THE BRETHREN PASTOR: DIFFERENTIAL CONCEPTIONS
OF AN EMERGING ROLE

DISSERTATION

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By

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* * * * *

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Approved by

A handwritten signature in dark ink, appearing to read "John F. Cullen", is written over a horizontal line.

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CHAPTER I

THE PROBLEM

Survey of Literature

This study has grown out of an interest in both the sociology of religion and the sociology of the professions. According to several recent critiques of these two fields of sociological inquiry, there is great need for systematic research in these areas.¹ Various studies have been made of the role of the Christian clergyman; however, those pursued from the sociological point of view are few and mostly exploratory. One can find many descriptions of "desired" pastoral roles in the writings of seminary professors and of church administrators who are responsible for the recruitment and the supervision of pastors; most of these materials are exhortatory and instructional in nature and are not based primarily, if at all, on empirical research.²

¹Note especially the following: Erwin O. Smigel, "Trends in Occupational Sociology in the United States: A Survey of Postwar Research," American Sociological Review, XIX (August, 1954), p. 403; Samuel Andrea Stouffer, The American Soldier (Princeton: Princeton University Press, 1949), I, p. 363; Russell Dynes, "Toward the Sociology of Religion," Sociology and Social Research, XXXVIII (March-April, 1954), pp. 227-32.

²Leonard M. Sizer, "Role Conception, Role Discrepancy, and Institutional Context: A Study of the Protestant Ministry" (unpublished Ph. D. dissertation, Dept. of Sociology and Anthropology, State University of Iowa, 1954), p. 1.

Recently, several studies dealing specifically with the role of the pastor have been reported in sociological journals. Chapman has traced the social status of the ministerial profession in American society from early colonial times to the present; he has concluded that the prestige and power of the clergy have been reduced with the growth of other professions and the increase of scientific knowledge.³ Roberts has presented a study of the personal and social characteristics of rural Negro ministers in the South.⁴ Smith has reported research concerning the implications of the congregational-type denominational structure as contrasted with the episcopal-type structure.⁵

Fichter has recently presented a comprehensive analysis of the general role of the Catholic parish priest in terms of "two generic roles and seven specific roles," viz., the communal role, the administrative role, the businessman role, the civic role, the recreational role, the ameliorative role, the educational role, the socio-spiritual role, and the liturgical role.⁶ In a discussion of changes in the traditional role of the parish priest, Fichter emphasizes the

³Stanley H. Chapman, "The Minister, Professional Man of the Church," Social Forces, XXIII (December, 1944), pp. 202-206.

⁴Harry W. Roberts, "The Rural Negro Minister: His Personal and Social Characteristics," Social Forces, XXVII (March, 1949), pp. 291-300.

⁵Myles W. Rodehaver and Luke Smith, "Migration and Occupational Structure: The Clergy," Social Forces, XXIX (May, 1951), p. 416; Luke Smith, "The Clergy: Authority Structure, Ideology, and Migration," American Sociological Review, XVII (June, 1953), pp. 242-48.

⁶Joseph Fichter, Social Relations in the Urban Parish (Chicago: University of Chicago Press, 1954), pp. 123-38.

significance of the impact made on the priestly role by the changing expectations of Catholic laymen in local communities.⁷

Characteristics of the Brethren Ministry

This study has been focused on certain aspects of the pastoral role now current in the Church of the Brethren. In order to provide a general framework for the development of the research design, an attempt was made to understand the historical background of the Brethren ministry, especially the significant changes occurring during the last two or three generations. A brief summary of the historical development of the Brethren ministry follows.

Weiss, commenting on the nature of the ministry among the Brethren during the first twenty years of their existence in Germany following their beginning in 1708, has pointed out that the forms and functions of the ministry were not their predominant interests.⁸ Instead, emphasis was placed by the early Brethren on the importance of "living the good life" and on the proper observance of the religious rites and ordinances thought to be characteristic of the first-century Church. They rejected the forms and functions of the ministry prevalent among the established churches of Europe during the seventeenth and eighteenth centuries and believed, rather, that ministers should first and foremost be "men filled with the Spirit rather than just men with training."⁹

⁷Ibid., p. 125.

⁸Lorell Weiss, "History of the Ministry in the Church of the Brethren" (unpublished B.D. thesis, Bethany Biblical Seminary, 1934), p. 31.

⁹Ibid.

For almost two hundred years the pastoral role among the Brethren was in the form of a "free ministry"; the general pattern of this "free ministry" has been described in the following manner. "First, they (the free ministers) were chosen by and from the group they were to lead; second, there were usually several ministers in a local congregation, one of them being designated by the congregation to be the elder-in-charge of that congregation; and third, they received no remuneration for the performance of their ministerial duties."¹⁰

Men who were chosen by the Church to serve as free ministers were usually established leaders in their home communities who had become financially successful, either at farming or in business, and who held the respect not only of a local congregation but also of non-Brethren in a community.¹¹ "The striking thing is that the Church very seldom selected a man who had not already proved himself to possess qualities of leadership."¹² Thus a free minister was typically a man "from among the people" who commanded the respect of his neighbors in material as well as in spiritual matters.

It was the belief of the early Brethren that it was wrong to pay a stated sum of money to a minister for his pastoral services. They believed that such remuneration was unscriptural and that a minister should, instead, give his services free for "salvation was to be

¹⁰Norman J. Baugher, "An Evaluation of the Free Ministry" (unpublished B.D. thesis, Bethany Biblical Seminary, 1943), pp. 3-4.

¹¹Paul S. Hersch, "A Study of Church Leadership from 1850-1943" (unpublished B.D. thesis, Bethany Biblical Seminary, 1943), p. 20.

¹²Baugher, op. cit., pp. 89-90.

without money and without price."¹³ The custom, therefore, was for ministers to make their living at some work other than the ministry. The general characteristics of this ministerial practice varied little until the beginning of the twentieth century.¹⁴

To be "called to the ministry" in the Church of the Brethren has always been considered by members of the Church as a high honor and a sacred responsibility. As an interpretation of their doctrine of the simple life the Brethren have considered it vain for a person to seek the ministerial office intentionally. Accordingly it has been the custom for individuals to await the "calling" of the Church before giving serious consideration to work in the ministry; the "call" of the Church, which was interpreted as the "call of God," was extended to a person through a decision made by the members of a congregation in a business meeting, traditionally termed a "council meeting."

