into their Christianity, e.g., ministers and some laity, and those who have acquired their religious belief without such learning. Ling (1967) has pointed out that the proportion of those who read theology at university but who do not intend to be ordained is increasing, which supports the contention that this division is by no means purely a matter of status. Yet the proportion of laity in the church who do have this form of qualification remains relatively low. For the sake of convenience, however, these two types are referred to here as ministerial and lay religious subcultures. The thesis of this paper is that there is always a potential conflict in the ministry-lay relationship partly because it features a meeting of these two religious

subcultures. In this brief essay the two polar types of religion, ministerial and lay, are examined, the potential conflict highlighted and finally, the effects of the conflict and possible solutions are discussed.

#### POLAR TYPES OF RELIGION

##### (a) Lay religion

Within sociology of religion there is considerable debate as to what precisely constitutes religion. Some sociologists and social anthropologists have broadly followed Edward Tylor in regarding a minimum definition of religion as an activity which makes reference to spiritual beings, superempirical reality, etc. Such an approach demands the postulation of the nonempirical whereas other sociologists regard religion in more anthropological terms: Luckmann (1967: 49) says that "the transcendence of biological nature by the human organism (is) a religious phenomenon"; while Peter Berger (1969: 28) suggests that "religion is the audacious attempt to conceive of the entire universe as being humanly significant", which is similar to Talcott Parsons' (1951: 367) suggestion that religious ideas are "answers to the problems of meaning". While all of these definitions omit the emotive response to the mystery of being they illustrate the starting point for this discussion, since all people ask questions of meaning and most either seek to accept a system of meaning which has already found currency or to construct one of their own.

In Britain, when individuals pose such questions of meaning it is almost impossible to escape from the all-pervading influence of the Christian answers since these have permeated much of our

culture. Thus questions asked about the mystery of the cosmos, existence, etc., produce answers that are flavoured with, at least, a dash of Christianity, even though the understanding of the faith may be imperfect. The educational system in Britain has probably helped to produce this inadequate comprehension (Jarvis, 1974). Nevertheless, British culture is far from free of other religious elements, e.g., belief in magic, superstition, etc., which are constituent elements of folk religion. The prevalence of such beliefs and practices was demonstrated to the author while he was interviewing a number of people about their understanding of the Christian ritual of baptism. All had had their children baptised in two Methodist churches in an urban area in Yorkshire in 1969. In varying degrees most respondents' answers contained elements of magical practice or superstitious belief but emphasis is given here to just one respondent. A working class mother from an inner city area was interviewed, who had been in poor health since here confinement five months previously. The child had been critically ill in hospital during this period but the mother refused to have the baptism ceremony performed there believing that it was the wrong place since God's presence was to be found in church. She was convinced that baptism was essential if the child was to fully recover and she stressed that she had never known a child thrive prior to baptism, although she could give no specific instances to support her assertion. Until the mother had been churched, which she had not at the time of the interview, she felt that she herself would be unable to do her work properly. She also said that before childbirth she had observed many pregnancy taboos, e.g. not eating certain foods. During the interview it became apparent that she

did not consider herself to be unusual in her views, and the local vicar confirmed that she was indeed not atypical. Many of these practices were legitimated by the Church in previous ages. Thus, for many the socialization and educational processes have produced a syncretistic religion: this comprises the folk religious beliefs (which Martin calls "subterranean theologies") and an ill-digested Christianity.

Commitment to any form of religion, including this lay religion, engenders feelings of support, consolation and reconciliation. O'Dea (1966: 14) points out that people "need emotional support in the face of uncertainty, consolidation when confronted with disappointment, and reconciliation with society when alienated from its goals and norms". He also suggests that the transcendental relationship offered "gives emotional ground for new security and firmer identity". For these reasons, among others, commitment by lay people to their own religious system of meaning is psychologically important to them and a number of important conclusions may now be drawn. First, this lay religion is as essentially a religion as is any other system of meaning. Secondly, this religion is a syncretism of folk religion and Christianity. Thirdly, it fulfils significant functions for the adherent and will, consequently, be self-reinforcing.

#### (b) Ministerial religion

Martin (1969: 109) says that his "initial impression would be that the clergy attempt to integrate the official faith with their subcultural assumptions much more than do the laity". However, it is suggested here that the professional socialization

process of the clergy removes them almost entirely from the lay religious subculture and integrates them into another subculture, a ministerial one. The Christian minister has been selected by his denomination as a suitable person to be ordained and he has been partially isolated, in most cases, while he has undergone training. This training consists primarily of academic and theological studies rather than vocational and practical training (see, for example, Black, 1951; Mitten, 1962; Davies, 1962; Bethune, 1962). This approach to ministerial training is in accord with the author's own experience. While there has been some changes in the professional courses over the past decade it still remains true that the basic training consists of academic theology, biblical studies and ecclesiastical history. During this training period the theological student's questions of meaning remain the same but during this socialization process he acquires the Judeo-Christian system of meaning which has propounded as a response to these anthropological questions. In other words, he internalizes the official theology of his denomination. Frequently during training theological students undergo crises of faith as they are weaned away from their original religious subculture and incorporated into the theology and ideology of the professional community. It is this change which some of the laity abhor when they talk about "being ruined at college".

Through his professional training the minister has acquired a rational, well formulated system of meaning. He has also learned to articulate his beliefs and his occupational position<sup>1</sup> gives him many opportunities for so doing. In addition, his training and his office as representative of the church give him

the confidence to attempt to guide the life of the local church in which he exercises his pastoral oversight.

From this discussion it can be noted that the religion of the minister is as essentially a religion as is the lay religion; it has become important to him since he has internalized it as a response to his own questions of meaning; it is frequently of a more orthodox nature than that of the laity and, since it is also his occupation it takes on even more significance.

#### MINISTER-LAY RELATIONS

Two religious subcultures have been briefly discussed and it is clear that they differ considerably. One sometimes hears ministers disparaging the religion of the laity since it does not conform to their own understanding of Christianity. Certainly much lay religion does not do this, neither is it a rational systematically formulated set of beliefs in the same manner as is the minister's. But the layman has not undergone the same process of training in order to acquire his beliefs. Yet these are still essentially a religion and they provide a satisfying answer to questions of meaning. For many laymen the church functions to reinforce these religious beliefs and thus to provide comfort, support, consolation and reconciliation. Glock et al. (1967: 107f) suggest that those "whose life situations deprive them of satisfaction and fulfillment in the secular society turn to the church for comfort and substitute rewards". It is here that a potential conflict situation emerges for the local church is an arena in which different religious subcultures negotiate. While it must be emphasized that this negotiation does not always produce conflict

there are occasions when conflict is the outcome.

In this meeting point of two religious subcultures members of each have expectations of members of the other. According to Glock and Stark (1965) the parishioners expect their ministers to concentrate upon the pastoral and preaching roles of the ministry and where these expectations are not met then the laity are likely to be critical of the ministry. However, if the minister's training has led him to emphasize other elements of Christianity, e.g., the prophetic, he may not wish to stress the pastoral or preaching roles. Then he will certainly no longer act as an agent for the reinforcement of the lay religion. Some American studies suggest that those ministers who seek political involvement, Harvey Cox's "new breed", have to consider the extent to which they are prepared to risk their careers in order to exercise their ministry according to their own understanding of it. There is, consequently, the possibility of either conflict between representatives of a ministerial form of religion and a lay religion or, a stifling of the prophetic by the lay since the former is contrary to both the layman's religious needs and the expectations he holds of the ministry.

Clark (1971: 144) describes how a cosmopolitan Methodist minister, with his cosmopolitan lay followers, met local opposition when seeking to reshape the pattern of church life which the minister regarded as anachronistic. For the five years during which the minister exercised pastoral oversight the local church was a theatre upon whose stage the drama of conflicting religious perspectives unfolded.

Bryman and Hinings (1974) show that the clergy's attitudes

towards ecumenism are entirely different from those of the laity and, that the clergy are faced with the task of educating the laity. Yet by so doing the former's place in the ecclesiastical organization could be weakened. Indeed, they suggest that the laity's exclusion from influence and participation in the church may well be one factor contributing to the different attitudes of the two groups. However, the thesis of this paper is that these differences could be of a more religious nature than this.

Prophetic ministry, reshaping the life of the local church and ecumenism are employed here as examples of how an interpretation of Christianity by the ministry could lead to a conflict situation in the minister-lay relationship.

#### DISCUSSION

Why then does the layman not accept the professional's interpretation of Christianity and follow the lead that he gives? In some cases, for example in some Roman Catholic and Anglican churches especially, the priest's authority is accepted but this is not universal. Laity may not accept the minister's interpretation because the lay religion is as essentially a religion and is as real and important to the layman as is the minister's to him. The layman's confidence in the validity of his own religious experience leads him to question the minister if the latter's interpretation of Christianity differs from his own. This creates yet another problem since the local church is a voluntary organization. Broadly speaking, in Protestantism, the minister's appointment in this voluntary organization is one of two types: tenure (parson's freehold) or of a contractual nature (based on an invitation from the

local congregation). If the potential conflict becomes a reality then a minister in a tenured appointment might lose members of his congregation but a minister in a contractual appointment might lose his living. Burch (1970: 532) states that the church's structures sometimes "prevent it from adequately meeting the employment needs of its professionals", as is the case when the minister is dismissed because of his professional understanding of Christianity.

In the face of this potential conflict situation some pastors leave the ministry while others seek to resolve their occupational crisis by removing themselves from regular interaction with the laity at the point of their latter's religious needs. There are large numbers of defections from the ministry and, although this situation of conflict is by no means the only reason for this, it is a contributory factor. Similarly the new forms of ministry are gaining popularity and, while it would be untrue to suggest that this conflict is the reason why men enter such ministries, it undoubtedly helps ministers to decide upon such a venture.

Hadden (1970), in line with much current thinking in the churches, makes a plea for lay training to help overcome this problem of conflict. However, it is essential to clarify the concept of lay training. As with ministerial training, there appear to be at least two forms: the one is of a vocational nature training the laity to be more effective Christians in the non-church world while the other attempts to train Christians in the same disciplines as the ministry. The former type would not affect the situation at all but the latter form could lower the potential for conflict if it was universally implemented. However, universality is impossible and impractical and the training would,

therefore, concentrate upon a minority. If only a few undergo such a course of lay training then this could mean that they cross over to the other side of the arena, still leaving the possibility of conflict but with the ministry reinforced. Nevertheless, not all of the laity trained would accept all that they were taught and, in any case, the former type of lay training may be more important for the chu-ches.

This is not only a problem for religious professionals, doctors experience it as well. Everybody thinks that he knows the cure for his own illness, and the doctor's professional detachment may be taken as a lack of concern for his patient's welfare. Freidson (1962) suggests general health education as one remedy, that is, lay training. He goes on to give two other possibilities in the physician-patient relationship. First, he suggests that the physician can be trained to understand the layman's needs and, secondly, that the physician's prestige in the community can be used to reinforce the authority of his expert advice. Both of these suggestings offer grounds for discussion when applied to the ministry-laity relationship.

Certainly the minister has considerable prestige in the local community but this is grounded in the religiosity of people in general. One way to increase this esteem in the community is to reinforce the very religious subculture which is the source of the potential conflict in the first instance. Hence the clash of perspectives still remains. Reverting to Freidson's first possibility, the need to help the physician understand the layman offers more of a possibility. Since the interaction between the ministry and the laity is always a two-way one, there appears no

reason why the training to the laity to understand the minister's religious perspective should not be accompanied by educating the ministry to appreciate the lay religion more fully and sympathetically. The minister could be trained to recognise the degree of syncretism between Christianity and folk religion in every layman's religion, and he might also learn to appreciate the level of religious development that the layman has achieved. Like a good educationalist, the minister could start his teaching, preaching, etc., from the point at which his laity have reached rather than from an unspecified point far closer to his own beliefs, concerns, interests and inclinations. This would necessitate a programme of research devised to understand more fully the constituent elements of lay religious attitudes rather than the present debate about the dimensions of religiosity! It would also be possible to help ministers to recognise that the present functions which lay religion performs are more important to the layman than is theological orthodoxy and that ministers might help laymen with their religious problems rather than to just present a Christian answer. In this way the minister of religion actually becomes a minister of religion as well as a minister of a specific Christian denomination.

Having suggested this, it must be recognised that there is a point of accommodation beyond which the minister cannot go without compromising his own professionalism and eventually his own faith. If the minister exceeds these limits he ceases to be a responsible professional, seeking only to please his clients and thus denying the validity of his training. However, in the place of disparagement of the lay religion the minister needs to substitute both sympathy and understanding.

It appears that the potential conflict situation must remain in some degree but that the minister must become more adept in handling it. This is true for all ministers who have undertaken this form of academic training, apart from those fortunate individuals who possess charisma. But charismatic leaders are far more of a rarity than are ministers. If the minister possesses this unique gift then he can often defuse the situation and rapidly win support. Yet since most lack this ability they have to rely upon the more mundane elements in social interaction. They have to endeavour to comprehend, and be understood by, the laity for whom they have pastoral oversight.

#### CONCLUSION

This potential conflict situation is basic to the three old established professions of medicine, law and religion. The practitioner always demands the confidence of his clients, but in medicine and religion the client may feel that he knows as much as the professional about his own particular situation. It may be argued that in each the layman's claims are justified since the doctor does not appear to know how ill the patient feels nor does the minister seem to understand the importance to the layman of his belief system. Yet there is a difference between medicine and religion: in the former, the patient's knowledge is based upon his feelings and folk-lore but may have no foundation in medical science. In religion, however the knowledge is gained, the lay religion is as fundamentally religion as is that of the clergy. In this relationship there is a genuine meeting of two religious subcultures.

If this potential conflict is to be averted then the churches need to implement both of these programmes: educating the laity to transform its religious subculture into a "replica" of that of the ministry, and training the ministry so that it may be more understanding in its approach to the layman's religion. Even if this form of lay training is desirable it is not entirely practicable, yet without the laity appreciating some elements of the ministerial religious subculture and without the ministry being more compassionate towards the lay religious subculture, there will continue to be a lack of mutual comprehension in the interaction and a potential conflict situation remains.

#### NOTES

The author wishes to acknowledge the help and encouragement given to him by C Robin Hinings during the preparation of this paper.

1. Most clergy are employed in the occupation of parish minister although the clergy per se constitute neither an occupation nor a profession, but a status within the ecclesiastical organization (cf. Jarvis, 1975).

Appendix IV

A PROFESSION IN PROCESS:

A THEORETICAL MODEL FOR THE MINISTRY

A PROFESSION IN PROCESS: A THEORETICAL MODEL FOR THE MINISTRY<sup>1</sup>

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The sociological study of professions has undergone considerable change and advance in recent years. Some of the earlier studies assumed that the professional group was both homogeneous and static. Goode's<sup>2</sup> 'Community within a Community' is an excellent example of this perspective, in which the professional group is regarded as having a separate sub-culture into which one entered only after a protracted 'rite de passage' consisting of elaborate selection, prolonged training, thorough socialization and eventual recognition. This functionalist approach assumed that once an individual entered the select group he would conform to the homogeneous profession thereafter. Initially there was no attempt to examine the forces of change affecting the group, preferring rather to concentrate upon structures and functions.

More recently it has been recognised that professions are likely to be heterogeneous and undergoing change. Kaufman's<sup>3</sup> examination of the forest ranger contained a considerable advance in the study of the internal dynamics of a professional group for, although he did not analyse change, he did suggest that centrifugal and centripetal forces co-exist and hold the group together in a state of dynamic tension. Forest rangers are employed in a nation-wide organization but each individual has a degree of autonomy in the local area in which he works. Kaufman endeavoured to isolate both the social forces which challenged the unity of the group and those which aided its integration. Centrifugal forces are created because the national organization's instructions frequently appear difficult to apply in the individual ranger's own situation, the inconsistent

directions rangers receive from different sources in the hierarchy, the sense of independence created by the relative isolation from fellow employees and because the ranger exercises authority within his own area. On the other hand, centripetal forces are generated through frequent movement in work location in order to create loyalty to the organization and the wearing of the official insignia of the service separating the ranger from other members of the community. If the centrifugal forces were generated in isolation then the ranger service would soon fragment and dissolve into separate, disunited entities but the cross-pressures insure that in this case segmentation does not occur.