It is significant to note further that this leadership was given to a group of individuals rather than being centered in one man, as is typical currently in the congregation with a full-time salaried pastor. This group ministry included three major classes of leaders, viz., the elders, the ministers, and the deacons, with each class having rather definite functions. The organization of the local church centered in these resident ministers, with an elder, often the oldest, being placed in charge of the congregation. The elder was the legal

¹³Frederick C. Hollingshead, "Development of the Ministerial Policy of the Church of the Brethren" (unpublished B.D. thesis, Bethany Biblical Seminary, 1938), p. 1.

¹⁴Baughner, op. cit., p. 3.

head of the local congregation, was in charge of all administrative duties, was responsible for the government of the local church, and presided at council meetings. He was assisted by the other ministers and the deacons who together with him formed the official board of the church, which was the central governing agency of the congregation; items of business were normally brought to the official board for preliminary consideration prior to their being placed before the local membership in the council meeting.¹⁵ The elder was also expected to be the counselor and adviser of the ministers, often arranging the order of their preaching assignments; some elders went beyond their administrative duties and made visits within the congregation, which corresponded somewhat to modern pastoral calls.¹⁶

The primary duties of the ministers were to preach and to administer the Church rites and ordinances, including baptism, communion, anointing, and marriage. "As the differentiation came between first degree and second degree ministers, the first degree ministers were limited in their authority to administer certain of the church rites."¹⁷

The term, "the free ministry," generally referred to the two classes of local leaders briefly described above; however, a third class of leaders was the deacons, who, although they were not ordained ministers, performed significant services. They were responsible for

¹⁵Edgar G. Petry, "Transition from Free to Professional Ministry in the Church of the Brethren in Southern Ohio" (unpublished B.D. thesis, Bethany Biblical Seminary, 1942), p. 6.

¹⁶Hersch, op. cit., p. 22.

¹⁷Ibid., p. 23.

"reading the chapter" from the Bible and often "set the tune" for the hymns during Sunday morning worship services.

The primary duty of the deacons lay in the realm of visiting and preparing for the Love Feast. They were the ones responsible for making all the physical arrangements for the Love Feast. The Annual Visit was always a primary function of the deacons. Each year they went two by two and visited each member of the congregation to ascertain if the said member was still in the faith in which he was baptized and to gather in any complaints that a member might be harboring.¹⁸

Deacons were also responsible for special visiting. In cases where the behavior of a member was under the criticism and judgment of other members of a congregation, the elder would often ask several deacons to visit the member in question and attempt to rectify the situation. Another type of special visiting involved a congregation's responsibility for the sick, the poor, and the needy; the deacons were expected to provide both spiritual and material help in these situations.

The program of activities in a local church under the leadership of the free ministry can be summarized under three main headings, viz., Sunday morning worship services, the Love Feast, and the series of meetings. Sunday services were not held in such congregations every week; many "preaching points" had Sunday services once every two weeks, and some only once a month. The Love Feast, or Communion, was an annual event in most churches and was generally held in the spring; one major item of preparation was the Annual Visit mentioned above. The third main event was the annual series of evangelistic meetings, which usually involved the preaching of a visiting minister from another congregation.

¹⁸Ibid.

In regard to the issue of remuneration for the ministerial services described above, Dove has pointed out that the question of whether ministers should be paid was not an important issue in the Church until after 1900.¹⁹ There is no record before 1860 of any Brethren minister who was paid anything like a stipend, wage, or salary for his services. The first full-time regularly salaried pastor in the Church of the Brethren was Tobias T. Myers who assumed the pastorate at Philadelphia in April, 1891.²⁰ Since the turn of the twentieth century, there has been an obvious trend in the ministry of the Church of the Brethren from the free ministry to a paid full-time pastoral system.

This transition from the free ministry to the paid pastoral system has involved not only a change in the means of support for the minister but also various changes in the program of the local church. "From a simple program built around preaching services, the full-time pastorate moves toward a large and diversified program of activities. . . . Services were held less frequently and assumed major importance for all ages under a free ministry, where today the activities of an active church (with a full-time pastor) are planned for different groups at different times with different purposes. Formal worship programs, closely graded church school activities, and social and recreational

¹⁹Frederick Dove, Cultural Changes in the Church of the Brethren (Elgin, Illinois: Brethren Publishing House, 1932), p. 202.

²⁰Floyd E. Mallott, Studies in Brethren History (Elgin, Illinois: Brethren Publishing House, 1954), pp. 275-78.

functions are all characteristics of the full-time pastorate."²¹ With this fundamental change in the conception of what the church program ought to be, more and more local churches have demanded ministers with training related to the new pastoral functions. Pastors are expected to develop competence not only in preaching and Biblical interpretation but also in church organization and administration, visitation, counseling, Christian education, and public relations. This transition in the ministry has been associated with the gradual urbanization of the membership of the Church, more educational opportunities and higher educational achievements among the membership, and the development of a broader concept of the program of the Church. The first congregations to employ full-time pastors were city churches.

The development of the paid full-time pastoral system involved a sharp break with the general pattern of the free ministry described above. Instead of being chosen by and from the group which they are to lead, men who now become full-time pastors are expected to choose the ministry as a life's vocation, preferably in terms of a personal awareness of a "call to serve the Church," and only infrequently are expected to serve their home congregations. Instead of there being several ministers in a local congregation to assume preaching responsibilities, the full-time pastor is the only ordained minister in most churches and thus the only one generally considered able to preach; and instead of not receiving any remuneration for ministerial services, full-time pastors who are expected to devote their full work week to the work of the

²¹Petry, op. cit., p. 34.