Some professions, however, have moved further along the path of segmentation, indicating that in these instances the centrifugal forces are more powerful than the centripetal ones, the latter acting to retain whatever unity exists within the professional group. Medicine is an example of this with its many occupation specialisms, sub-disciplines, etc. Bucher and Strauss<sup>4</sup> suggested that since sociology of professions had largely focused upon the cohesive nature of professions it had overlooked the differing interests within a profession which tended to become patterned and shared. Thus they regarded professions as

loose amalgamations of segments pursuing different objectives in different manners and more or less delicately held together under a common name at a particular period in history.<sup>5</sup>

They proposed a method by which the medical profession in process might be examined, this consists of an analysis of the physicians' differing orientations to their mission, their work activities,

methodology and techniques, clients, colleagues, interests and association. These factors are all likely to reveal a division of labour, variation of interest and specialism, etc., which indicate the different pressures individual practitioners experience and which eventually create the strong centrifugal forces of segmentation.

The ministry<sup>6</sup> is another group in process of segmentation and it has been suggested elsewhere that there are already seven structural sectors within it.<sup>7</sup> These are: parish, administrative, team, specialist, priests in orders, auxiliary and extra-ecclesiastical ministries. The parish ministry remains the largest single group within the profession and the present ecclesiastical leaders generally consider that this should remain unchanged in the future.<sup>8</sup> The administrative ministry, e.g., bishops and secretaries of church divisions, etc., are the full-time executive personnel of the ecclesiastical organization, entrance into which may be regarded as a vertical step in the career path<sup>9</sup> while often career movements are of a more horizontal nature. A team ministry is similar to a group practice in medicine while the specialist, e.g., a diocesan lay training officer, exercises a consultant role within the religious organization. The ministry of priests in orders, as a classification, is confined to those ministers who exercise their priesthood solely within their religious order rather than those who are members of religious orders but who are employed in another category. Since those who remain entirely within their orders are not exposed to the same social and career forces as are other ministers they will not be discussed further in this paper. The auxiliary minister exercises a part-time ministry while retaining his secular employment, this

ministry often being unremunerated and embarked upon later in life. The recent re-introduction of this form of ministry may be regarded as a structural adaption to the secularizing forces of the wider society. (It is possible to discover historical legitimation for this form of ministry from the early period when the Christian Church was an expanding mass movement rather than an institutionalized organization, but such validation appears to be little more than the rationalization of a pragmatism.) The extra-ecclesiastical ministers are those clergy who retain their ordained status but who are employed by organizations other than the churches, e.g., the ordained university teacher, the ordained bus-driver, their career paths being entirely within the sphere of their own occupations. Not all clergy can be classified simply into one of these seven groups since many exercise both full-time and part-time occupations in different areas of the typology, e.g., the parish minister who acts as a part-time youth officer, although the main criterion of classification remains the full-time occupational relationship of the cleric to the ecclesiastical organization.

This sevenfold structure of ministry is far wider than the traditionally accepted tripartite ministry of bishop, presbyter and deacon, which demonstrates a further segmentation among the ordained personnel.<sup>10</sup> However, the forces of change are not all traceable to the prevailing centrifugal forces within the group. Jamous and Peloille's<sup>11</sup> analysis of the French university hospital system demonstrates that both external and internal pressures acting in the same direction are necessary if effective change is to be witnessed in a profession. They write that

..... transformations of a 'profession' can be explained only by taking a twofold dynamic into account. One dynamic, internal to the system and determined chiefly by scientific and technological discoveries which make it possible better to rationalize the means of arriving at the expected results of the activity in question ..... The other, which is external and expresses an overall balance of forces, provokes new demands as far as the social use of the production underlying the activity is concerned.<sup>12</sup>

A very brief discussion about a few of the forces external to the ministry, but producing divisive effects within it, is now embarked upon; an analysis of the internal dynamics follows and, finally, a process model is presented.

#### SOME EXTERNAL FORCES ACTING UPON THE MINISTRY

Religion has, until very recently, been regarded as universal and central to man's consideration. Even in this urban, industrial, secular society it is doubtful if the religious phenomenon has been discarded so completely as some writers suggest.<sup>13</sup> However, Wilson is certainly correct when he states that religious organizations have recorded a large decline in membership and influence, especially if these are compared to the churches in the Victorian period, and Berger<sup>14</sup> is also right when he states that there is a 'crisis of plausibility' in the theologies of the religious organizations. But this same theology is a driving force causing Christians to relate their churches to this differentiating, social and technological

society, for they regard the God whom they worship as the creator and sustainer of the whole world, all of its differentiated segments included. In addition, Christ commanded his followers to go and preach the good news that God's rule is at hand to all people. Therefore, the churches which are now located at the periphery of this differentiated society have had to respond to this re-location by adapting their structure in order to try to achieve the organizations' explicit goals. One aspect of this 'bridge-building' enterprise across the institutions of society has involved restructuring the ministry.

Another factor to be considered is that of the ecclesiastical organizations themselves, for they are national and sometimes multinational bodies with increasingly complex administrative procedures. The larger and more complex the organization the greater the number of administrative personnel required. This concentration upon administration means that a further external force operates upon the ministry, drawing ministers from the parish into the administrative machinery of the ecclesiastical organization and re-inforcing the pressures of segmentation.

These two examples show that the requisite external conditions exist to generate forces of segmentation within the ministry. Jamous and Pelouille postulated that when these were combined within internal pressures acting in the same direction the conditions were conducive for rapid structural change. From the following analysis of the internal dynamics it is demonstrated that these necessary prerequisites exist.

SOME INTERNAL FORCES ACTING WITHIN THE MINISTRY

Each individual's actions are partially the result of an amalgam of orientations and references within his social, physical and cultural 'universes'. It is considered unnecessary here to explore the processes by which a clergyman, or a layman, constructs his own definition of reality or his own theological orientations which are the result of his religious socialization. Yet when interaction occurs between a minister and a layman, or between ministers, tension and forces may be generated which are either of a centripetal or a centrifugal nature.

Ever since the publication of Blizzard's<sup>15</sup> seminal work, analysis of the role of the clergy has been something of a pre-occupation with some sociologists of religion. It would be more precise to point out that, with few exceptions, e.g., Leiffer,<sup>16</sup> these studies have concentrated upon the idea of the parish minister rather than an analysis of the clergy per se. Blizzard's six practitioner roles (pastor, preacher, administrator, organizer, priest and teacher) are an over-simplification of the multitude of different roles actually performed by the parish minister but they do indicate some areas in which pressures of segmentation, and those which operate to retain the status quo, are generated in the performance of expected roles in social interaction. Blizzard discovered that 'the minister's dilemma' consists of desiring to exercise the roles of pastor and preacher while he is compelled to spend more time fulfilling the administrative and organizational duties of the local church. The ecclesiastical organizations have failed to resolve this dilemma, a dilemma similar to that which may be experienced by any professional employed within a bureaucratic organization. Kornhauser,<sup>17</sup> and

Barber,<sup>18</sup> amongst others, have noted that a number of industrial companies have introduced a professional career structure in order to alleviate some of the dissatisfaction experienced by employed professionals. Such a solution, however, might create severe problems for churches having an egalitarian theology of the ministry, even though in some of them there is a fairly rigid hierarchy based upon administrative position.

The parish minister's dilemma is even greater since he stands at the meeting point of a relatively highly bureaucratized organization and its large voluntary base.<sup>19</sup> Hence Gustafson<sup>20</sup> rightly maintains that the voluntary nature of the local church is one reason for the proliferations of roles performed by the parish clergyman. Servicing the voluntary base, participating in the ecclesiastical bureaucracy and performing the professional roles of the ministry may lead to role conflict and, consequently, a decline in job satisfaction. This might create a desire to specialize in only one of the occupational situses,<sup>21</sup> thus a centrifugal force is generated. In a similar manner centrifugal forces may be generated as a result of social interaction between the minister (with his own role expectations) and other members of the ecclesiastical organization, both clerical and lay (with this expectation of the manner in which he should perform his role).<sup>22</sup> The dissonance created in both of these situations may be resolved by the minister in a number of ways. He may change his approach and conform to the expectations others have of him or he may seek to change the attitude of his role set: in both of these ways he can continue to perform the general practitioner roles of the parish ministry. Conversely, he may retain his professional or bureaucratic attitude and change his occupational position, in which

case the process of fragmentation has been re-inforced. Further examination of these professional and bureaucratic attitudes is now necessary in order to demonstrate more precisely ways in which these opposing forces originate.

Professionalism: Professionalism is regarded here as an ideology which underlines the manner by which the practitioner performs his occupational role.<sup>23</sup> It includes a belief in (a) academic expertise and colleague reference; (b) judgment by peers; (c) practitioner autonomy; (d) application of specialist knowledge to non-routine tasks; (e) reward according to ability; (f) a service ethic and (g) a vocation. In order to show how tension can be created in social interaction between clergymen with professional attitudes and the laity, two of these seven dimensions (belief in academic expertise and autonomy) are discussed further and in both instances the possible generation of centrifugal forces within the parish ministry is demonstrated.

(i) Belief in academic expertise: Dunstan<sup>24</sup> suggested that the ministry is a learned profession<sup>based</sup> upon theological excellence, but more recently Madeleine Maxwell-Arnot<sup>25</sup> has shown that in the Church of Scotland there has been 'a drastic drop in the educational level of the new recruits' to the ministry. In America, Hadden<sup>26</sup> discovered that few ministers continue their theological studies after having left seminary. However, even if Dunstan were correct, he has not developed the implications of his thesis. These are now briefly outlined: a parish minister who has undertaken advanced study in theology, continuing to read the latest theological publications and perhaps being influenced by some of the secularizing tendencies

which they contain, may discover considerable difficulty if he endeavours to practise his teaching role in the local church because the laity may attend church worship not in order to learn about these latest developments in theological thought but to obtain the comfort which some forms of religion offer.<sup>27</sup> If these lay expectations remain unfulfilled then a potential conflict situation between ministry and laity is created. In the event of the conflict being realised the theologically professionally orientated minister may discover that the tension between himself and the laity is too great for him to sustain and, consequently, he may resolve it by seeking to exercise his ministry in another sphere. The role strain thus created in the interaction generating a centrifugal force within the occupation. (It is perhaps fortunate for the future of the parish ministry that Hadden's findings, unlike Dunstan's thesis, are grounded upon empirical evidence!)<sup>28</sup>

(ii) Belief in autonomy: The professional seeks to perform his occupational role according to his own understanding of the work and it has been assumed until fairly recently that the layman accepted the professional's diagnosis in this situation, but Freidson<sup>29</sup> has suggested that this assumption is over-simplified. Even if the layman did not accept the professional's diagnosis he rarely had the power to affect the professional's occupational practice. In the Anglican Church in England the layman similarly cannot remove the parson whose freehold guarantees him life tenure. However, in many other Protestant churches the minister may be regarded as an employed professional, and as such the laity can make demands upon him and if he fails to comply he might be asked to find another living. Thus the ecclesiastical structures are not always conducive to professional autonomy and in the event of being asked to leave the

minister might experience such a decline in job satisfaction that he seeks a non-pastoral situation. Centrifugal forces again being generated and segmentation in the profession occurring.

It may thus be anticipated that the greater the degree of professionalism in the above respects the greater the likelihood of centrifugal forces being generated within the ministry. Not all the dimensions of professionalism act in this way: two others which are also of a semi-professional nature, (service ethic and vocation) may, it is suggested, create centripetal tendencies.

(iii) Belief in the Service Ethic: The service ethic of the professional may originate in the Christian doctrine of the servant, to which the clergy have traditionally been committed. However, there are different interpretations of this ethic: the first form of service is based upon the expert's diagnosis of the problem whereas the second is based upon the client's analysis of his own needs. Some clergy may view their role according to the latter interpretation of the ethic, thereby offering the layman the comfort that he usually seeks in religion. Having satisfied the layman's needs a harmonious relationship may be established between minister and laity, in the process of which the minister's job satisfaction is increased and he thus becomes even more committed to remaining in and conserving the traditional occupational structures. In brief, a centripetal force has been established within the occupation.

(iv) Belief in vocation: The sense of 'call' is basic to the ministry<sup>30</sup> and the more that the minister believes that his current appointment is within the divine will the less that conflict with the laity, or any other form of role strain, will lead to dissatisfaction. The sense of vocation may override all the tensions generated in the

performance of the occupational role and may produce centripetal tendencies.

Bureaucratism: As Blizzard rightly noted the clergy are also bureaucrats: priests are 'clerks in holy orders' ! Consequently, in the same way as some ministers develop professional attitudes others may formulate bureaucratic ones. Bureaucratism (bureaucratic attitudes) involves a positive approach towards: (a) division of labour; (b) centralization of authority; (c) selection and promotion based upon seniority and competence; (d) rules of procedures and office, and (e) impersonality. In order to demonstrate a similar process to that of professionalism two dimensions of bureaucratism (centralization of authority and rules of procedures and office) are discussed further.

(i) Belief in the centralization of authority: Most religious organizations have developed a centralized authority system with a democratic exterior, e.g., General Synod, Methodist Conference. Once a policy has been adopted by the ecclesiastical body individual clergymen may consider it to be their duty to implement it, in some religious organizations this is expected of them. By virtue of the minister's office he may expect compliance from the laity, yet the laity may disagree with <sup>the</sup> decisions of the central body and, therefore, with the minister who seeks to perform his hierarchical role. As Wilson<sup>31</sup> shows, this creates role conflict and tension between the minister and his congregation. The more that a minister seeks to implement unpopular central decisions within a voluntary church organization the greater the tension created and centrifugal forces may result from this interaction.

(ii) Belief in rules of procedure and office: Merton<sup>32</sup> has argued that bureaucrats over-conform, but later theorists have demonstrated that this is not always so.<sup>33</sup> There is, however, a tendency for bureaucrats to follow precedent and such a conformist approach might prove to be popular with a lay congregation which generally tends towards conservatism. Harmony is thus created and centripetal pressure generated in the process.

#### A PROCESS MODEL

The origins of some of the pressures experienced by the parish ministry have been illustrated alone. Every practitioner is the recipient of a multitude of such cross-pressures to which he responds according to his own construction of the situation and his own occupational ideology. Within such a miscellany of social interaction and heterogeneity of attitude lies the genesis of some of both the centrifugal and centripetal forces within the ordained ministry. Where the former pressures prevail, then additional support is given to the external pressures which are exerting a fragmenting effect upon the occupation, but if the latter forces are stronger then opposition between external and internal dynamics creates a tendency towards retention of the status quo. In addition, it is recognised that since there is also diversity among ministers there exists a potential for conflict within the profession itself. Thus 'the community within a community' may bear little relationship to the reality of the complete, continuous process operating within occupational and professional groups.

A simplified model of a profession in process, employing only the dimensions discussed above, is shown below:

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Figure 1 here

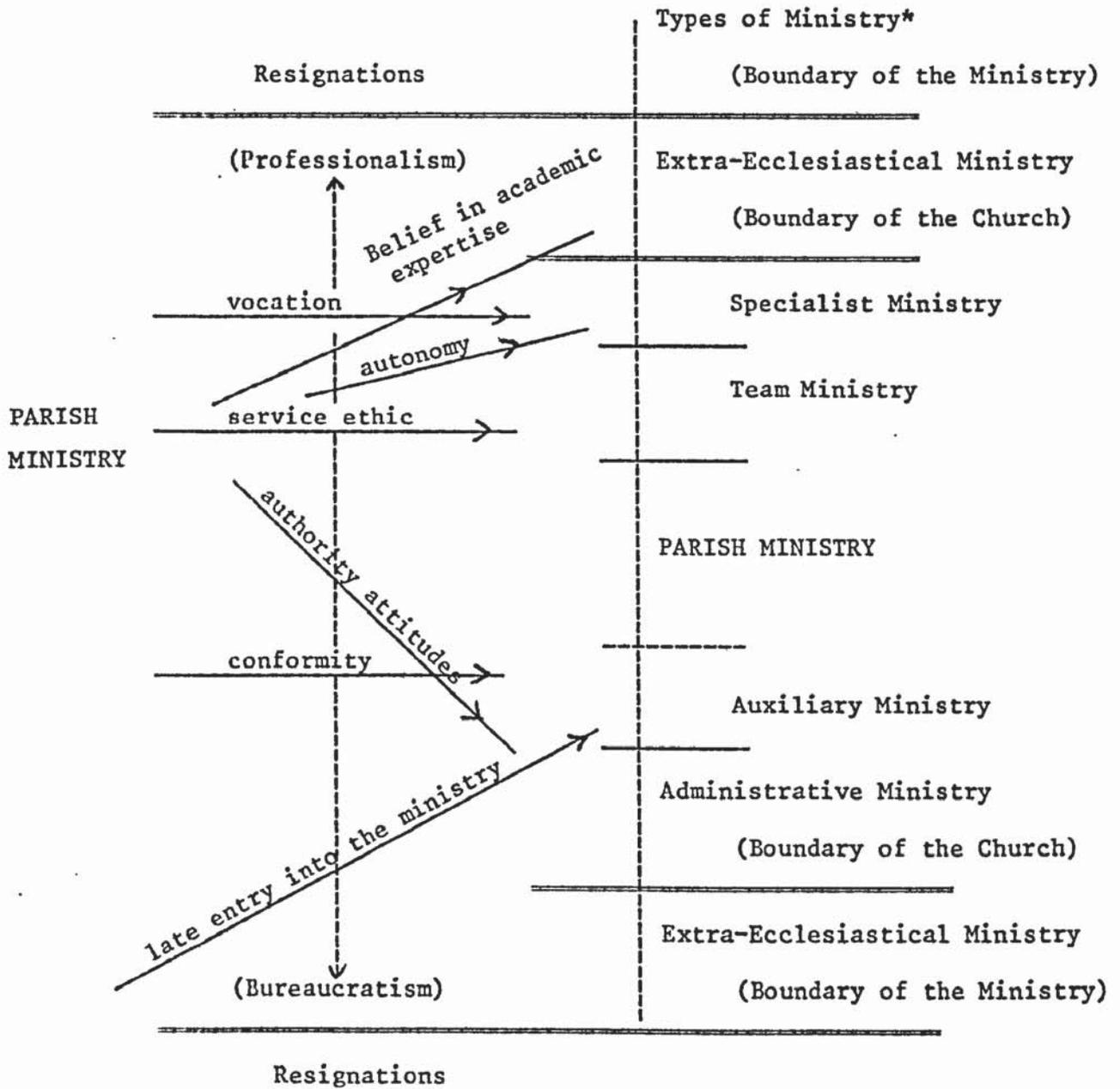
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In Figure 1 thy arrows indicate the direction in which the forces may act if the situations described earlier in this paper are realized. It is not a complete model, many other variables might have been included from the spheres of professionalism, bureaucratism, occupational and organizational commitment, but the model<sup>34</sup> is considered sufficient to suggest a theoretical basis allowing for comparative analysis of the ministry in different religious organizations, and in an adapted form it might be useful for analysing different occupations and professions.

Resignations are shown in the diagram to indicate that they form a part of the same centrifugal process within the ministry. Although the churches are reluctant to publish statistics of defection from the ministry, Kauffmann<sup>35</sup> estimates that between 1963 and 1970 there were about 14,000 Roman Catholic priests who requested laicisation. This number is a cumulative one, each year's figures being higher than the preceding one. It also omits those priests who left the priesthood without formerly requesting laicisation. Greeley<sup>36</sup> postulated that about 3 per cent of the Catholic priests in the United States were contemplating resignation at the time of his research. Statistics from the Protestant Churches are harder to obtain but there are a few indications that Greeley's figure may be realistic for Protestant clergy in the United Kingdom. However, it must be noted that the Protestant churches have not experienced the trauma of organization and belief that the Second Vatican Council caused in the Church of Rome.

Figure 1

A THEORETICAL MODEL ILLUSTRATING SOME OF THE INTERNAL DYNAMICS OF  
THE ORDAINED MINISTRY



\*Priests in Orders are excluded from this diagram

No reference has been made here to theological belief: such theological orientations as the minister has may act as a separate variable but they might only form a constituent element in the wider set of attitudes discussed in this paper<sup>37</sup> and it is for this reason that they are not included within this framework.

It must be emphasized that even after segmentation all of these cross-pressures are still operating and in a different social situation the strength of some, or all, of these forces might be altered, even to the extent of creating a context in which the centripetal forces are stronger than the centrifugal ones.

#### CONCLUSION

It has been suggested here that at the present time the centrifugal forces are prevalent within the ministry: these act in concert with the external pressures creating a process of segmentation within the profession. Since there has been relatively rapid change in the occupational structure it is possible to talk about 'the crisis of the ministry' but as the centripetal forces remain very strong, complete fragmentation appears to be most unlikely and the similarities within the different types of ministry are still great enough to allow all these sectors to be regarded as segments of the same complex profession, which remains in a state of process.

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37. R Towler has suggested that there are two basic types of minister: puritan and antipuritan. The puritan is the more traditional Christian who views his work as establishing a lively and flourishing parish life, the antipuritan sees his role in the wider community. The relationship between Towler's puritan/antipuritan typology and the professional, semiprofessional and bureaucratic types may be closer than is apparent from the diverse terminology.

cf R Towler: Puritan and Antipuritan: types of vocation to the Ordained Ministry in D A Martin (ed): A Sociological Yearbook of Religion in Britain 2, SCM Press, London, 1969.

and The Role of the Clergy Today: a sociological view, Expository Times, March 1971, pp 164-168.

Appendix V

THE NON-RESPONDENTS

As this research was conducted by postal questionnaire it is impossible to assess accurately all the characteristics of the 300 non-respondents although some information about them can be gleaned from the ecclesiastical organization's own lists of clergy. From the yearbooks of the Free Churches and from information gained from the Anglican Church Statistical Unit it is possible to discuss briefly the denomination, type of ministry, sex, education and age of the non-respondents. In addition, a final section in this appendix reviews some of the letters received from those unwilling to participate in this enquiry.

#### I Denomination

There was considerable variation in the response rates from the clergy of the different denominations, as table 5a reveals.

Table 5a The Non-Respondents classified by Denomination

Denomination	No.	%
Methodist	47	14.8
Baptist	71	28.9
United Reformed	44	17.1
Anglican	138	28.9
TOTAL	300	23.1

The researcher's own familiarity with Methodism, possibly evident in both the letter of introduction and the questionnaire

might have been influential in achieving such a high response rate from Methodist ministers. No such explanation, however, accounts for the similarly high response rate from the ministers in the United Reformed Church. This newly created denomination (formed after ecumenical discussions between the Congregational and Presbyterian churches) had just issued its interim report on the ministry at the time of this survey, and interest in the future of the profession may have been heightened as a result from which this research benefitted. The clerical error in the first mailing of the Baptist questionnaire may have created a bias against participation in the research which was neither eradicated by the published letter of apology nor the follow-up letter. Finally, the Anglican clergy might have felt that the researcher's lack of familiarity with the Anglican structures was apparent in some elements of the questionnaire and introductory letter so that they were disinclined to respond. In addition, six Anglo-Catholic priests wrote to say that since they did not consider themselves to be Protestant ministers they were unwilling to participate in this research project.

## II Type of Ministry

It will be recalled that some reclassification of clergy had to be undertaken when the completed questionnaires were coded. In a similar manner some of the letters from the ministers who did not complete the questionnaires resulted in their re-classification but no simple, practical means exists for checking the type of ministry performed by the remainder. The following table, therefore, contains re-classification where the information has been provided. In addition, where the

respondent's letter has given a reasonable cause to doubt his present classification he is listed as 'Not known'.

Table 5b. The Type of Ministry Performed by the Non-Respondents

Type of Ministry	Denomination				Total
	Methodist	Baptist	United Reformed	Anglican	
Parish	31	31	18	64	146
Administrative	7	7	2	13	29
Team	3	3	3	5	14
Specialized	1	3	2	8	14
Priests in Orders	0	0	0	11	11
Auxiliary	0	4	3	9	16
Extra-Ecclesiastical	5	11	9	28	53
Retired	0	3	2	0	7
Not Known	0	9	5	0	14
TOTAL	47	71	44	138	300

While it is impossible to give precise percentages of non-respondents by the pattern of ministry performed since the above table contains only a partial re-classification it does suggest that administrative, priests-in-orders, auxiliary and extra-ecclesiastical clergy were the least likely to reply. Various reasons may be deduced for this: the questionnaire being based primarily upon the pastoral concept of the ministry, may have appeared irrelevant to non-parish ministers; the extra-ecclesiastical and auxiliary clergy may not have all received the questionnaire because their addresses might have been wrongly recorded in the ecclesiastical lists; those ministers not employed by the ecclesiastical organizations

may have been less inclined to respond.

### III Sex of the Non-Respondent

Only eight women ministers failed to reply to the questionnaire so that the 292 males comprise the great majority of non-respondents.

Table 5c The Sex of the Non-Respondent

Sex	No. in Sample	No. of Non-Respondents	% of Non-Respondents
Female	85	8	9.41
Male	1214	292	24.05
TOTAL	1299	300	23.09

$$X(\text{calc}^1)^2 = 9.587 > X(0.01)^2 \text{ with 1 degree of freedom}$$

The number of women ministers is significantly high and this may be because they consider themselves to be regarded by many in the ecclesiastical organizations as 'second class' ministers so that they are more eager to express themselves upon ministerial matters.

### IV Education

It was thought that those ministers who had lower academic qualifications might be less inclined to participate in this enquiry which would have been in accord with other research findings. Unfortunately the sampling frame allowed only for a partial examination of this hypothesis since the ecclesiastical lists of clergy indicate whether, or not, the clergyman is a graduate of a university.

Table 5d Academic Qualifications of Non-Respondents

	Denomination				Total
	Methodist	Baptist	United Reformed	Anglican	
Graduate	20	32	21	82	155
Non-Graduate	27	39	23	56	145
TOTAL	47	71	44	138	300

There were 502 graduates, 489 non-graduates and 8 non-known among the respondents so that table 5d does not support the original expectation. Ministers, whatever their academic qualification, were equally likely to respond to this questionnaire enquiry.

#### V Age

Unfortunately the statistics gathered from the records are not consistent: the Free Church sample only indicates the age of the non-respondent indirectly from the date of ordination recorded in the Yearbook whereas the age of the majority of Anglican clergy was recorded from the files in the Statistical Unit. The following two tables record this information.

Table 5e Year of Entry into the Ministry of the Free Church Ministers

Year of Entry	Methodist	Baptist	United Reformed	Total	Total for Respondents
Before 1929	1	3	0	4	13
1930-39	14	12	5	31	118
1940-44	6	7	8	21	104
1945-49	6	6	6	18	101
1950-54	5	6	5	16	115
1955-59	4	9	6	19	149
1960-64	5	7	9	21	180

1965-69	6	3	2	11	130
1970-	0	1	1	2	87
Not known	0	17	2	19	2
TOTAL	47	71	44	162	999

$\chi^2 (\text{calc})^2 = 30.44 > \chi^2 (0.001)^2$  with 8 degrees of freedom

Those Free Church ministers who have been ordained the longest were significantly more likely not to participate in this research than the clergy who have been ordained more recently.

The Anglican clergy may be assessed against the total group who responded according to their age and table 5f records this data.

Table 5f Age Group of Respondents and Non-Respondents

Age Group	Anglican Non-Respondents	Total Respondents
Under 26	0	1
26-35	15	160
36-45	22	279
46-55	35	259
56-65	19	239
66+	32	51
Not known	16	10
TOTAL	138	999

$\chi^2 (\text{calc})^2 = 113.64 > \chi^2 (0.001)^2$  with 5 degrees of freedom

The older clergy were significantly more likely not to respond to this questionnaire than the younger Anglicans

which concurs with the findings for the non-conformist ministers in the previous table.

## VI Letters Received

The respondents were asked to return the completed questionnaire, or the uncompleted one if they were unprepared to participate in this research project. This latter request was made in order to save time and money in the follow-up. Numerous clergy who did not wish to complete the questionnaire sent letters to explain why they did not wish to help in the research project and the following table records the degree of non-response.

Response	Methodist	Baptist	United Reformed	Anglican	Total
Letter/Note	16	28	16	49	109
Returned questionnaire	13	16	9	30	68
Nothing	18	27	19	59	123
TOTAL	47	71	44	138	300

The majority of the 109 letters received were kind, thoughtful and polite; many went to great lengths to explain why they were unwilling to complete the questionnaire. Some felt that the research would serve no useful purpose while others disagreed with the approach and a few objected to the ministry being treated in precisely the same way as any other occupation. Fifteen gave no reason why they would not participate, ten considered that the inventory of attitude statements over-simplified their opinions and they would have wanted to have qualified a number of them, nine claimed that they did

not have the time required to give the questionnaire adequate attention and another seven were either ill or have recently suffered ill health. A few who had retired, or were about to retire, considered that those remaining in active employment should be requested to complete the questionnaire while some of the non-parochial clergy declined to participate since they thought that the research was not sufficiently relevant to their present work. Two expressed concern about confidentiality despite assurance given and in one instance ensuing correspondence occurred during which the minister concerned indicated his intention to complete the questionnaire, but unfortunately it was not received.

#### Conclusion

The question of weighting the 999 who replied in the light of this non-response was considered. It was finally rejected because the only really significant difference noted here between the response and non-response is in the matter of age and this does not appear to be a significant variable in many of the elements of the research, apart from those who were considering relinquishing their ordained status. This appendix contains, therefore, only a brief description of the non-respondents.

Appendix VI  
THE QUESTIONNAIRES

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SECTION 2

Each of the following statements expresses an attitude about aspects of the ministry. Please CIRCLE the response which comes closest to your own. No answer is necessarily correct, and the purpose of this is only to try to understand your attitudes to your own ministry.

KEY                    1 = STRONGLY AGREE.  
                           2 = AGREE  
                           3 = NOT SURE.  
                           4. = DISAGREE  
                           5. = STRONGLY DISAGREE.

1. YOUR SENSE OF CALL

My sense of calling is stronger now than it was when I entered the ministry.	1	2	3	4	5	c.
A minister who has lost his sense of call should resign .	1	2	3	4	5	c
My calling is more to the ministry than to the Church.	1	2	3	4	5	c
My strong sense of call helps me to overcome the frustrations of the ministry.	1	2	3	4	5	c

2. ATTITUDES TOWARDS THEOLOGY AND TRAINING

Every minister should seek further training to equip him better for his work.	1	2	3	4	5	a.
Sermons should generally be based on contemporary theological thought.	1	2	3	4	5	a.
I try to read the latest theological works as soon as possible after they are published.	1	2	3	4	5	a.
Theology is of little value to the minister with pastoral oversight.	1	2	3	4	5	a.
My theological beliefs are my guiding principles, and I follow them even if they conflict with the policies and procedures of the Church.	1	2	3	4	5	aj.

3. ATTITUDES ABOUT THE LAITY.

The laity never try to tell me how I should fulfil my ministry.	1	2	3	4	5	g v
The committed layman is able to assess accurately the ability of the minister	1	2	3	4	5	b.
I have rarely disagreed with my laity throughout my ministry	1	2	3	4	5	s.
I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world.	1	2	3	4	5	i.