Church are hired on the basis of a stated salary. These changes in the pastoral system, which are currently at various stages of development in Brethren congregations, are associated with certain other general changes in the structure and functions of congregations, viz., a change from informal, relatively unorganized, undifferentiated fellowships to formal, highly organized, departmentalized organizations and from relatively limited, simple-function groups to complexly developed, multi-function groups.

These changes in the structure and function of congregations provide a general framework for describing the pastoral role which is emerging. In contrast to the role of the free minister, which involved a relatively simple definition of function, the role of the paid professional pastor involves, in addition to the duties commonly expected of the free minister, such responsibilities as developing, administering, and coordinating a church program which is expected to be "vital" and "rich," developing a meaningful educational program which will be comparable to the efforts in the public schools, carrying on a systematic pastoral visitation program, providing personal counseling services, and representing the congregation in various situations in the wider community--both in denominational and interdenominational situations as well as in non-church secular situations. These new role expectations demand much more special training and intensive preparation than did the free ministry.

The development of the professional pastoral role has also involved changes in the social relationships expected between the members

of a congregation and their pastor. In contrast to the personal, intimate, sympathetic, and friendly relationships which normally existed between a congregation and its free ministers, more formal, impersonal, "professional" relationships are expected between a congregation and its full-time pastor. Instead of being a life-long member of the congregation with permanent residence and active participant status as was the typical free minister, the full-time pastor is typically a stranger to the congregation he is called to serve; he has temporary resident status dependent upon the continued satisfaction of the congregation with his services and is regarded as an adviser or director rather than being viewed primarily as a loyal participant who is "one of the flock."

Hypotheses

Two general interests gave direction to the planning of the research design. One was that of discovering the conceptions of the pastoral role held by pastors and laymen in the Church of the Brethren so as to make possible an analysis of the similarities and differences between the conceptions of these two categories as well as of the points of agreement and disagreement within each category. Secondly, there was an interest in discovering the degree of professionalism which Brethren pastors and laymen now expect in the pastoral role.

In order to develop a conceptual framework for carrying out the second interest mentioned above, special use was made of Talcott Parsons' paper on "The Professions and Social Structure."²² In this paper the

²²Talcott Parsons, Essays in Sociological Theory: Pure and Applied (1st ed.; Glencoe, Illinois: The Free Press, 1949), pp. 185-99.

author applies a structural analysis of occupational roles to the problem of the role of the professions in modern Western society. According to Parsons, three significant elements which are shared by the professions with the other most important branches of our occupational structure, notably business and bureaucratic administration, are rationality, specificity of function, and universalism.²³ Professionalism in the pastoral role was subsequently defined for this study in terms of these three elements.

Because of the interest in discovering the degree of professionalism desired in the pastoral role, an attempt was made to define professionalism in terms of each of the three elements mentioned above. Throughout the remainder of this presentation these three "elements"--rationality, functional specificity, and universalism--have been referred to as "dimensions" of professionalism.²⁴

Parsons and Shils have defined functional specificity in terms of the explicit responsibilities which such a role expectation involves; functional specificity in a role relationship is based upon the possession of a particular skill, or skills, which in turn equip role incumbents with special competences not shared generally with others.²⁵ They

²³Ibid., p. 199.

²⁴The definitions of these three dimensions were developed primarily from the following sources: Parsons, op. cit.; Talcott Parsons and E. A. Shils, Toward a General Theory of Action (Cambridge: Harvard University Press, 1951); Marion J. Levy, Jr., The Structure of Society (Princeton: Princeton University Press, 1952).

²⁵Parsons and Shils, op. cit., p. 79.

point out further that a person in a functionally specific role is expected to limit his behavior in a situation to those activities which are related directly to the special competence which he possesses.²⁶

Parsons in a discussion of functional specificity has pointed out that the technical competence which is one of the principal defining characteristics of the professional role is always limited to a particular field of knowledge and skill; for instance, it is only in matters related to physical health that the medical doctor is by social definition more competent than his lay patient. This specificity, Parsons concludes, is essential to the professional pattern.²⁷

For this study the functional specificity dimension is composed of those role expectations in which the rights and duties expected of the pastor are stated precisely and delimited explicitly on the basis of competence in matters of religion, church organization, and church administration. Thus to the extent that these areas of special competence are associated with the pastoral role, the rights and duties of the lay members of a congregation will differ significantly from those of a pastor.

The rationality dimension, according to Parsons and Shils, is "a characteristic of the content of a person's patterned choices over a period of time."²⁸ If a person makes his choices "in accord with the

²⁶Ibid., p. 84.

²⁷Parsons, op. cit., p. 189.

²⁸Parsons and Shils, op. cit., p. 90.

pragmatic exigencies of the situation," the choices are to be considered rational.²⁹

In a discussion of the importance of rationality in the modern professions, Parsons has attributed this condition to the influence of science. He has pointed out that the business man, the foreman of labor, and the professional man are expected to seek the "best" and the most "efficient" ways of carrying out their functions and are cautioned not simply to accept the time-honored mode.³⁰

The rationality dimension for this study is composed of those role expectations in which the basic criterion for decision-making on the part of the pastor is the belief that a particular action seems the most efficient and effective means for carrying out a particular task. In other words, the rationality dimension involves the general expectation that pastors be critical of the means and ends in a situation and make decisions for action primarily in terms of the probability of success; common to such expectations is the importance attached to careful, systematic planning.

Parsons and Shils have defined universalism as the role expectation that, in qualifications for membership and decisions for differential treatment in a social situation, priority will be given to standards defined in completely generalized terms independent of the particular relationships between an individual's statuses and those of the

²⁹Ibid.

³⁰Parsons, op. cit., p. 188.

other persons in the situation.³¹ In another source Parsons has defined as universalistic "the standards and criteria which are independent of the particular social relationship to a particular person."³²

For this study the universalism dimension is composed of those role expectations in which pastors when entering into pastoral relationships are expected to give priority to "standards defined in completely generalized terms" and treat their parishioners in accordance with a general norm covering all parishioners as a single category. A pastor in terms of universalistic standards would be expected to enter into relationships with members of his congregation on the basis of their statuses as "parishioners"; he would furthermore be expected to maintain his relationships with parishioners in such a way that they "see," or relate themselves to, him primarily as "the pastor."