## Section 2 - continued.

A minister who does not please the laity of the local church should be moved to another pastoral charge, even if he does not want to move.	1	2	3	4	5	f b
I would not mind if a member of my Church went to a colleague for help, without my knowledge.	1	2	3	4	5	l
I prefer to accept the desires of the lay people in the church rather than have open disagreement with them.	1	2	3	4	5	g i
I think that the laity's conception of the demands of Christ is more Church-oriented than mine.	1	2	3	4	5	p.
I wish that the laity would respect the authority vested in me by virtue of my ordination.	1	2	3	4	5	i
The laity need a great deal more theological training.	1	2	3	4	5	a
I feel that I have to satisfy the requests of my laity, sometimes at the expense of doing all that I think my ministry demands.	1	2	3	4	5	j g
I always work with my laity, as a team.	1	2	3	4	5	s.

4. ATTITUDES TOWARDS COLLEAGUES.

I learn a lot from my fellow ministers which is useful to my work.	1	2	3	4	5	a.
Only my fellow ministers can assess accurately my ability as a minister.	1	2	3	4	5	b.
I would join a professional association for <del>other</del> ministers of religion if one was established in Britain.	1	2	3	4	5	b.
I frequently discuss problems of work with my colleagues.	1	2	3	4	5	a
I tend to feel isolated from fellow ministers	1	2	3	4	5	q
Most of my friends are ministers	1	2	3	4	5	q

5 ATTITUDES TOWARDS YOUR OWN MINISTRY

I can help people best when I have created a strong personal relationship with them	1	2	3	4	5	l f
I had many problems in my first appointment after I left college	1	2	3	4	5	x
I think that the ministry is more important to society than any other occupation.	1	2	3	4	5	f c

## Section 2 - continued.

At times my ministry separates me from other people in the community.	1	2	3	4	5	q
I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practical in my situation.	1	2	3	4	5	d r
I think that my present ministry is effective	1	2	3	4	5	d
I learn a lot about my work from sources other than the Church.	1	2	3	4	5	a
I make my own decisions about the work which I have to do.	1	2	3	4	5	a.g.w.
The minister should receive training for his social work activities.	1	2	3	4	5	e
I wish that the ministry was more highly paid.	1	2	3	4	5	x
The Church should have some procedural means whereby the ability of its ministers can be assessed.	1	2	3	4	5	u d
The minister should not be involved in social work.	1	2	3	4	5	f
I do not feel that I have received the necessary training to fulfil the work of the ministry in the wider community.	1	2	3	4	5	e
Ministers should always have their studies/ <del>office</del> offices in their house so that people can <del>xxxxxx</del> come to the house for help at any time.	1	2	3	4	5	c.
I wish that there were ways by which individual minister's achievements could be recognised by the Church.	1	2	3	4	5	d u
Appointments in the Church (at every level) should be made on the basis of the minister's professional competence.	1	2	3	4	5	m.
I consider my own sense of achievement in my ministry more important than external rewards.	1	2	3	4	5	d c
A minister should not be involved in political action.	1	2	3	4	5	e
The satisfaction that I gain from being of service to people outweighs all the problems of the ministry.	1	2	3	4	5	f
I try to implement the policies decided upon by the Church, even if I disagree with them.	1	2	3	4	5	i j

## Section 2 - continued.

I wish that I could apply for positions in the Church which are commensurate with my abilities.

1 2 3 4 5 u d

I think that the traditional structures of the ministry are adequate to fulfil God's mission in the world.

1 2 3 4 5 n

The ~~pastor~~ local church ministry is more important than all these specialist appointments.

1 2 3 4 5 n x

I like the diversity of the local church ministry

1 2 3 4 5 h

I wish that the functions of the ministry in contemporary society were more clearly defined.

1 2 3 4 5 k

As minister of a local church I expect to be consulted before any action is taken in its name.

1 2 3 4 5 i

I do not think that ministers should be employed by any organization other than the Church.

1 2 3 4 5 n x

The minister is expected to do too many different things, there should be some specialization of roles.

1 2 3 4 5 h

## 6. ATTITUDES TOWARDS THE LOCAL CHURCH

Churches should not accept ministers who try to mix political involvement with their religion.

1 2 3 4 5 g

It is the duty of every minister to persuade his church to implement the policies decided for the Church on a national level.

1 2 3 4 5 j

The church needs to update itself if it is to be relevant to modern society.

1 2 3 4 5 w

It is better to compromise than to have conflict in the fellowship, even if I feel that my views are correct.

1 2 3 4 5 g f

When I have to decide upon a course of action for the church I prefer to follow precedent rather than to innovate.

1 2 3 4 5 n

In the church I insist that the formalized procedures are followed for dealing with eventualities.

1 2 3 4 5 k

As minister I decide upon the activities of the church.

1 2 3 4 5 i

## 7. ATTITUDES TOWARDS THE CHURCH: NATIONAL AND UNIVERSAL

The hierarchical positions in the Church should be filled by those who are fitted for them by seniority and competence.

1 2 3 4 5 n

## Section 2 - continued.

I like to contribute to the decision making process of the Church.	1	2	3	4	5	o r
I think that the Church hierarchy know the problems of the Church better than the ordinary minister.	1	2	3	4	5	i
The mission of the Church is more important than the Ecumenical Movement	1	2	3	4	5	j.
I do not feel that I have enough opportunity to make my ideas about the church heard.	1	2	3	4	5	o r
As a minister I am prepared to accept any appointment to which the Church designates me	1	2	3	4	5	p j
I refer a lot of decisions to the person above me in the hierarchy of the Church	1	2	3	4	5	i
I feel that the Church is less concerned with its administrative procedures than it is with God's mission.	1	2	3	4	5	j
The Church needs to have a strong administration if it is to be effective today.	1	2	3	4	5	j

8. ATTITUDES TOWARDS DEVOTION AND BELIEF.

I find that my devotional life is weaker now than it was when I first entered the ministry.	1	2	3	4	5	r
My beliefs <del>were</del> <sup>are</sup> more conservative now than they were when I left college.	1	2	3	4	5	n

SECTION 3

Each question in this section asks you to assess the Church and Ministry in the contemporary world. Please TICK the answer with which you agree.

Do you think that the Ministry is highly regarded by the general public ?	VERY HIGHLY HIGHLY AVERAGE NOT VERY HIGHLY NOT AT ALL	o
Do you think that the public is aware of all the contributions made by the Ministry to the well-being of the Community ?	VERY AWARE AWARE NOT VERY AWARE NOT AT ALL	o
Do you think that the overall decline in the number of candidates for the Ministry is indicative of a declining attitude of young people toward towards the profession ?	YES NO	o
Although the minister is not called to be successful, would you regard your ministry as	SUCCESSFUL AVERAGE UNSUCCESSFUL	r o
Do you attend ministers' fraternals?	REGULARLY IRREGULARLY NEVER	q
How frequently do you interact with your fellow ministers ?	VERY FREQUENTLY OFTEN OCCASIONALLY	q
Do you feel that the Ministry is united in its objectives ?	YES NO	p
Do you regard the wearing of the clerical collar( & cassock, if applicable) as useful in your daily work as a minister ?	YES NO	p
Do you think most people still think highly of the Church ? <i>INCREASING</i>	YES DECLINING NO	w
Is the Church being successful in fulfilling God's mission to the world ?	VERY SUCCESSFUL REASONABLE NOT VERY NOT AT ALL	w
Some people are saying that the institutional Church is dying: do you agree ?	YES NO	w
Does the Church do enough to support its ministers in their difficult task in the world ?	YES NO	r
Is your local church genuinely concerned about its minister ?	YES NO	r
Do you feel that the national Church is concerned enough about the welfare of its Ministry ?	YES NO	r
Do you think that the Church is too large for genuine Christian fellowship to exist between all levels of its ministry ?	YES NO	q

Section 3 - continued.

Do you feel that you are able to influence the decisions of the committees of the Church on which you serve ?	YES NO		
Have you ever considered leaving the Ministry ?	YES NO		c
Have you considered leaving the pastoral ministry for some other sphere in which you could exercise your vocation ? (If not a pastoral minister, did you consider leaving before you were moved ? )	YES NO		c
Does the Church provide you with all the security that you would like for yourself and your family ?	YES NO		x
Do you obtain great satisfaction from your work ?	ALL THE TIME SOME OF THE TIME RARELY NEVER		r
If it is not a contradiction in terms, are you proud to be a minister ?	ALWAYS SOMETIMES RARELY NEVER		o
Do you find your position in the Ministry demands all of your abilities ?	YES NO		r
Does the fact that, compared to other professions, the ministry is poorly paid make you feel that the Ministry is less important ?	YES NO		
Do you think that the new forms of ministry, eg those employed outside of the structures of the Church, are essential if God's mission to the world is to be fulfilled ?	YES NO DON'T KNOW		
Do you think that ministers who leave the pastorate have lost their sense of calling ?	YES NO DON'T KNOW		
Which TWO theologians have influenced your thinking most ?			
.....			
.....			

Section 4

In this section TWELVE roles are mentioned which are performed by all ministers as part of their normal ministry, we should like to know the amount of each activity, the importance of it to your ministry and the satisfaction you gain from it. Please TICK each role for each of the THREE sets of columns.

Activity.	Amount performed by you				Importance to your Ministry.				Satisfaction gained by so performing.			
	Great	Ave.	Little	None.	Great	Ave.	Little	None.	Great	Ave.	Little	None.
Interaction with fellow ministers.....												
Studying.....												
Personal devotions.....												
Preparing and leading public worship.....												
Pastoral work.....												
Pronouncing on contemporary social and political issues.....												
Work in the local community.....												
Preaching.....												
Evangelizing.....												
Organizing in the local church.....												
Administration.....												
Serving on committees.....												

Section 5

A few personal details are asked in this final section; the only reason for doing this is to make your answers comparable with other ministers. Please answer each question with a TICK unless there are other directions.

- 1. In which age group are you?
 

22 - 25	46 - 50
26 - 30	51 - 60
31 - 35	61 - 70
36 - 40	Over 70.
41 - 45	

- 2. What type of secondary school did you attend? .....

- 3. When you were ordained what educational qualifications did you hold?
 

None
'O' level or equivalent
'A' level or equivalent
University Diploma
Professional Qualification
Bachelor's Degree
Master's Degree
Doctorate

  
 (If more than one bachelor's/ master's degree please put the relevant number of ticks).

If you were qualified in a discipline other than theology, please state:

- a. the discipline .....
- b. the level of qualification .....

- 4. Did you have any other occupation before you entered the ministry?
 

YES	NO
-----	----

- 5. When you entered your first pastorate, what was your father's occupation?
 

.....

- 6. Since ordination have you acquired any further qualifications?
 

YES	NO
-----	----

If YES, please state:

- a. the discipline (s) .....
- b. the level of qualifications .....

- 7. Have you participated in other training programmes designed to keep you up to date in your field?
 

YES	NO
-----	----

If YES, please say which .....

8. Are you a member of any professional, or academic association?

YES

NO

If YES, which .....  
.....  
.....

9. Which professional/academic journals do you read regularly?

.....  
.....  
.....

10. Do you expect to remain in the ministry until you retire?

YES

NO

11. Do you expect to remain in the pastoral ministry all the time?

YES

NO

12. Ministers rarely like to be 'typed' but how would you describe your own theological position?  
(e.g. liberal, conservative etc.)  
.....

13. How would you describe your churchmanship?  
(e.g. high, low, etc.)  
.....

We are most grateful to you for the time which you have devoted to this questionnaire. Your answers will remain anonymous, but we hope that the analysis will prove useful to the Church. Thank you.

THE METHODIST MINISTRY

Research Unit  
The University of Aston Management Centre  
Birmingham



3. Please state any office you hold in the Church, other than your full-time appointment, e.g. synod secretary, Christian Aid committee chairman.

4. Please state any office you hold in the community, e.g. secretary of community association, political party, etc.

Please tick the appropriate response in the remainder of this section.

Question 5-7 should only be answered by ministers who are IN CIRCUIT work now.

Question 8 should be answered by ministers who are NOT IN CIRCUIT work now.

5. My present appointment is mainly

inner city \_\_\_\_\_

urban \_\_\_\_\_

suburban \_\_\_\_\_

country town \_\_\_\_\_

rural \_\_\_\_\_

other (please specify) \_\_\_\_\_

6. In which part of England do you work?

North West	___
North East	___
West Midlands	___
East Midlands	___
South East	___
East Anglia	___
South West	___
South	___

7. (a) Apart from your circuit appointment do you hold a part-time post?

Yes \_\_\_

No \_\_\_

(b) If YES, please specify the nature of the employment:

(c) Do you receive a salary for the work which is additional to your stipend?

Yes \_\_\_

No \_\_\_

8. (a) Apart from your appointment do you hold any position in the Church?

Yes \_\_\_

No \_\_\_

(b) If YES, please state its nature:

(c) Do you receive a stipend for the work which is additional to your salary?

Yes \_\_\_

No \_\_\_

SECTION II

Each of the following statements expresses an attitude about aspects of the ministry. NO ANSWER IS NECESSARILY CORRECT and the purpose of this section is only to understand your attitudes towards the ministry.

Please CIRCLE the response which comes closest to your own.

Key: 1 = strongly agree  
 2 = agree  
 3 = neutral position  
 4 = disagree  
 5 = strongly disagree

1. Your sense of call

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 1.1 | I am as convinced of my vocation now as I was when I entered the ministry | 1 | 2 | 3 | 4 | 5 |
| 1.2 | A minister who has lost his sense of call should resign                   | 1 | 2 | 3 | 4 | 5 |
| 1.3 | My calling is more to the ministry than to the Church                     | 1 | 2 | 3 | 4 | 5 |
| 1.4 | My sense of call helps me to overcome the frustration of the ministry     | 1 | 2 | 3 | 4 | 5 |

2. Theology and training

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 2.1 | Opportunities for further theological training should be provided for the ministry                                     | 1 | 2 | 3 | 4 | 5 |
| 2.2 | Ministers should keep abreast with the latest developments in theology   | 1 | 2 | 3 | 4 | 5 |
| 2.3 | Theology is of little value to the circuit minister  | 1 | 2 | 3 | 4 | 5 |
| 2.4 | A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church | 1 | 2 | 3 | 4 | 5 |

### 3. The Laity

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 3.1 | The laity should never try to tell a minister how to perform his ministry  | 1 | 2 | 3 | 4 | 5 |
| 3.2 | The layman is able to accurately assess the ability of the minister  | 1 | 2 | 3 | 4 | 5 |
| 3.3 | I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world  | 1 | 2 | 3 | 4 | 5 |
| 3.4 | A minister who does not please the laity of the local church should be moved to another circuit, even if he prefers to remain in his present appointment | 1 | 2 | 3 | 4 | 5 |
| 3.5 | I think that the laity's conception of the demands of Christ are more Church-oriented than mine  | 1 | 2 | 3 | 4 | 5 |
| 3.6 | The laity should respect the authority vested in the ministry by virtue of his ordination  | 1 | 2 | 3 | 4 | 5 |
| 3.7 | The laity need a great deal more theological training  | 1 | 2 | 3 | 4 | 5 |
| 3.8 | I feel that I have to satisfy the requests of the laity, sometimes at the expense of doing all that I think my ministry demands                          | 1 | 2 | 3 | 4 | 5 |

### 4. Colleagues

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 4.1 | I learn a lot from my fellow ministers which is useful to my work | 1 | 2 | 3 | 4 | 5 |
| 4.2 | I value co-operation with colleagues                              | 1 | 2 | 3 | 4 | 5 |

4.3	Only my fellow ministers can assess accurately my ability as a minister	1	2	3	4	5
4.4	I would join a professional association for ministers of religion if one were established in Britain	1	2	3	4	5
4.5	I have a good relationship with ministers in hierarchical positions in Methodism	1	2	3	4	5

#### 5. Your own Ministry

5.1	The ministry is the most vital occupation in society	1	2	3	4	5
5.2	I had many problems in my first appointment in circuit	1	2	3	4	5
5.3	Attimes my ministry separates me from other people in the community	1	2	3	4	5
5.4	I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practical in the situation	1	2	3	4	5
5.5	I think that my present ministry is effective	1	2	3	4	5
5.6	Ministers have not received enough training to apply their theological knowledge to all the other aspects of their pastoral ministry	1	2	3	4	5
5.7	The ministry should receive more social work training in order to perform its pastoral role in society	1	2	3	4	5
5.8	The ministry should be more highly paid	1	2	4	4	5
5.9	The Church should have some procedural means whereby the ability of its ministers can be assessed	1	2	3	4	5

5.10	Ministers should always be 'on call'	1	2	3	4	5
5.11	Appointments in Methodism should always be in the basis of the minister's professional competence	1	2	3	4	5
5.12	I consider the satisfaction which comes from performing my ministry more important than external rewards	1	2	3	4	5
5.13	A minister should not be involved in political action	1	2	3	4	5
5.14	The satisfaction that I gain from being of service to people outweighs all the problems of the ministry	1	2	3	4	5
5.15	Ministers should be able to apply for positions in the Church	1	2	3	4	5
5.16	The circuit ministry is more important than all the specialist appointments	1	2	3	4	5
5.17	I like the diversity of the circuit ministry	1	2	3	4	5
5.18	Ministers should not be employed by organisations other than the Church	1	2	3	4	5
5.19	As minister of a local church I would expect to be consulted before any action is taken in its name	1	2	3	4	5
5.20	The functions of the ministry in contemporary society should be more clearly defined	1	2	3	4	5

## 6. The local Church

6.1	Churches should not accept ministers who try to mix political involvement with their religion	1	2	3	4	5
6.2	It is the duty of the minister to persuade his church to implement the policies decided by Conference	1	2	3	4	5

- 6.3 Much of the life of the local church is irrelevant to modern society 1 2 3 4 5
- 6.4 It is better for the minister to compromise than to have conflict in the fellowship, even if he feels that his views are correct 1 2 3 4 5
- 6.5 As minister I initiate the activities of the local church 1 2 3 4 5

#### 7. The Church: National and Universal

- 7.1 Most posts in the Church should be filled on the basis of seniority 1 2 3 4 5
- 7.2 The hierarchy know the problems of the Church better than does the circuit minister 1 2 3 4 5
- 7.3 I do not feel that I have enough effective opportunity to make my ideas about the church heard in the decision making processes of Methodism 1 2 3 4 5
- 7.4 As a minister I am prepared to accept my appointment to which the Church designates me 1 2 3 4 5
- 7.5 I refer a lot of decisions to the person above me in the Church hierarchy 1 2 3 4 5
- 7.6 I feel that the Church is more concerned with its administrative procedures than it is with God's mission 1 2 3 4 5

#### 8. Devotion and Belief

- 8.1 My devotional life is waker now than when it was when I first entered the ministry 1 2 3 4 5
- 8.2 My beliefs are more conservative now than they were when I left theological college 1 2 3 4 5

8.3 My beliefs have been  
strengthened by recent  
developments in theological  
thinking

1 2 3 4 5

SECTION III

Each question in this section asks you to assess the Church and the Ministry in the contemporary world. Please TICK the response with which you agree.

- |  |                 |     |
|--|-----------------|-----|
| 1. Is the ministry highly regarded by the general public?  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
|  | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
| 2. Do you think that the general public is aware of all the contributions made by the Ministry to the well-being of the community? | YES             | ___ |
|  | NO              | ___ |
|  | DON'T KNOW      | ___ |
| 3. Is the wearing of clerical collar (and cassock where applicable) useful in the daily work of the minister?                      | YES             | ___ |
|  | SOMETIMES       | ___ |
|  | NO              | ___ |
| 4. Do most people think highly of the Church?  | DON'T KNOW      | ___ |
|  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
| 5. Is Methodism being successful in fulfilling God's mission in the world?   | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
|  | VERY SUCCESSFUL | ___ |
|  | REASONABLY      | ___ |
|  | NOT VERY        | ___ |
|  | NOT AT ALL      | ___ |

6. Some people are suggesting that the institutional Church is dying: do you agree?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
7. Do you consider that Methodism is concerned enough about the welfare of its ministry?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
8. Although the minister is not called to be successful, would you regard your ministry as
- SUCCESSFUL \_\_\_\_\_
- MODERATELY SUCCESSFUL \_\_\_\_\_
- AVERAGE \_\_\_\_\_
- NOT VERY SUCCESSFUL \_\_\_\_\_
9. Have you ever considered leaving the ministry?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
10. Have you considered leaving the circuit ministry for some other sphere in which you could exercise your vocation?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
11. Looking back on things, if you had the choice again, how certain are you that you would enter the ministry?
- DEFINITELY \_\_\_\_\_
- PROBABLY \_\_\_\_\_
- NOT SURE \_\_\_\_\_
- PROBABLY NOT \_\_\_\_\_
- DEFINITELY NOT \_\_\_\_\_
12. Do you think that the new forms of ministry, e.g. sector ministers, are essential to the fulfilment of God's mission to the world?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
- DON'T KNOW \_\_\_\_\_

13. If it is not a contradiction  
in terms, are you proud to  
be a minister?

ALWAYS \_\_\_\_\_

SOMETIMES \_\_\_\_\_

RARELY \_\_\_\_\_

NEVER \_\_\_\_\_

14. Do you find that your present  
position in the ministry  
demands that you use all of  
your abilities?

ALWAYS \_\_\_\_\_

SOMETIMES \_\_\_\_\_

RARELY \_\_\_\_\_

NEVER \_\_\_\_\_

SECTION IV

In this section TWELVE roles are mentioned which are performed by most ministers. Please assess (1) the amount of each activity you perform, (2) its importance to your ministry, and (3) the satisfaction you gain from performing it. Please TICK each activity three times, once on each of pages 13, 14 and 15. Answer in relation to your PRESENT APPOINTMENT ONLY.

Activity	(1) Amount performed by you			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

Activity	(2) Importance to your ministry			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

Activity	(3) Satisfaction you gain from:			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—



6. (a) Since entering the ministry  
have you acquired any further qualifications? YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, please state

(i) the discipline(s) \_\_\_\_\_

(ii) the level of qualifications \_\_\_\_\_

7. (a) Have you participated in other training programmes designed to keep you up to date in your field (other than day conferences) YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, please say which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

8. (a) Are you a member of any professional or academic association? YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. Which journals do you read regularly?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. (a) Do you expect to remain in the ministry until you retire?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
- DON'T KNOW \_\_\_\_\_
- (b) Do you expect to remain in the circuit ministry all the time?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
- DON'T KNOW \_\_\_\_\_
11. (a) Ministers rarely like to be 'typed' but how would you describe your own theological position? (e.g. liberal, radical, conservative)
- \_\_\_\_\_
- (b) Which two theologians have influenced you most?
- \_\_\_\_\_
- \_\_\_\_\_
12. How would you describe your churchmanship? (e.g. high, low, etc.)
- \_\_\_\_\_

We are most grateful to you for the time which you have devoted to this questionnaire. If you would like to make further comments, please use up the remainder of this sheet and the back of the questionnaire.

Your answers will remain anonymous, and we hope that the analysis will prove useful to the Church.

Thank you

Peter Jarvis

THE BAPTIST MINISTRY

Research Unit  
The University of Aston Management Centre  
Birmingham

PJ/474



3. Please state any office you hold in the Church, other than your full-time appointment, e.g. Association secretary, Christian Aid committee chairman.

4. Please state any office you hold in the community, e.g. secretary of community association, political party, etc.

Please tick the appropriate response in the remainder of this section.

Question 5-7 should only be answered by ministers who are IN PASTORAL work now.

Question 8 should be answered by ministers who are NOT IN PASTORAL work now.

All questions should be answered if a dual role is performed.

5. My present appointment is mainly

inner city \_\_\_\_\_

urban \_\_\_\_\_

suburban \_\_\_\_\_

country town \_\_\_\_\_

rural \_\_\_\_\_

other (please specify) \_\_\_\_\_

6. In which part of England do you work?

North West	___
North East	___
West Midlands	___
East Midlands	___
South East	___
East Anglia	___
South West	___
South	___
Wales	___
Scotland	___

7. (a) Apart from your church appointment do you hold a part-time post? Yes \_\_\_  
 do you hold a part-time post? No \_\_\_  
 (If in full-time secular employment answer 7(b) only and then question 8.)

(b) If YES, please specify the nature of the employment:

(c) Do you receive a salary for the work which is additional to your stipend? Yes \_\_\_  
 No \_\_\_

8. (a) Apart from your employment do you hold any position in the Church? Yes \_\_\_  
 No \_\_\_

(b) If YES, please state its nature:

(c) Do you receive a stipend for the work which is additional to your salary? Yes \_\_\_  
 No \_\_\_

SECTION II

Each of the following statements expresses an attitude about aspects of the ministry. NO ANSWER IS NECESSARILY CORRECT and the purpose of this section is only to understand your attitudes towards the ministry.

Please CIRCLE the response which comes closest to your own.

Key: 1 = strongly agree  
 2 = agree  
 3 = neutral position  
 4 = disagree  
 5 = strongly disagree

1. Your sense of call

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 1.1 | I am as convinced of my vocation now as I was when I entered the ministry | 1 | 2 | 3 | 4 | 5 |
| 1.2 | A minister who has lost his sense of call should resign                   | 1 | 2 | 3 | 4 | 5 |
| 1.3 | My calling is more to the ministry than to the Church                     | 1 | 2 | 3 | 4 | 5 |
| 1.4 | My sense of call helps me to overcome the frustration of the ministry     | 1 | 2 | 3 | 4 | 5 |

2. Theology and training

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 2.1 | Opportunities for further theological training should be provided for the ministry                                     | 1 | 2 | 3 | 4 | 5 |
| 2.2 | Ministers should keep abreast with the latest developments in theology   | 1 | 2 | 3 | 4 | 5 |
| 2.3 | Theology is of little value to the local church minister   | 1 | 2 | 3 | 4 | 5 |
| 2.4 | A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church | 1 | 2 | 3 | 4 | 5 |

### 3. The Laity

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 3.1 | The laity should never try to tell a minister how to perform his ministry   | 1 | 2 | 3 | 4 | 5 |
| 3.2 | The layman is able to accurately assess the ability of the minister   | 1 | 2 | 3 | 4 | 5 |
| 3.3 | I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world                                       | 1 | 2 | 3 | 4 | 5 |
| 3.4 | A minister who does not please the laity of the local church should be moved to another church, even if he prefers to remain in his present appointment | 1 | 2 | 3 | 4 | 5 |
| 3.5 | I think that the laity's conception of the demands of Christ are more Church-oriented than mine   | 1 | 2 | 3 | 4 | 5 |
| 3.6 | The laity should respect the authority vested in the ministry by virtue of his ordination   | 1 | 2 | 3 | 4 | 5 |
| 3.7 | The laity need a great deal more theological training   | 1 | 2 | 3 | 4 | 5 |
| 3.8 | I feel that I have to satisfy the requests of the laity, sometimes at the expense of doing all that I think my ministry demands                         | 1 | 2 | 3 | 4 | 5 |

### 4. Colleagues

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 4.1 | I learn a lot from my fellow ministers which is useful to my work | 1 | 2 | 3 | 4 | 5 |
| 4.2 | I value co-operation with colleagues                              | 1 | 2 | 3 | 4 | 5 |

- 4.3 Only my fellow ministers can assess accurately my ability as a minister 1 2 3 4 5
- 4.4 I would join a professional association for ministers of religion if one were established in Britain 1 2 3 4 5
- 4.5 I have a good relationship with ministers in hierarchical positions in the Baptist Church. 1 2 3 4 5

#### 5. Your own Ministry

- 5.1 The ministry is the most vital occupation in society 1 2 3 4 5
- 5.2 I had many problems in my first appointment in a local church 1 2 3 4 5
- 5.3 At times my ministry separates me from other people in the community 1 2 3 4 5
- 5.4 I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practical in the situation 1 2 3 4 5
- 5.5 I think that my present ministry is effective 1 2 3 4 5
- 5.6 Ministers have not received enough training to apply their theological knowledge to all the other aspects of their pastoral ministry 1 2 3 4 5
- 5.7 The ministry should receive more social work training in order to perform its pastoral role in society 1 2 3 4 5
- 5.8 The ministry should be more highly paid 1 2 4 4 5
- 5.9 The Church should have some procedural means whereby the ability of its ministers can be assessed 1 2 3 4 5

5.10	Ministers should always be 'on call'	1	2	3	4	5
5.11	Appointments in the Baptist Church should always be in the basis of the minister's professional competence	1	2	3	4	5
5.12	I consider the satisfaction which comes from performing my ministry more important than external rewards	1	2	3	4	5
5.13	A minister should not be involved in political action	1	2	3	4	5
5.14	The satisfaction that I gain from being of service to people outweighs all the problems of the ministry	1	2	3	4	5
5.15	Ministers should be able to apply for positions in the Church	1	2	3	4	5
5.16	The pastoral ministry is more important than all the specialist appointments	1	2	3	4	5
5.17	I like the diversity of the pastoral ministry	1	2	3	4	5
5.18	Ministers should not be employed by organisations other than the Church	1	2	3	4	5
5.19	As minister of a local church I would expect to be consulted before any action is taken in its name	1	2	3	4	5
5.20	The functions of the ministry in contemporary society should be more clearly defined	1	2	3	4	5

## 6. The local Church

6.1	Churches should not accept ministers who try to mix political involvement with their religion	1	2	3	4	5
6.2	It is the duty of the minister to persuade his church to implement the policies decided by the Annual Assembly	1	2	3	4	5

- 6.3 Much of the life of the local church is irrelevant to modern society 1 2 3 4 5
- 6.4 It is better for the minister to compromise than to have conflict in the fellowship, even if he feels that his views are correct 1 2 3 4 5
- 6.5 As minister I initiate the activities of the local church 1 2 3 4 5

### 7. The Church: National and Universal

- 7.1 Most posts in the Church should be filled on the basis of seniority 1 2 3 4 5
- 7.2 The hierarchy know the problems of the Church better than does the pastoral minister 1 2 3 4 5
- 7.3 I do not feel that I have enough effective opportunity to make my ideas about the church heard in the decision making processes of the Baptist Church 1 2 3 4 5
- 7.4 As a minister I am prepared to accept my appointment to which the Church designates me 1 2 3 4 5
- 7.5 I refer a lot of decisions to the person above me in the Church hierarchy 1 2 3 4 5
- 7.6 I feel that the Church is more concerned with its administrative procedures than it is with God's mission 1 2 3 4 5

### 8. Devotion and Belief

- 8.1 My devotional life is weaker now than when it was when I first entered the ministry 1 2 3 4 5
- 8.2 My beliefs are more conservative now than they were when I left theological college 1 2 3 4 5

8.3 My beliefs have been  
strengthened by recent  
developments in theological  
thinking

1 2 3 4 5

SECTION III

Each question in this section asks you to assess the Church and the Ministry in the contemporary world. Please TICK the response with which you agree.