In addition to the interest in discovering the degree of professionalism desired in the pastoral role, there was a further interest in relating role expectations to Church-Sect attitudes. Pope has pointed out that a religious group which makes the transition from a Sect-like to a Church-like structure experiences a change in its ministry, i. e., "from an unspecialized, unprofessionalized, part-time ministry to a specialized, professional, full-time ministry."³³ Troeltsch,

³¹Parsons and Shils, op. cit., pp. 81-82.

³²Parsons, op. cit., p. 192.

³³Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942), p. 123.

Neibuhr, Yinger, and others have made similar observations about the nature of the transition from Sect-like to Church-like structures.

Although no attempt was made to place the Church of the Brethren systematically on the Church-Sect continuum, there seems to be sufficient evidence to conclude that the Brethren are experiencing the transition from a Sect-like to a Church-like structure; the changes in their ministry described above would seem to indicate this. Consequently an effort was made to discover the relationship between the pastoral role expectations and selected Church-Sect characteristics.

Thus hypotheses were developed from the sociological theory regarding the nature of the professions and the elements common to them as well as from materials regarding the nature of the transition from the free ministry to the professional pastoral system. Such questions as the following led to their formulation. To what extent does the pastoral role in a religious group which approaches the characteristics of the "established sect" include the elements common to all of the professions? Do the particular dimensions which generally characterize professionalism vary together as changes occur in the pastoral role? How do laymen and pastors differ in their conceptions of the pastoral role?

The following hypotheses were subsequently posed for this study:

1. The pastoral role expectations of lay officeholders differ significantly from those of pastors.

2. Differences in the degree of professionalism expected in the pastoral role by lay officeholders and pastors are related to certain social background factors, viz., age, education, membership in different congregational types, community background, membership in voluntary associations, and church membership of parents.
3. The degree of professionalism expected in the pastoral role in one dimension is associated with the same degree in the other two dimensions.
4. Professionalism is associated with Church-ness; conversely, non-professionalism is associated with Sect-ness.
5. Attitudes toward professionalism are associated with occupational prestige.

CHAPTER II

THE RESEARCH DESIGN

Scale Construction

A study of role conceptions can be viewed as a study of attitudes concerning the manner in which particular roles should be played. In the planning of this study the decision was made to construct a Likert-type attitude scale to be used for the gathering of expectations relative to the pastoral role in the Church of the Brethren. In constructing a Likert-type scale, a series of statements expressive of a wide range of attitudes from "extremely positive" to "extremely negative" concerning a particular problem are compiled and edited; the statements are constructed to indicate clearly a position "for" or "against" the point at issue, with emphasis being placed on values and preferences rather than on statements of fact.

Statements relative to the pastoral role in the Church of the Brethren were developed in terms of the observation by Parsons that the elements common to the professions in the American social structure are functional specificity, rationality, and universalism.¹

¹Parsons, op. cit., p. 193.

On the basis of the definitions of these three dimensions which were presented in Chapter One, an attempt was made to construct items that would translate them into specific statements describing various detailed aspects of the pastoral role. The statements were constructed so that the scale would include items expressing contrasting degrees of professionalism in the pastoral role. A number of resources were used in the construction of scale items, including a job-analysis manual for the ministry in the Church of the Brethren, a manual of worship and polity for the Church of the Brethren, and a doctoral dissertation dealing with the Protestant ministry.² Personal pastoral experience also proved helpful.³

Keeping in mind the generally recognized principles for constructing attitude scale items, viz., need for clarity, lack of ambiguity, precision, and simplicity, the wording of the items was systematically revised three times. After the third revision the items were compiled in terms of the three dimensions of professionalism and mimeographed in questionnaire form; there were at this stage thirty-eight functional specificity items, fifty rationality items, and thirty-nine universalism items. Copies of these items were then mailed to twenty-six people who were asked to make suggestions for

²David Wieand, The Ministry, a Job Analysis (Elgin, Illinois: Brethren Publishing House, 1953); Christian Education Commission, Manual of Worship and Polity (Elgin, Illinois: Brethren Publishing House, 1953); Sizer, op. cit.

³The writer is an ordained minister in the Church of the Brethren, having served as both a part-time and a full-time pastor at different times during the past twelve years.

further refinement; in the cover letter which was enclosed with the items, the general purpose of the study was described along with the procedures for criticism.⁴ Twenty-three people returned the items with their suggestions and criticisms, on the basis of which the items were revised for the fourth time.⁵

Pre-Test

All the items which were selected for the pre-test questionnaire on the basis of the final revision mentioned above were subjected to a logical validity test, including thirty-two functional specificity items, thirty-three rationality items, and thirty-one universalism items. This test utilized ten judges, nine of whom were sociologists, either by present occupation or by choice of advanced study, and one, a Ph. D. in psychology.⁶ Along with the cover letter was sent a statement which gave comprehensive definitions of the three dimensions

⁴Each person was asked to read each statement critically and indicate how it might be made clearer, more concise, more understandable, simpler, and less ambiguous; to respond to each statement in terms of a five-category response structure (from strongly agree to strongly disagree); and then to make any other suggestions which he wished to make relative to the study.

⁵Twenty-one were members of the Church of the Brethren, including three serving in general administrative positions in the Church-at-large, a professor of Bethany Biblical Seminary (who had authored The Ministry, a Job Analysis), three full-time Brethren pastors, and fourteen active Brethren laymen. The other two were non-Brethren, including a retired Professor of English of the College of Wooster and an interested neighbor of the writer.

⁶Four of the judges were Ph. D.'s; one had been a member of the Church of the Brethren; and one was an ordained minister in the Methodist Church.

in terms of which logical validity was to be judged. The judges were asked to identify both the end of the professionalism continuum on which each of the items fell--either "professional" or "non-professional"--and also the particular dimension to which each item was related.