- |  |                 |     |
|--|-----------------|-----|
| 1. Is the ministry highly regarded by the general public?  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
|  | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
| 2. Do you think that the general public is aware of all the contributions made by the Ministry to the well-being of the community? | YES             | ___ |
|  | NO              | ___ |
|  | DON'T KNOW      | ___ |
| 3. Is the wearing of clerical collar (and cassock where applicable) useful in the daily work of the minister?                      | YES             | ___ |
|  | SOMETIMES       | ___ |
|  | NO              | ___ |
| 4. Do most people think highly of the Church?  | DON'T KNOW      | ___ |
|  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
| 5. Is the Baptist Church being successful in fulfilling God's mission in the world?  | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
|  | VERY SUCCESSFUL | ___ |
|  | REASONABLY      | ___ |
|  | NOT VERY        | ___ |
|  | NOT AT ALL      | ___ |

6. Some people are suggesting that the institutional Church is dying: do you agree? YES \_\_\_\_\_  
NO \_\_\_\_\_
7. Do you consider that the Baptist Church is concerned enough about the welfare of its ministry? YES \_\_\_\_\_  
NO \_\_\_\_\_
8. Although the minister is not called to be successful, would you regard your ministry as  
SUCCESSFUL \_\_\_\_\_  
MODERATELY SUCCESSFUL \_\_\_\_\_  
AVERAGE \_\_\_\_\_  
NOT VERY SUCCESSFUL \_\_\_\_\_
9. Have you ever considered leaving the ministry? YES \_\_\_\_\_  
NO \_\_\_\_\_
10. Have you considered leaving the pastoral ministry for some other sphere in which you could exercise your vocation? YES \_\_\_\_\_  
NO \_\_\_\_\_
11. Looking back on things, if you had the choice again, how certain are you that you would enter the ministry?  
DEFINITELY \_\_\_\_\_  
PROBABLY \_\_\_\_\_  
NOT SURE \_\_\_\_\_  
PROBABLY NOT \_\_\_\_\_  
DEFINITELY NOT \_\_\_\_\_
12. Do you think that the new forms of ministry, e.g. educational appointments, worker priests, are essential to the fulfilment of God's mission to the world? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_

13. If it is not a contradiction in terms, are you proud to be a minister?

ALWAYS

\_\_\_\_\_

SOMETIMES

\_\_\_\_\_

RARELY

\_\_\_\_\_

NEVER

\_\_\_\_\_

14. Do you find that your present position in the ministry demands that you use all of your abilities?

ALWAYS

\_\_\_\_\_

SOMETIMES

\_\_\_\_\_

RARELY

\_\_\_\_\_

NEVER

\_\_\_\_\_

SECTION IV

In this section TWELVE roles are mentioned which are performed by most ministers. Please assess (1) the amount of each activity you perform, (2) its importance to your ministry, and (3) the satisfaction you gain from performing it. Please TICK each activity three times, once on each of pages 13, 14 and 15. Answer in relation to your PRESENT APPOINTMENT ONLY.

Activity	(1) Amount performed by you			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

---

Activity	(2) Importance to your ministry			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

---

Activity	(3) Satisfaction you gain from:			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—



6. (a) Since entering the ministry  
have you acquired any further qualifications? YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, please state

(i) the discipline(s) \_\_\_\_\_

(ii) the level of qualifications \_\_\_\_\_

7. (a) Have you participated in  
other training programmes designed to keep you up  
to date in your field (other than day conferences) YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, please say which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

8. (a) Are you a member of any  
professional or academic association? YES \_\_\_\_\_  
NO \_\_\_\_\_

(b) If YES, which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. Which journals do you read regularly?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. (a) Do you expect to remain  
in the ministry until  
you retire? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
- (b) Do you expect to remain  
in the local church ministry  
all the time? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
11. (a) Ministers rarely like to  
be 'typed' but how would  
you describe your own  
theological position?  
(e.g. liberal, radical,  
conservative) \_\_\_\_\_
- (b) Which two theologians  
have influenced you most?  
\_\_\_\_\_  
\_\_\_\_\_
12. How would you describe your  
churchmanship? (e.g. high,  
low, etc.) \_\_\_\_\_

We are most grateful to you for the time which you have devoted to this questionnaire. If you would like to make further comments, please use up the remainder of this sheet and the back of the questionnaire.

Your answers will remain anonymous, and we hope that the analysis will prove useful to the Church.

Thank you

Peter Jarvis

THE MINISTRY OF THE UNITED REFORMED CHURCH

Research Unit  
The University of Aston Management Centre  
Birmingham



3. Please state any office you hold in the Church, other than your full-time appointment, e.g. District Secretary, Christian Aid committee chairman.

4. Please state any office you hold in the community, e.g. secretary of community association, political party, etc.

Please tick the appropriate response in the remainder of this section.

Question 5-7 should only be answered by ministers who are IN PASTORAL work now.

Question 8 should be answered by ministers who are NOT IN PASTORAL work now.

All questions should be answered if a dual role is performed.

5. My present appointment is mainly

inner city \_\_\_\_\_

urban \_\_\_\_\_

suburban \_\_\_\_\_

country town \_\_\_\_\_

rural \_\_\_\_\_

other (please specify) \_\_\_\_\_

6. In which part of England do you work?

North West	___
North East	___
West Midlands	___
East Midlands	___
South East	___
East Anglia	___
South West	___
South	___
Wales	___
Scotland	___

7. (a) Apart from your church appointment do you hold a part-time post? Yes \_\_\_  
 No \_\_\_  
 (If in full-time secular employment answer 7(b) only and then question 8.)

(b) If YES, please specify the nature of the employment:

(c) Do you receive a salary for the work which is additional to your stipend? Yes \_\_\_  
 No \_\_\_

8. (a) Apart from your employment do you hold any position in the Church? Yes \_\_\_  
 No \_\_\_

(b) If YES, please state its nature:

(c) Do you receive a stipend for the work which is additional to your salary? Yes \_\_\_  
 No \_\_\_

SECTION II

Each of the following statements expresses an attitude about aspects of the ministry. NO ANSWER IS NECESSARILY CORRECT and the purpose of this section is only to understand your attitudes towards the ministry.

Please CIRCLE the response which comes closest to your own.

Key: 1 = strongly agree  
 2 = agree  
 3 = neutral position  
 4 = disagree  
 5 = strongly disagree

1. Your sense of call

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 1.1 | I am as convinced of my vocation now as I was when I entered the ministry | 1 | 2 | 3 | 4 | 5 |
| 1.2 | A minister who has lost his sense of call should resign                   | 1 | 2 | 3 | 4 | 5 |
| 1.3 | My calling is more to the ministry than to the Church                     | 1 | 2 | 3 | 4 | 5 |
| 1.4 | My sense of call helps me to overcome the frustration of the ministry     | 1 | 2 | 3 | 4 | 5 |

2. Theology and training

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 2.1 | Opportunities for further theological training should be provided for the ministry                                     | 1 | 2 | 3 | 4 | 5 |
| 2.2 | Ministers should keep abreast with the latest developments in theology   | 1 | 2 | 3 | 4 | 5 |
| 2.3 | Theology is of little value to the local church minister   | 1 | 2 | 3 | 4 | 5 |
| 2.4 | A minister should follow his theological beliefs even if they conflict with the practices and procedures of the Church | 1 | 2 | 3 | 4 | 5 |

### 3. The Laity

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 3.1 | The laity should never try to tell a minister how to perform his ministry   | 1 | 2 | 3 | 4 | 5 |
| 3.2 | The layman is able to accurately assess the ability of the minister   | 1 | 2 | 3 | 4 | 5 |
| 3.3 | I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world                                       | 1 | 2 | 3 | 4 | 5 |
| 3.4 | A minister who does not please the laity of the local church should be moved to another church, even if he prefers to remain in his present appointment | 1 | 2 | 3 | 4 | 5 |
| 3.5 | I think that the laity's conception of the demands of Christ are more Church-oriented than mine   | 1 | 2 | 3 | 4 | 5 |
| 3.6 | The laity should respect the authority vested in the ministry by virtue of his ordination   | 1 | 2 | 3 | 4 | 5 |
| 3.7 | The laity need a great deal more theological training   | 1 | 2 | 3 | 4 | 5 |
| 3.8 | I feel that I have to satisfy the requests of the laity, sometimes at the expense of doing all that I think my ministry demands                         | 1 | 2 | 3 | 4 | 5 |

### 4. Colleagues

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 4.1 | I learn a lot from my fellow ministers which is useful to my work | 1 | 2 | 3 | 4 | 5 |
| 4.2 | I value co-operation with colleagues                              | 1 | 2 | 3 | 4 | 5 |

4.3	Only my fellow ministers can assess accurately my ability as a minister	1	2	3	4	5
4.4	I would join a professional association for ministers of religion if one were established in Britain	1	2	3	4	5
4.5	I have a good relationship with ministers in hierarchical positions in the United Reformed Church	1	2	3	4	5
<u>5. Your own Ministry</u>						
5.1	The ministry is the most vital occupation in society	1	2	3	4	5
5.2	I had many problems in my first appointment in a local church	1	2	3	4	5
5.3	At times my ministry separates me from other people in the community	1	2	3	4	5
5.4	I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practical in the situation	1	2	3	4	5
5.5	I think that my present ministry is effective	1	2	3	4	5
5.6	Ministers have not received enough training to apply their theological knowledge to all the other aspects of their pastoral ministry	1	2	3	4	5
5.7	The ministry should receive more social work training in order to perform its pastoral role in society	1	2	3	4	5
5.8	The ministry should be more highly paid	1	2	4	4	5
5.9	The Church should have some procedural means whereby the ability of its ministers can be assessed	1	2	3	4	5

5.10	Ministers should always be 'on call'	1	2	3	4	5
5.11	Appointments in the United Reformed Church should always be in the basis of the minister's professional competence	1	2	3	4	5
5.12	I consider the satisfaction which comes from performing my ministry more important than external rewards	1	2	3	4	5
5.13	A minister should not be involved in political action	1	2	3	4	5
5.14	The satisfaction that I gain from being of service to people outweighs all the problems of the ministry	1	2	3	4	5
5.15	Ministers should be able to apply for positions in the Church	1	2	3	4	5
5.16	The pastoral ministry is more important than all the specialist appointments	1	2	3	4	5
5.17	I like the diversity of the pastoral ministry	1	2	3	4	5
5.18	Ministers should not be employed by organisations other than the Church	1	2	3	4	5
5.19	As minister of a local church I would expect to be consulted before any action is taken in its name	1	2	3	4	5
5.20	The functions of the ministry in contemporary society should be more clearly defined	1	2	3	4	5

## 6. The local Church

6.1	Churches should not accept ministers who try to mix political involvement with their religion	1	2	3	4	5
6.2	It is the duty of the minister to persuade his church to implement the policies decided by the General Assembly	1	2	3	4	5

- 6.3 Much of the life of the local church is irrelevant to modern society 1 2 3 4 5
- 6.4 It is better for the minister to compromise than to have conflict in the fellowship, even if he feels that his views are correct 1 2 3 4 5
- 6.5 As minister I initiate the activities of the local church 1 2 3 4 5

### 7. The Church: National and Universal

- 7.1 Most posts in the Church should be filled on the basis of seniority 1 2 3 4 5
- 7.2 The hierarchy know the problems of the Church better than does the pastoral minister 1 2 3 4 5
- 7.3 I do not feel that I have enough effective opportunity to make my ideas about the church heard in the decision making processes of the United Reformed Church 1 2 3 4 5
- 7.4 As a minister I am prepared to accept any appointment to which the Church designates me 1 2 3 4 5
- 7.5 I refer a lot of decisions to the person above me in the Church hierarchy 1 2 3 4 5
- 7.6 I feel that the Church is more concerned with its administrative procedures than it is with God's mission 1 2 3 4 5

### 8. Devotion and Belief

- 8.1 My devotional life is weaker now than when it was when I first entered the ministry 1 2 3 4 5
- 8.2 My beliefs are more conservative now than they were when I left theological college 1 2 3 4 5

8.3 My beliefs have been  
strengthened by recent  
developments in theological  
thinking

1 2 3 4 5

SECTION III

Each question in this section asks you to assess the Church and the Ministry in the contemporary world. Please TICK the response with which you agree.

- |    |   |                 |     |
|----|---|-----------------|-----|
| 1. | Is the ministry highly regarded by the general public?  | VERY HIGHLY     | ___ |
|    |   | HIGHLY          | ___ |
|    |   | AVERAGE         | ___ |
|    |   | LOWLY           | ___ |
|    |   | VERY LOWLY      | ___ |
| 2. | Do you think that the general public is aware of all the contributions made by the Ministry to the well-being of the community? | YES             | ___ |
|    |   | NO              | ___ |
|    |   | DON'T KNOW      | ___ |
| 3. | Is the wearing of clerical collar (and cassock where applicable) useful in the daily work of the minister?                      | YES             | ___ |
|    |   | SOMETIMES       | ___ |
|    |   | NO              | ___ |
|    |   | DON'T KNOW      | ___ |
| 4. | Do most people think highly of the Church?  | VERY HIGHLY     | ___ |
|    |   | HIGHLY          | ___ |
|    |   | AVERAGE         | ___ |
|    |   | LOWLY           | ___ |
|    |   | VERY LOWLY      | ___ |
| 5. | Is the United Reformed Church being successful in fulfilling God's mission in the world?  | VERY SUCCESSFUL | ___ |
|    |   | REASONABLY      | ___ |
|    |   | NOT VERY        | ___ |
|    |   | NOT AT ALL      | ___ |

- |     |  |                       |       |
|-----|--|-----------------------|-------|
| 6.  | Some people are suggesting that the institutional Church is dying: do you agree?   | YES                   | _____ |
|     |  | NO                    | _____ |
| 7.  | Do you consider that the United Reformed Church is concerned enough about the welfare of its ministry?   | YES                   | _____ |
|     |  | NO                    | _____ |
| 8.  | Although the minister is not called to be successful, would you regard your ministry as  | SUCCESSFUL            | _____ |
|     |  | MODERATELY SUCCESSFUL | _____ |
|     |  | AVERAGE               | _____ |
|     |  | NOT VERY SUCCESSFUL   | _____ |
| 9.  | Have you ever considered leaving the ministry?   | YES                   | _____ |
|     |  | NO                    | _____ |
| 10. | Have you considered leaving the pastoral ministry for some other sphere in which you could exercise your vocation?   | YES                   | _____ |
|     |  | NO                    | _____ |
| 11. | Looking back on things, if you had the choice again, how certain are you that you would enter the ministry?  | DEFINITELY            | _____ |
|     |  | PROBABLY              | _____ |
|     |  | NOT SURE              | _____ |
|     |  | PROBABLY NOT          | _____ |
|     |  | DEFINITELY NOT        | _____ |
| 12. | Do you think that the new forms of ministry, e.g. educational appointments, worker priests, are essential to the fulfilment of God's mission to the world? | YES                   | _____ |
|     |  | NO                    | _____ |
|     |  | DON'T KNOW            | _____ |

13. If it is not a contradiction  
in terms, are you proud to  
be a minister?

ALWAYS

—

SOMETIMES

—

RARELY

—

NEVER

—

14. Do you find that your present  
position in the ministry  
demands that you use all of  
your abilities?

ALWAYS

—

SOMETIMES

—

RARELY

—

NEVER

—

SECTION IV

In this section TWELVE roles are mentioned which are performed by most ministers. Please assess (1) the amount of each activity you perform, (2) its importance to your ministry, and (3) the satisfaction you gain from performing it. Please TICK each activity three times, once on each of pages 13, 14 and 15. Answer in relation to your PRESENT APPOINTMENT ONLY.

Activity	(1) Amount performed by you			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

Activity	(2) Importance to your ministry			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

Activity	(3) Satisfaction you gain from:			
	Great	Average	Little	None
Meeting fellow ministers	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the local church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—



6. (a) Since entering the ministry  
have you acquired any further qualifications? YES \_\_\_\_\_

NO \_\_\_\_\_

(b) If YES, please state

(i) the discipline(s) \_\_\_\_\_

(ii) the level of qualifications \_\_\_\_\_

7. (a) Have you participated in  
other training programmes  
designed to keep you up  
to date in your field YES \_\_\_\_\_  
(other than day conferences) NO \_\_\_\_\_

(b) If YES, please say which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

8. (a) Are you a member of any  
professional or academic  
association? YES \_\_\_\_\_

NO \_\_\_\_\_

(b) If YES, which

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. Which journals do you read regularly?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. (a) Do you expect to remain  
in the ministry until  
you retire? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
- (b) Do you expect to remain  
in the local church ministry  
all the time? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
11. (a) Ministers rarely like to  
be 'typed' but how would  
you describe your own  
theological position?  
(e.g. liberal, radical,  
conservative) \_\_\_\_\_
- (b) Which two theologians  
have influenced you most?  
\_\_\_\_\_  
\_\_\_\_\_
12. How would you describe your  
churchmanship? (e.g. high,  
low, etc.) \_\_\_\_\_

We are most grateful to you for the time which you have devoted to this questionnaire. If you would like to make further comments, please use up the remainder of this sheet and the back of the questionnaire.