An item was finally included in the pre-test questionnaire if there was 60 per cent agreement among the judges on the particular dimension to which it was related and 80 per cent agreement on the end of the professionalism continuum on which it fell; there were eighty-nine items on the pre-test questionnaire. A five-category response structure was used, with the scale items being scored from one to five; low scores were defined as the indication of a "non-professional," or the least professional-like, attitude regarding the pastoral role, and high scores the most professional-like attitude. When an item indicated a professional-like characteristic, the response category "strongly agree" was scored as five. On the other hand, when an item indicated a non-professional-like characteristic, the scoring was reversed and the category "strongly agree" was scored as one. In addition to the professionalism items, the pre-test questionnaire included several other items eliciting social background characteristics of respondents and fifteen items selected from Dynes' Church-Sect scale.⁷

⁷Russell Dynes, "Church-Sect Typology: An Empirical Study" (unpublished Ph. D. dissertation, Department of Sociology and Anthropology, The Ohio State University, 1954).

Because of the plan to send the final questionnaire to a sample including both laymen and pastors, a pre-test sample with rather similar characteristics was selected. Permission was obtained from the pastors of three Brethren congregations in the Wooster, Ohio, area to distribute the pre-test questionnaires to their parishioners during regular Church School sessions. After describing the general purpose of the pre-test in the Church School sessions in each congregation and emphasizing that participation should be completely voluntary, the questionnaires along with self-addressed stamped envelopes were distributed in selected adult Church School classes on two different Sunday mornings during the spring of 1956. Of 185 questionnaires distributed in this fashion to Brethren laymen, 130 which were returned through the mail were usable for item analysis. This was 70 per cent of the total pre-test lay sample.

Because of time limitations, financial considerations, and sample size desired, a pre-test sample of seminary students was sought as a further basis for item analysis instead of a sample of active pastors. Permission was obtained by the writer from Dr. William Beahm, Dean of Bethany Biblical Seminary in Chicago, Illinois (the Church of the Brethren Seminary), to distribute one hundred pre-test questionnaires to the students in attendance in several classes on May 17, 1956. As in the distribution of pre-test questionnaires in the three local congregations, the general purpose of the pre-test was described in each of the classes by the writer with emphasis to the effect that participation should be voluntary. Seventy-five of

the questionnaires which were returned were usable for item analysis.

Final Scale

An analysis of the pre-test scale by the method of internal consistency followed. This method is described briefly as follows: First, after the questionnaires had been coded and scored, all of them were ranked in terms of their total scores. The laymen's questionnaires were analyzed separately from the seminary students' questionnaires. Second, the questionnaires in the top and bottom quartiles were segregated--the top and the lowest thirty-two were used in the case of the laymen, and the top and the lowest nineteen in the case of the seminary students. Third, since there were different weighted responses from one to five, the mean score was computed for each of the scale items for both the top and bottom quartiles, and the difference between these means calculated--this difference being called the scale value difference. Finally, critical ratios were determined for each difference.⁸

The size of the critical ratios, coverage of the three dimensions, and the ability of an item to discriminate in both pre-test samples were the major criteria for the inclusion of items in the final revision. The seventy-four items selected for the final scale included thirty functional specificity items, nineteen rationality items,

⁸For further details regarding scale construction see R. F. Sletto, The Construction of Personality Scales by the Criterion of Internal Consistency (Hanover, N.H.: The Sociological Press, 1937).

and twenty-five universalism items. Forty-nine were "professional" items, and twenty-five were "non-professional."⁹

An item analysis was also carried out on the fifteen Church-Sect items included in the pre-test questionnaires for both the laymen and seminary students; fourteen were selected for inclusion in the final questionnaire. On the basis of the lay responses in the pre-test, none of the Church-Sect items included in the final scale had critical ratios under 2.0; on the basis of the students' responses, two of the Church-Sect items had critical ratios under 2.0.

The professionalism scale was analyzed for reliability in the pre-test sample by the split-half method; for this analysis the scale was divided into two parts, one part containing the even-numbered items and the other part the odd-numbered items. For the laymen the uncorrected split-half correlation was $+ .79$ with a standard error of $+ .03$; taking account of attenuation, the estimated correlation by the Spearman-Brown formula was $+ .88$. For the seminary students the uncorrected split-half correlation was $+ .86$ with a standard error of $+ .03$; taking account of attenuation, the estimated correlation was $+ .92$.

⁹Forty-seven of the items had critical ratios of 1.96 or above in both the laymen's and seminary students' samples. Nineteen yielded critical ratios of 3.0 or above; twenty-eight yielded critical ratios of 2.5 or above. Twelve additional items yielded critical ratios of 1.96 or above in the laymen's sample but not in the seminary students' sample, and the remaining fifteen items yielded critical ratios of 1.96 or above in the seminary students' sample but not in the laymen's sample.

The validity of the scale was inferred from two different sources. The first aspect involved judgment of the scale's logical conformity to the dimensions to be measured. As indicated previously, ten judges were asked to identify both the end of the professionalism continuum and the specific dimension to which each item was related. In the case of the items on the final scale there was a mean agreement of 95 per cent among the judges on each item's relation to the ends of the professionalism continuum. On the relation of each item to one of the three dimensions of professionalism, there was a mean agreement among the judges of 96 per cent on the functional specificity items, 90 per cent on the rationality items, and 98 per cent on the universalism items.

The Church-Sect scale was also analyzed for reliability in both of the pre-test samples. An uncorrected split-half correlation of $+0.37$ with a standard error of ± 0.08 was found in the case of the laymen, and an uncorrected split-half correlation of $+0.50$ with a standard error of ± 0.09 in the case of the seminary students. Correcting for attenuation by the Spearman-Brown formula, the estimated correlation for the laymen's sample was $+0.54$, and $+0.67$ for the students' sample.

The final questionnaire thus contained seventy-four professionalism items, fourteen Church-Sect items, and ten items eliciting personal and social background characteristics.¹⁰ In order to reduce the material size of the questionnaire and also have a neat form,

¹⁰See Appendix A for a copy of the final questionnaire.

copies of the questionnaire for the final sample were reproduced by the offset printing process.