Your answers will remain anonymous, and we hope that the analysis will prove useful to the Church.

Thank you

Peter Jarvis



THE MINISTRY OF THE CHURCH OF ENGLAND



3. Please state any office you hold in the Church, other than your full-time appointment, e.g. rural dean, Christian Aid committee chairman.

4. Please state any office you hold in the community, e.g. secretary of community association, political part, etc.

Please tick the appropriate response in the remainder of this section.

Questions 5-7 should only be answered by ministers who are IN PARISH work now.

Question 8 should be answered by ministers who are NOT IN PARISH work now.

5. My present appointment is mainly

inner city \_\_\_\_\_

urban \_\_\_\_\_

suburban \_\_\_\_\_

country town \_\_\_\_\_

rural \_\_\_\_\_

Other (please specify) \_\_\_\_\_

6. In which part of Britain do you work?

North West	___
North East	___
West Midlands	___
East Midlands	___
South East	___
East Anglia	___
South West	___
South	___
Wales	___
Scotland	___

7. (a) Apart from your parish appointment do you hold a part-time post?

Yes \_\_\_

No \_\_\_

(b) If YES, please specify the nature of the employment:

(c) Do you receive a salary for the work which is additional to your stipend?

Yes \_\_\_

No \_\_\_

8. (a) Apart from your appointment do you hold any position in the Church?

Yes \_\_\_

No \_\_\_

(b) If YES, please state its nature:

(c) Do you receive a stipend for the work which is additional to your salary?

Yes \_\_\_

No \_\_\_

SECTION II

Each of the following statements expresses an attitude about aspects of the ministry. NO ANSWER IS NECESSARILY CORRECT and the purpose of this section is only to understand your attitudes towards the ministry.

Please CIRCLE the response which comes closest to your own.

Key: 1 = strongly agree  
 2 = agree  
 3 = neutral position  
 4 = disagree  
 5 = strongly disagree

1. Your sense of call

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 1.1 | I am as convinced of my vocation now as I was when I entered the ministry | 1 | 2 | 3 | 4 | 5 |
| 1.2 | A minister who has lost his sense of call should resign                   | 1 | 2 | 3 | 4 | 5 |
| 1.3 | My vocation is more to the ministry than to the Church                    | 1 | 2 | 3 | 4 | 5 |
| 1.4 | My sense of call helps me to overcome the frustration of the ministry     | 1 | 2 | 3 | 4 | 5 |

2. Theology and training

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 2.1 | Opportunities for further theological training should be provided for the clergy  | 1 | 2 | 3 | 4 | 5 |
| 2.2 | Clergymen should keep abreast with the latest developments in theology  | 1 | 2 | 3 | 4 | 5 |
| 2.3 | Theology is of little value to the parish clergy  | 1 | 2 | 3 | 4 | 5 |
| 2.4 | A clergyman should follow his theological beliefs even if they conflict with the practices and procedures of the Church | 1 | 2 | 3 | 4 | 5 |

### 3. The Laity

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 3.1 | The laity should never try to tell a clergymen how to perform his ministry  | 1 | 2 | 3 | 4 | 5 |
| 3.2 | The layman is able to assess accurately the ability of the clergyman  | 1 | 2 | 3 | 4 | 5 |
| 3.3 | I wish that the laity would be more prepared to accept my trained understanding of the Church's role in the world                                       | 1 | 2 | 3 | 4 | 5 |
| 3.4 | A clergyman who does not please the laity of the local church should be moved to another parish even if he prefers to remain in his present appointment | 1 | 2 | 3 | 4 | 5 |
| 3.5 | I think that the laity's conception of the demands of Christ are more church-oriented than mine   | 1 | 2 | 3 | 4 | 5 |
| 3.6 | The laity should respect the authority vested in the clergyman by virtue of his ordination  | 1 | 2 | 3 | 4 | 5 |
| 3.7 | The laity need a great deal more theological training   | 1 | 2 | 3 | 4 | 5 |
| 3.8 | I feel that I have to satisfy the requests of the laity, sometimes at the expense of doing all that I think my ministry demands                         | 1 | 2 | 3 | 4 | 5 |

### 4. Fellow Clergy

- |     |  |   |   |   |   |   |
|-----|--|---|---|---|---|---|
| 4.1 | I learn a lot from my fellow clergy which is useful to my work | 1 | 2 | 3 | 4 | 5 |
| 4.2 | I value co-operation with fellow clergy                        | 1 | 2 | 3 | 4 | 5 |

4.3	Only my fellow clergy can assess accurately my ability as a minister	1	2	3	4	5
4.4	I would join a professional association for ministers of religion if one were established in Britain	1	2	3	4	5
4.5	I have a good relationship with priests in hierarchical positions in the Church of England	1	2	3	4	5

### 5. Your own Ministry

5.1	The ministry is the most vital occupation in society	1	2	3	4	5
5.2	I had many problems in my first parish appointment	1	2	3	4	5
5.3	At times my ministry separates me from other people in the community	1	2	3	4	5
5.4	I feel that I am constantly forced to make compromises between my own expectations of the ministry and the objectives practicable in the situation	1	2	3	4	5
5.5	I think that my present ministry is effective	1	2	3	4	5
5.6	Clergymen have not received enough training to apply their knowledge to all the other aspects of their pastoral ministry	1	2	3	4	5
5.7	The ministry should receive more social work training in order to perform its pastoral role in society	1	2	3	4	5
5.8	The ministry should be more highly paid	1	2	3	4	5
5.9	The Church should have some procedural means whereby the ability of its clergymen can be assessed	1	2	3	4	5

5.10 Clergymen should always be 'on call'	1	2	3	4	5
5.11 Appointments in the Anglican Church should always be on the basis of the clergyman's professional competence	1	2	3	4	5
5.12 I consider the satisfaction which comes from performing my ministry more important than external rewards	1	2	3	4	5
5.13 A clergyman should not be involved in political action	1	2	3	4	5
5.14 The satisfaction that I gain from being of service to people outweighs all the problems of the ministry	1	2	3	4	5
5.15 Clergy should be able to apply for positions in the Church	1	2	3	4	5
5.16 The parish ministry is more important than all the specialist appointments	1	2	3	4	5
5.17 I like the diversity of the parochial ministry	1	2	3	4	5
5.18 Clergymen should not be employed by organisations other than the Church	1	2	3	4	5
5.19 As incumbent of a parish church I would expect to be consulted before any action is taken in its name	1	2	3	4	5
5.20 The functions of the ministry in contemporary society should be more clearly defined	1	2	3	4	5

## 6. The local Church

6.1 Churches should not accept clergymen who try to mix political involvement with their religion	1	2	3	4	5
6.2 It is the duty of the clergy to persuade his church to implement the policies decided upon by the General Synod	1	2	3	4	5

- 6.3 Much of the life of the parish church is irrelevant to modern society 1 2 3 4 5
- 6.4 It is better for the minister to compromise than to have conflict in the fellowship, even if he feels that his views are correct 1 2 3 4 5
- 6.5 As incumbent I initiate the activities of the parish church 1 2 3 4 5

### 7. The Church: National and Universal

- 7.1 Most posts in the Church should be filled on the basis of seniority 1 2 3 4 5
- 7.2 The hierarchy know the problems of the Church better than does the parish priest 1 2 3 4 5
- 7.3 I do not feel that I have enough effective opportunity to make my ideas about the church heard in the decision making processes of the Anglican Church 1 2 3 4 5
- 7.4 As a clergyman I am prepared to accept any appointment to which the Church designates me 1 2 3 4 5
- 7.5 I refer a lot of decisions to the person above me in the Church hierarchy 1 2 3 4 5
- 7.6 I feel that the Church is more concerned with its administrative procedures than it is with God's mission 1 2 3 4 5

### 8. Devotion and Belief

- 8.1 My devotional life is weaker now than what it was when I first entered the ministry 1 2 3 4 5
- 8.2 My beliefs are more conservative now than they were when I left theological college 1 2 3 4 5
- 8.3 My beliefs have been strengthened by recent developments in theological thinking 1 2 3 4 5

SECTION III

Each question in this section asks you to assess the Church and the Ministry in the contemporary world. Please TICK the response with which you agree.

- |  |                 |     |
|--|-----------------|-----|
| 1. Is the Ministry highly regarded by the general public?  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
|  | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
| 2. Do you think that the general public is aware of all the contributions made by the Ministry to the well-being of the community? | YES             | ___ |
|  | NO              | ___ |
|  | DON'T KNOW      | ___ |
| 3. Is the wearing of a clerical collar (and cassock where applicable) useful in the daily work of the clergyman?                   | YES             | ___ |
|  | NO              | ___ |
|  | DON'T KNOW      | ___ |
| 4. Do most people think highly of the Church?  | VERY HIGHLY     | ___ |
|  | HIGHLY          | ___ |
|  | AVERAGE         | ___ |
|  | LOWLY           | ___ |
|  | VERY LOWLY      | ___ |
| 5. Is the Church of England being successful in fulfilling God's mission in the world?   | VERY SUCCESSFUL | ___ |
|  | REASONABLY      | ___ |
|  | NOT VERY        | ___ |
|  | NOT AT ALL      | ___ |
| 6. Some people are suggesting that the institutional Church is dying: do you agree?  | YES             | ___ |
|  | NO              | ___ |

7. Do you consider that the Anglican Church is concerned enough about the welfare of its ministry?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
8. Although the clergyman is not called to be successful, would you regard your ministry as
- SUCCESSFUL \_\_\_\_\_
- MODERATELY SUCCESSFUL \_\_\_\_\_
- AVERAGE \_\_\_\_\_
- NOT VERY SUCCESSFUL \_\_\_\_\_
9. Have you ever considered leaving the ministry?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
10. Have you considered leaving the parochial ministry for some other sphere in which you could exercise your vocation?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
11. Looking back on things, if you had the choice again, how certain are you that you would enter the ministry?
- DEFINITELY \_\_\_\_\_
- PROBABLY \_\_\_\_\_
- NOT SURE \_\_\_\_\_
- PROBABLY NOT \_\_\_\_\_
- DEFINITELY NOT \_\_\_\_\_
12. Do you think that the new forms of ministry, e.g. specialist ministers, are essential to the fulfilment of God's mission to the world?
- YES \_\_\_\_\_
- NO \_\_\_\_\_
- DON'T KNOW \_\_\_\_\_
13. If it is not a contradiction in terms, are you proud to be a clergyman?
- ALWAYS \_\_\_\_\_
- SOMETIMES \_\_\_\_\_
- RARELY \_\_\_\_\_
- NEVER \_\_\_\_\_
14. Do you find that your present position in the ministry demands that you use all of your abilities?
- ALWAYS \_\_\_\_\_
- SOMETIMES \_\_\_\_\_
- RARELY \_\_\_\_\_
- NEVER \_\_\_\_\_

SECTION IV

In this section TWELVE roles are mentioned which are performed by most clergy. Please assess (1) the amount of each activity you perform, (2) its importance to your ministry, and (3) the satisfaction you gain from performing it. Please TICK each activity three times, ONCE on each of pages 11, 12 and 13. Answer in relation to your PRESENT APPOINTMENT ONLY.

ACTIVITY	(1) AMOUNT PERFORMED BY YOU			
	Great	Average	Little	None
Meeting fellow clergy	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the parish church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

ACTIVITY	(2) IMPORATNCE TO YOUR MINISTRY			
	Great	Average	Little	None
Meeting fellow clergy	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the parish church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—

ACTIVITY	(3) SATISFACTION YOU GAIN FROM:			
	Great	Average	Little	None
Meeting fellow clergy	—	—	—	—
Studying	—	—	—	—
Devotions	—	—	—	—
Preparing and leading public worship	—	—	—	—
Pastoral work	—	—	—	—
Pronouncing on contemporary issues	—	—	—	—
Local community work	—	—	—	—
Preaching	—	—	—	—
Evangelizing	—	—	—	—
Organising the parish church	—	—	—	—
Church administration	—	—	—	—
Serving on church committees	—	—	—	—



6. (a) Since entering the ministry have you acquired any further qualifications? YES \_\_\_

(b) If YES, please state NO \_\_\_

(i) the discipline(s) \_\_\_\_\_

(ii) the level of qualifications \_\_\_\_\_

7. (a) Have you participated in other training programmes designed to keep you up to date in your field (other than day conferences)? YES \_\_\_  
NO \_\_\_

(b) If YES, please say which  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. (a) Are you a member of any professional or academic association? YES \_\_\_

(b) If YES, which  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. Which journals do you read regularly?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. (a) Do you expect to remain in the ministry until you retire? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
- (b) Do you expect to remain in the parish ministry all the time? YES \_\_\_\_\_  
NO \_\_\_\_\_  
DON'T KNOW \_\_\_\_\_
11. (a) Clergymen rarely like to be 'typed' but how would you describe your own theological position? (e.g. liberal, radical, conservative) \_\_\_\_\_
- (b) Which two theologians have influenced you most? \_\_\_\_\_  
\_\_\_\_\_
12. How would you describe your churchmanship? (e.g. high, low, etc.) \_\_\_\_\_

We are most grateful to you for the time which you have devoted to this questionnaire. If you would like to make further comments, please use up the remainder of this sheet and the back of the questionnaire.

Your answers will remain anonymous, and we hope that the analysis will prove useful to the Church.

Thank you

Peter Jarvis

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Appendix VII  
LETTERS SENT TO THE RESPONDENTS

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April 1974

# THE UNIVERSITY OF ASTON IN BIRMINGHAM

11 Colleshill Street, Birmingham B4  
Tel: 021.359 3611 Ex 483/6268

**Industrial Administration Research Unit**

Dear Fellow Minister

## THE PROTESTANT MINISTRY

I hesitate about sending questionnaires to anybody today because we all receive so many and, since I know how valuable a minister's time is I feel even more unwilling to ask you to give up some of yours. I am doing so, however, because I think that this is a worthwhile cause. There are many assertions made about the ministry in our society, often based on the most flimsy evidence and without a sympathetic understanding of our calling. Few have sought to understand how ministers view their own ministry and this is a reason for this questionnaire.

You have been selected in a sample of ministers from the Methodist, Baptist, United Reformed and Anglican Churches and it is important to the whole undertaking that you participate if you possibly can. I recognise that the questionnaire looks long, but it should not take you much more than about half an hour: ministers who completed a pilot survey timed themselves for me.

The Departments of Ministry of each of the denominations are supporting the work which I am doing, and I enclose a letter from the Rev'd C Bacon endorsing my request. I have promised that statistical information, which I hope will be useful to the Division of Ministries, will be provided after the analysis is completed. Your own answers, however, are entirely confidential and once these have been prepared for analysis they will not be traceable back to you individually.

I hope that you will spare the time to assist in this research and I look forward to receiving your reply, in the pre-paid envelope provided, at your earliest convenience. I am most grateful to you for the help which you are giving towards making this project a success.

With every good wish

Yours sincerely

Rev P Jarvis



April 1974

# THE UNIVERSITY OF ASTON IN BIRMINGHAM

11 Coleshill Street, Birmingham B4  
Tel: 021.359 3611 Ex 483/626R

**Industrial Administration Research Unit**

Dear Fellow Minister

## THE BAPTIST MINISTRY

I hesitate about sending questionnaires to anybody today because we all receive so many and, since I know how valuable a minister's time is I feel even more unwilling to ask you to give up some of yours. I am doing so, however, because I think that this is a worthwhile cause. There are many assertions made about the ministry in our society, often based on the most flimsy evidence and without a sympathetic understanding of our calling. Few have sought to understand how ministers view their own ministry and this is a reason for this questionnaire.