Final Sample

As random sampling was considered to be the most satisfactory sampling method for this study, there was the need to decide upon the populations from which to select the laymen's and the pastors' samples. Because of easy access to the yearly records of the Central Regional Secretary of the Church of the Brethren and because of the completeness of the Annual Reports made to him by the pastors of local churches in the Central Region, the decision was made to select the sample of laymen from these reports.¹¹ These reports which are filed with the Regional Secretary each contain a list of thirty-three offices held by laymen in the local churches reporting.

The decision was made therefore to use the names of all local church officers as found in the Annual Reports of Brethren congregations in the Central Region for the Church year 1955-56 as the population from which to draw the laymen's sample. The Annual Reports

¹¹The membership of the Church of the Brethren in the United States is organized for administrative purposes into five geographical regions, including the Southeastern Region (membership 58,295), the Eastern Region (membership 53,352), the Central Region (membership 52,514), the Western Region (membership 17,577), and the Pacific Coast Region (membership 14,143). The membership figures above were taken from the Yearbook, 1956, Church of the Brethren, which is published by the General Brotherhood Board of the Church of the Brethren in Elgin, Illinois. The Central Region includes the geographical area of Ohio, Indiana, Illinois, Michigan, and Wisconsin. As of October 1, 1955, the Central Region was composed of 304 local congregations with 177 full-time pastors and 109 part-time pastors.

were arranged by administrative districts within the Central Region and alphabetically by the name of the congregation within each district.¹² All the names of the local church officers listed in the Reports were then numbered consecutively. Altogether there were 4,186 names numbered, with caution being taken to prevent repetition of names, since some persons held more than one office in certain churches. On the basis of the decision to select a 20 per cent sample, every fifth name was taken, the first case being selected by lot. The final lay officeholders' sample thus contained 837 names.

The names of the pastors of congregations in the Central Region were also numbered consecutively on the Annual Reports--the Reports being in the same order as for the numbering of the laymen. Because of the relatively small universe of 281 pastors, the decision was made to select an 85 per cent sample in order to make more extensive statistical analysis possible. The names of pastors were selected by using a Fisher-Yates table of random numbers; beginning at the top of the left-hand column of the first table and reading down, three-digit numbers were listed until 238 had been selected with a magnitude of 281 or less. The names of pastors with those 238 numbers became the final pastors' sample.

¹²Within the Central Region there are nine geographical administrative units called "districts." For the numbering of local church officers the districts were ordered in the following manner: Northern Illinois and Wisconsin, Southern Illinois, Middle Indiana, Northern Indiana, Southern Indiana, Michigan, Northeastern Ohio, Northwestern Ohio, and Southern Ohio.

Final Returns

The samples for this study thus included 837 lay officeholders and 238 pastors. Questionnaires along with cover letters and stamped self-addressed return envelopes were mailed to these samples on February 7, 1957; a follow-up card was mailed two weeks later. The final returns included 881 questionnaires or about 82 per cent of the combined samples; the first week after the mailing of the questionnaire brought 399 returns, the second week 205 returns, and the period after the mailing of the follow-up card, 277 returns. There were only two questionnaires returned as undeliverable. Ninety-nine of the questionnaires in the final returns were for one reason or another incomplete to the extent that they were not usable in the final analysis. Consequently, the final analysis was based upon 591 questionnaires from laymen and 191 questionnaires from pastors.

One hundred cases were selected at random from both the officeholders' and the pastors' final returns for a further analysis of reliability. In the case of the officeholders the uncorrected split-half correlation for the composite professionalism scale was $+.70$ with a standard error of $\pm .05$; taking account of attenuation, the estimated correlation was $+.82$. In the case of the pastors the uncorrected split-half correlation was $+.69$ with a standard error of $\pm .05$; taking account of attenuation, the estimated correlation was $+.82$. Separate reliability tests were also run on the items in each of the three dimensions of professionalism (Table 1).

TABLE 1

RELIABILITY COEFFICIENTS BASED ON ONE HUNDRED CASES SELECTED
AT RANDOM FROM FINAL RETURNS: SPLIT-HALF METHOD

Dimensions of Professionalism	Officeholders		Pastors	
	Uncorrected r	Corrected r^a	Uncorrected r	Corrected r
Specificity ^b	.77	.87	.66	.79
Rationality	.48	.65	.46	.63
Universalism	.62	.76	.74	.85

^aCorrected for attenuation by the Spearman-Brown formula.

^bThroughout the dissertation the phrase "functional specificity" has been shortened to "specificity" wherever it appears in tables.

A second approach for determining the validity of the scale utilized the final returns. Two items were included in the second section of the final questionnaire as criterion items for assessing the empirical validity of the scale; both were designed to elicit judgments from respondents relative to the degree of professionalism generally desired in the pastoral role. The criterion items were as follows:

15. How do you think the Church of the Brethren should feel about the work of the local pastor? (check one)
 - (a) View it as a specialized vocation for which special training and education are necessary. _____
 - (b) View it as work which active laymen should be doing. _____
 - (c) Neither. (Indicate your feeling) _____

16. Do you think that the work of the Brethren pastor should be regarded as one of the professions similar to the way, for instance, that the work of the doctor is regarded as one of the professions? (check one)

(a) Yes _____ (b) Undecided _____ (c) No _____

It would seem theoretically sound to assume that respondents who expect a high degree of professionalism in the pastoral role would view it as a vocation involving special training and education, similar in many ways to the work of the doctor. On the basis of this assumption one would expect the mean scores of those respondents who checked response "a" in the first criterion item above to be higher than the mean scores of those who checked response "b." Analysis of the responses of both the officeholders and the pastors tended to bear out this assumption, although only a very few pastors checked response "b" (Tables 2 and 3).

On the basis of the above assumption regarding responses to the criterion items, one would likewise expect the mean scores of those respondents who checked response "a" in the second criterion item to be higher than the mean scores of those who checked response "c." As indicated in Table 4, analysis of the responses of officeholders to criterion item 16 likewise tended to bear out this assumption.

Thus the analysis of the responses to the criterion items tends to demonstrate the empirical validity of the scale. The final scale therefore not only had tested reliability, but also both logical and empirical validity.

TABLE 2

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	477	245.94	95.58	70.37	79.99
"b"	24	239.83	95.75	67.38	76.71
Critical Ratio		1.6	N.S.	2.5	1.4

TABLE 3

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	155	255.25	92.64	74.34	88.08
"b"	4	253.75	91.50	69.00	93.25

TABLE 4

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	442	245.19	95.42	70.45	79.32
"c"	68	242.72	93.49	66.87	82.37
Critical Ratio		1.2	1.8	4.7	2.4

A presentation of the general characteristics of the respondents follows. The laymen, as was stated in the description of the universe for the final sample, were members of the Church of the Brethren who had been elected to offices customarily filled by laymen in local churches in the Central Region of the Church of the Brethren for the Church year 1955-56; the final laymen's sample, thus, was representative of local church officers of the Church of the Brethren in the Central Region, not of the total membership of the Church of the Brethren in the Central Region. The pastors in the analysis consisted of 143 full-time pastors and 48 part-time pastors serving Brethren churches in the Central Region during the Church year 1955-56; however, in most of the analyses the responses of the full-time and part-time pastors were combined and referred to simply as the responses of "the pastors."

The mean age of the officeholders was 44.1 years; of the pastors, 45.0 years. Forty per cent of the officeholders were under 40 years of age, and almost 30 per cent were over 50 years of age; 42 per cent of the pastors were under 40 years of age, and 35 per cent were over 50 years of age. Forty-six per cent of the officeholders were male, while all of the pastors were male. Over 90 per cent of the officeholders and almost 98 per cent of the pastors were married. Six per cent of the officeholders were single with only one-half of one per cent being divorced; one and one-half per cent of the pastors were single and none were divorced. In regard to educational background, 14 per cent of the officeholders had only a grade-school education;

over 75 per cent were high-school graduates; and 15 per cent were college graduates. In regard to the educational backgrounds of the pastors, three and one-half per cent had only a grade-school education; over 90 per cent were high-school graduates; almost 70 per cent were college graduates; and 54 per cent were seminary graduates. Almost 64 per cent of the officeholders were from families in which both parents were members of the Church of the Brethren, while 40 per cent were from families in which both paternal and maternal grandparents were Brethren. In the case of the pastors, almost 80 per cent were from families in which both parents were members of the Church of the Brethren, while over 46 per cent were from families in which both paternal and maternal grandparents were Brethren; 25 per cent of the pastors had fathers who were ministers in the Church of the Brethren and almost 23 per cent had grandfathers who were ministers in the Church of the Brethren. As far as home community (the community in which the respondent lived most of the time until he was twenty-one years of age) is concerned, 66 per cent of the officeholders and 62 per cent of the pastors were from the farm; 83 per cent of the officeholders and 79 per cent of the pastors were either from the farm, a rural nonfarm community, or a village of less than 2,500 population. In other words, fewer than 20 per cent of the officeholders and slightly more than 20 per cent of the pastors had urban backgrounds. Fewer than 20 per cent of the officeholders and 12 per cent of the pastors had membership in three or more voluntary associations outside the Church.

Thus, in the return sample the great majority of the officeholders were married, with almost half being under 40 years of age. In addition to a predominantly rural background, there was a Brethren family heritage among the majority. With almost half the officeholders engaged in farming, only a small minority were participating extensively in voluntary associations, i.e., participating in three or more such organizations.

Except, of course, for occupational responsibilities, the pastors shared the above-mentioned general characteristics with the lay officeholders. They differed significantly from the laymen in educational background and to some extent in family background. While fewer than one-fifth of the laymen had graduated from college, almost three-fourths of the pastors were college graduates. In regard to the Brethren family heritage, a somewhat greater percentage of the pastors had this heritage than did laymen.

CHAPTER III

COMPARISONS BETWEEN LAY OFFICEHOLDERS' AND PASTORS' CONCEPTIONS OF THE PASTORAL ROLE

Comparisons between Mean Scale Scores of Lay Officeholders and Pastors

One of the general interests underlying this study was that of discovering the conceptions of the pastoral role held by laymen and pastors in the Church of the Brethren. The first hypothesis was therefore stated in the following manner: "The pastoral role expectations of lay officeholders differ significantly from those of pastors."

As stated in the description of the research design, an attempt was made to construct a Likert-type attitude scale to measure three general dimensions of professionalism, viz., functional specificity, rationality, and universalism. The response categories were so weighted that a high score was indicative of professionalism in the pastoral role, and a low score non-professionalism; low scores would thus theoretically be associated with the general conception of the ministry typically found in the Sect-like group, and high scores with that typically found in the Church-like group.

Critical ratios were calculated for the differences between the mean P, FS, R, and U scores of the officeholders and the pastors.¹ Statistically significant differences at the .05 level or above were found between the mean scores for each of the three dimensions of professionalism as well as for the composite P scale (Table 5). The pastors had higher mean scores than did officeholders in the case of the composite P scale, the rationality dimension, and the universalism dimension, but they had a lower mean functional specificity score.

TABLE 5

MEAN SCALE SCORES OF OFFICEHOLDERS AND PASTORS
(N: OFFICEHOLDERS, 591; PASTORS, 191)

Dimensions of Professionalism	Officeholders		Pastors		Critical Ratio ^a
	Mean	S.D.	Mean	S.D.	
Specificity	94.84	11.2	92.85	11.0	2.2*
Rationality	69.80	5.6	73.71	6.4	7.5***
Universalism	79.63	9.6	88.13	9.4	10.8***
Composite P Scale	244.26	17.2	254.84	17.0	7.5***

^aIn the tabular presentations throughout the remainder of this chapter, the P's for critical ratios have been indicated by means of asterisks. One asterisk to the right of a critical ratio indicates the .05 level of significance; two asterisks, the .01 level; and three asterisks, the .001 level.

¹Throughout the remainder of this paper the following abbreviations have been used: P for the composite professionalism score, FS for the functional specificity score, R for the rationality score, and U for the universalism score.