You have been selected in a sample of ministers from the Baptist, United Reformed, Anglican and Methodist Churches, and it is important to the whole undertaking that you participate if you possibly can. I recognise that the questionnaire looks long, but it should not take you much more than about half an hour: ministers who completed a pilot survey timed themselves for me.

The Departments of Ministry of each of the denominations are supporting the work which I am doing, and I enclose a letter from the Rev'd G W Rusling endorsing my request. I have promised that statistical information, which I hope will be useful to the Department of Ministry, will be provided after the analysis is completed. Your own answers, however, are entirely confidential and once these have been prepared for analysis they will not be traceable back to you individually.

I hope that you will spare the time to assist in this research and I look forward to receiving your reply, in the prepaid envelope provided, at your earliest convenience. I am most grateful to you for the help which you are giving towards making this project a success.

With every good wish

Yours sincerely

Rev P Jarvis



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# THE UNIVERSITY OF ASTON IN BIRMINGHAM

11 Coleshill Street, Birmingham B4  
Tel: 021.359 3611 Ex 483/6268

**Industrial Administration Research Unit**

Dear Fellow Minister

A few weeks ago I took the liberty of sending you a questionnaire about the Ministry. In my letter to you I explained that I am undertaking research into the ministries of the major Protestant denominations, with the support of each department of Ministry. Unfortunately the questionnaire which you received contained a few questions which were worded as for the survey of Methodist ministers and this was due to a clerical error. Since I have not yet received a reply from you I am sending you a corrected version of the questionnaire. Please accept my apologies for this initial mistake and I hope that you will now feel able to co-operate in this investigation by completing this questionnaire. Please use the pre-paid envelope which you received originally for your reply.

If you have already returned the questionnaire I am most grateful to you for the time which you have given to me in completing it.

Yours faithfully

Rev P Jarvis



May 1974

453

# THE UNIVERSITY OF ASTON IN BIRMINGHAM

11 Coleshill Street, Birmingham B4  
Tel: 021.359 3611 Ex 483/6288

**Industrial Administration Research Unit**

Dear Fellow Minister

## THE PROTESTANT MINISTRY

I hesitate about sending questionnaires to anybody today because we all receive so many and, since I know how valuable a minister's time is I feel even more unwilling to ask you to give up some of yours. I am doing so, however, because I think that this is a worthwhile cause. There are many assertions made about the ministry in our society, often based on the most flimsy evidence and without a sympathetic understanding of our calling. Few have sought to understand how ministers view their own ministry and this is a reason for this questionnaire.

You have been selected in a sample of ministers from the United Reformed, Anglican, Methodist and Baptist Churches and it is important to the whole undertaking that you participate if you possibly can. I recognise that the questionnaire looks long, but it should not take you much more than about half an hour: ministers who completed a pilot survey timed themselves for me.

The Department of Ministry of each of the denominations are supporting the work which I am doing, and I enclose a letter from the Rev'd R O Latham endorsing my request. I have promised that statistical information, which I hope will be useful to the Church Life Department, will be provided after the analysis is completed. Your own answers, however, are entirely confidential and once these have been prepared for analysis they will not be traceable back to you individually.

I hope that you will spare the time to assist in this research and I look forward to receiving your reply, in the pre-paid envelope provided, at your earliest convenience. I am most grateful to you for the help which you are giving towards making this project a success.

With every good wish

Yours sincerely

Rev P Jarvis



# THE UNIVERSITY OF ASTON MANAGEMENT CENTRE

Research Unit

11, Coleshill Street, Birmingham B4

Tel: 021.359 3611 Ex 483/6268

Dear Fellow Minister

## THE PROTESTANT MINISTRY

I hesitate about sending questionnaires to anybody today because we all receive so many and, since I know how valuable a clergyman's time is I feel even more unwilling to ask you to give up some of yours. I am doing so, however, because I think that this is a worthwhile undertaking. There are many assertions made about the ministry in our society, often based on the most flimsy evidence and without a sympathetic understanding of our vocation. Few have sought to understand how ministers view their own ministry and this is a reason for this questionnaire.

You have been selected in a sample of ministers from the Anglican, Baptist, Methodist and United Reformed Churches, and it is important to the whole undertaking that you participate if you possibly can, even if you do not happen to be in the parochial ministry. I recognise that the questionnaire looks long, but it should not take you much more than about half an hour: ministers who completed a pilot survey timed themselves for me.

The Departments of Ministry of each of the denominations are supporting the work which I am doing, and I enclose a letter from the Rev'd Canon M A H Melinsky endorsing my request. I have promised that statistical information, which I hope will be useful to the Advisory Council for the Church's Ministry, will be provided after the analysis is completed. Your own answers, however, are entirely confidential and once these have been prepared for analysis they will not be traceable back to you individually.

I hope that you will spare the time to assist in this research and I look forward to receiving your reply, in the prepaid envelope provided, at your earliest convenience. I am most grateful to you for the help which you are giving towards making this project a success.

With every good wish

Yours sincerely

Rev P Jarvis

1 July 1974

My Lord Bishop,

I realise that your diary must already be extremely full and that you may regard this approach from me to be an additional burden which you have no wish to shoulder. Consequently I apologise in advance for asking for your co-operation in this research. Nevertheless I do ask you to try to spare the time to complete this confidential questionnaire. Since my research into our profession has sought to elicit responses from ministers and clergy in every branch of the Protestant ministry it is inevitable that, in a sample of over one thousand, a number of Anglican Bishops would be included. The other enclosed letters explain more fully the purpose of my work and, as you see, I have offered to forward to the Advisory Council for the Church's Ministry a statistical analysis of this survey. If I can help in any other way I shall be happy to oblige.

Yours faithfully,

Rev. P. Jarvis.



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# THE UNIVERSITY OF ASTON MANAGEMENT CENTRE

**Research Unit**

11, Coleshill Street, Birmingham B4

Tel: 021.359 3611 Ex 483/6268

Dear Fellow Minister

A few weeks ago I took the liberty of sending you a questionnaire about the Ministry. In my letter to you I explained that I was undertaking research into the ministry of the major Protestant and Reformed denominations, with the support of each department of Ministry. Unfortunately I have not yet received a reply from you. There could be many reasons for this: you may not have received my original letter and in this case I am sending you another copy of the questionnaire which I hope you will find time to complete; you may well have been too busy to reply and, if so, could I urge you to try to find the time in the near future. However, you may not like completing questionnaires and have no intention of co-operating in this research, if so, please return the questionnaire to me in the pre-paid envelope and I shall not bother you again.

If you have already returned the questionnaire I am most grateful to you for the time which you have devoted to it.

Please accept my gratitude for the consideration which you have given to me.

Yours sincerely

P Jarvis



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THE UNIVERSITY  
OF ASTON  
MANAGEMENT CENTRE

Research Unit

11, Coleshill Street, Birmingham B4

Tel: 021.359 3611 Ex 483/6268

Dear Fellow Minister

On two separate occasions recently I have sent you copies of a questionnaire about the Ministry. In my second letter I said that, if you did not wish to answer the questionnaire, I would be grateful if you returned it uncompleted in the pre-paid envelope provided. Since I have not received a reply from you I assume that you are hoping to participate in this research. I am most grateful to you for this and I look forward to receiving your completed questionnaire at your earliest convenience. Please accept my sincere appreciation for assisting in this investigation.

Yours faithfully

Rev P Jarvis

The Methodist Church

# DIVISION OF MINISTRIES

General Secretary: The Rev Christopher D Bacon, BA, LD      General Treasurer: Mr Owan Hankivell, MA (Econ)  
1 Central Buildings London SW1H 9NH      Tel 01-222 2906

CDB/KF

18th March 1974.

Dear Colleague,

May I support the Revd Peter Jarvis's request to you to complete the enclosed questionnaire.

Mr Jarvis is engaged upon a substantial research project, the results of which may well prove to be of value to the Church as we examine various features of ministerial life and service and look towards the patterns of the future.

Mr Jarvis's previous work and the context of his present enquiry ensure that this is responsibly organised and that the necessary confidentiality will be observed in handling your reply.

Yours sincerely,

*Christopher Bacon*

General Secretary.

# THE BAPTIST UNION

## OF GREAT BRITAIN AND IRELAND

General Secretary: The Reverend David S. Russell, M.A., B.D., D.Litt.

Baptist Church House, 4 Southampton Row, London WC1B 4AB

Telephone: 01-405 2045, 01-405 2727

To Baptist Ministers

Dear Colleague,

Rev. Peter Jarvis, Dudley College of Education

The Rev. Peter Jarvis has been in touch with me several times about the investigation he is now making. His is a bon a fide piece of research and I hope you will feel able to co-operate with him.

Too often our ideas and statements about what ministers think are inadequately grounded. We know the men of our own Fraternal, our Area, our college fellowship, or some other "particular-interest" group and on that basis we are sometimes apt to come to conclusions which may not apply so generally as we imagine.

Mr. Jarvis, himself a Free Church Minister, is studying the ministry among Anglicans, Baptists, U.R.C. and Methodists. He is particularly concerned to get a reliable picture of ministers' conception of the ministry. The end-product of his work should be a useful and enlightening document.

May I assure you that your answers will be treated by Mr. Jarvis in the strictest confidence. They will on no account be made available either to denominational officials or to other research workers.

Yours sincerely,



THE  
UNITED  
REFORMED  
CHURCH

UNITED REFORMED CHURCH  
GENERAL SYNOD OF THE  
UNITED KINGDOM  
100, Broad Street, London W1C 10E  
The Rev. Dr. J. M. H. G. G. M. A.

5th April, 1974.

To Ministers of the United Reformed Church

Dear Colleague,

May I commend to you the study which Mr. P. Jarvis of the Dudley College of Education, Worcestershire is undertaking and ask for your co-operation in completing the questionnaire which he is including with this letter.

I have been consulted by Mr. Jarvis during his period of preparation and, as a Church, we are interested in this study and think that it could be of value to us as we consider the form and nature of the ministry in the foreseeable future.

I know that questionnaires are irksome things, but I would be grateful if you would give the time to complete this one as fully as you can.

Yours sincerely,



Rev. Robert O. Latham

Church Life Department  
The United Reformed Church  
86 Tavistock Place, London WC1H 9EJ

Telephone 01-257 7601

Department Secretary  
Rev. J. M. H. G. M. A.

Secretary for Education  
Rev. J. M. H. G. M. A.

Secretary for Christian Education  
Rev. J. M. H. G. M. A.

Youth Secretary  
Rev. J. M. H. G. M. A.

Youth Ministry Training Officer  
Mr. P. H. G. M. A.

Teacher Training Officer  
Mr. M. D. G. M. A.

# Advisory Council for the Church's Ministry

Church House, Dean's Yard, London SW1P 3NZ Tel. 01-222 9011

Chief Secretary: Canon M.A.H. Melinsky

14th June, 1974

Dear Colleague,

I write to commend to you a piece of research which is being undertaken by the Rev. Peter Jarvis of the Dudley College of Education. It is connected with a research project on the understanding of the ministry by ministers within the Anglican and Free Church traditions.

Mr. Jarvis assures me that all information contained in the questionnaire will remain entirely confidential and that any statistical findings will not be able to be traced back to individual contributors.

Amid all the pressures of your ministry I hope you will be able to find the time to help in this important matter.

Yours sincerely,

*M.A.H. Melinsky*

Appendix VIII  
LETTERS TO THE PRESS

2nd May, 1974

The Editor,  
Methodist Recorder,  
176, Fleet Street,  
London EC4A 2EP.

Sir,

I am in the process of conducting an enquiry into the Protestant Ministry and recently 319 of our ministers received a questionnaire from me as a part of this investigation. I have already received well over two hundred replies and some brethren have been kind enough to write notes of best wishes or letters explaining why they have been unwilling to participate in my project. Obviously it is impossible for me to reply to all of these letters personally, although I have appreciated all of them and all of the questionnaire returns which I have received. Any such investigation is an encroachment upon people's time and privacy, as all sociologists recognise, which makes me even more appreciative of the many replies which I have received. Mr. Editor, I would be most grateful if I could convey my gratitude to all the colleagues whom I involved in this research for the time and information which they have so kindly given to me.

Yours faithfully,

Rev. P. Jarvis.

7th May, 1974.

The Editor,  
The Baptist Times,  
4, Southampton Row,  
London WC1B 4AB.

Dear Sir,

I am in the process of conducting an enquiry into the Protestant ministry and recently some 256 Baptist ministers received a questionnaire from me as part of this investigation. I have already received many replies and some of the respondents have been kind enough to point out a clerical error which occurred during the printing. Since the questionnaires are being sent to ministers of four denominations the actual wording has to be altered in each instance. Owing to a clerical error the Baptist ministers' questionnaires contained one or two questions which were worded for the Methodist ministry. This mistake was not discovered until after all 256 questionnaires had been posted, although it has now been rectified. Those ministers who have not yet replied will receive a corrected copy of the questionnaire in the near future. I am deeply sorry that this error has occurred and I hope that my colleagues in the Baptist ministry will bear with me. Any such investigation is an encroachment upon people's time and privacy, as all sociologists recognise, which makes me even more appreciative of the many replies which I have already received. Mr. Editor, I would be most grateful if I could convey both gratitude and my apologies to all the colleagues whom I have involved in this research for the time and the information which they have so kindly given me.

Yours faithfully,

Rev. P. Jarvis.

1. Published 16.5.74 in Baptist Times.

19th August 1974.

The Editor,  
The United Reformed Church,  
86 Tavistock Place,  
London WCLH 9RT.

Sir,

I am in the process of conducting an enquiry into the Protestant ministry and recently some 266 United Reformed ministers received a questionnaire from me as part of this investigation. I have already received well over two hundred replies and some colleagues have been kind enough to write notes of best wishes or letters explaining why they have been unwilling to participate in this project. Obviously it is impossible for me to reply to all of these letters personally, although I have very much appreciated them all as well as the questionnaire returns which I have received. Any such investigation as this is an encroachment upon people's time and privacy, as all sociologists recognise, and this makes me even more appreciative of the many replies which I have received. Mr. Editor, I would be most grateful if I could convey my gratitude to all the ministers whom I have involved in this research for the time and the information which they have so kindly given.

Yours faithfully,

P. Jarvis.

1. Published October 1974.

19th August 1974.

The Editor,  
The Church Times,  
c/o G.J. Palmer and Sons,  
7 Portugal Street,  
London WC2A AHP.

Sir,

I am in the process of conducting an enquiry into the Protestant and Reformed Ministries and recently 494 Anglican ministers received a questionnaire from me as a part of this investigation. I have already received nearly four hundred replies and some clergy have been kind enough to write notes of best wishes or letters explaining why they have been unwilling to participate in my project.

Obviously it is impossible for me to reply to all of these letters personally, although I have appreciated all of them and all of the returned questionnaires which I have received. Any such investigation is an encroachment upon people's time and privacy, as all sociologists recognise, and this makes me even more appreciative of the many replies which I have received.

Mr. Editor, I would be most grateful if I could convey my gratitude to all the clergy whom I involved in this research for the time and the information which they have so kindly given to me.

Yours faithfully,

P. Jarvis.

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<u>The Shape of the Ministry</u>	1965	The British Council of Churches, London.
<u>Facts and Figures of the Church of England, No. 3</u>	1965	Church Information Office, London.
<u>Classification of Occupations</u>	1970	Her Majesty's Stationary Office, London.
<u>Ministers and Yearbook of the Methodist Conference</u>	1973	Methodist Conference Office, London.
<u>The Baptist Union Directory</u>	1973- 1974	The Baptist Union of Great Britain and Ireland, London.
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Occasional reference was also made to:

The Guardian Newspaper, The Methodist Recorder and the  
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