Generally the pastors expressed expectations for a greater degree of professionalism in the pastoral role than did officeholders; however, when scores were analyzed in terms of the three dimensions of professionalism, pastors expressed expectations for a greater degree of professionalism in just two of the dimensions, i.e., in the rationality and the universalism dimensions. These expectations generally involved a greater emphasis on the importance of careful and systematic planning and of searching for the most efficient and effective methods for carrying out tasks. In addition, pastors expressed expectations calling for more formal, impersonal, and reserved relationships between a pastor and the members of his congregation than did officeholders.

On the other hand, officeholders expressed expectations for a greater degree of professionalism in the functional specificity dimension than did pastors. In other words, they expressed a greater interest in emphasizing that duties in the local congregation should be assigned on the basis of the special competence of the pastor in matters of religion, church organization, and church administration.

Comparisons between Mean Scale Scores of Lay
Officeholders and Pastors in Terms of
Selected Social Background Factors

In order to make a more detailed analysis of the pastoral role conceptions of the lay officeholders and the pastors, comparisons were made between mean scale scores in terms of four social background factors, viz., age, education, membership in different congregational types, and community background.

Analysis by age was carried out for five ten-year categories and for two broad age categories, viz., "under 50" and "50 and over." Statistically significant differences at the .05 level or above were found between the officeholders' and pastors' mean scale scores for each of the age categories in the case of the composite P scale, the rationality dimension, and the universalism dimension; in these instances pastors had higher mean scores than officeholders (Tables 6, 7, and 8).

TABLE 6

MEAN COMPOSITE P SCORES OF OFFICEHOLDERS AND PASTORS BY AGE

Age	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
50 and Over	173	247.92	16.9	67	258.57	17.2	4.3***
Under 50 ^a	406	242.86	17.3	121	252.74	16.5	5.7***
60-69	57	249.68	14.2	25	264.40	16.4	3.8***
50-59	97	246.82	18.8	35	256.49	16.9	2.8**
40-49	172	244.58	17.4	41	253.78	16.2	3.3**
30-39	159	242.74	16.7	53	252.75	15.3	4.0***
20-29	63	238.17	17.5	27	251.11	19.3	3.0**

^aAnalysis in terms of those respondents "under 50" and those "50 and over" included a number who were not subsequently included in the five ten-year categories. The category "under 50" included respondents under twenty years of age while the category "50 and over" included those seventy years of age and older. This interpretation applies to the data for both lay officeholders and pastors (except for pastors "under 50") presented in Tables 6, 7, 8, and 9.

TABLE 7

MEAN RATIONALITY SCORES OF OFFICEHOLDERS AND PASTORS BY AGE

Age	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
50 and Over	173	69.58	5.4	67	72.30	5.7	3.3**
Under 50	406	69.88	5.8	121	74.55	6.6	7.0***
60-69	57	69.79	5.4	25	73.04	5.7	2.4*
50-59	97	69.56	5.8	35	72.97	5.3	3.2**
40-49	172	69.44	5.7	41	74.41	5.6	5.0***
30-39	159	69.97	5.7	53	74.47	6.4	4.5***
20-29	63	71.00	6.0	27	74.89	8.3	2.2*

TABLE 8

MEAN UNIVERSALISM SCORES OF OFFICEHOLDERS AND PASTORS BY AGE

Age	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
50 and Over	173	82.06	8.7	67	89.63	8.9	5.9***
Under 50	406	78.72	9.8	121	87.26	9.6	8.5***
60-69	57	82.51	8.1	25	93.00	6.8	6.0***
50-59	97	81.52	9.0	35	87.89	9.3	3.5**
40-49	172	80.22	10.4	41	88.24	9.3	4.8***
30-39	159	78.55	9.1	53	86.25	9.0	5.3***
20-29	63	74.52	8.7	27	87.78	10.7	5.6***

However, in the case of the functional specificity dimension, significant differences were found between the mean scale scores of

officeholders and pastors only for the age category "40-49" and for the combined category "under 50" (Table 9). Furthermore, in contrast to the scores for the other measures of professionalism, the mean FS scores of the pastors were generally lower than those of the officeholders, except for the age category "60-69" and for the combined category "50 and over."

TABLE 9

MEAN SPECIFICITY SCORES OF OFFICEHOLDERS AND PASTORS BY AGE

Age	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
50 and Over	173	96.28	11.5	67	96.64	10.3	0.2
Under 50	406	94.27	11.1	121	90.68	10.8	3.2**
60-69	57	97.39	8.9	25	98.36	10.0	0.4
50-59	97	95.75	13.0	35	95.63	10.7	0.1
40-49	172	94.93	11.0	41	91.12	10.8	2.0*
30-39	159	94.21	11.6	53	91.47	11.0	1.5
20-29	63	92.64	10.3	27	88.44	10.3	1.8

Analysis by educational background was carried out in terms of those respondents whose education terminated with high school and those who were college graduates. Statistically significant differences were found at the .01 level or above between the mean scale scores of officeholders and pastors for both educational categories in the case of the composite P scale and in the universalism dimension; in these instances the pastors had the higher mean scores (Table 10).

TABLE 10

MEAN SCALE SCORES OF OFFICEHOLDERS AND PASTORS BY EDUCATION

Education	Dimensions of Professionalism	Officeholders			Pastors			Critical Ratio
		N	Mean	S.D.	N	Mean	S.D.	
12 Years Only	Specificity	266	93.65	11.4	17	95.94	9.6	0.9
	Rationality	266	69.12	5.4	17	70.82	6.1	1.1
	Universalism	266	79.20	9.8	17	88.82	8.4	4.4***
	Composite P Scale	266	241.97	17.1	17	255.59	12.8	4.1***
16 Years or More	Specificity	91	94.52	10.2	152	91.74	10.7	2.0*
	Rationality	91	73.77	5.7	152	74.44	6.5	0.8
	Universalism	91	80.12	9.8	152	87.87	9.3	6.0***
	Composite P Scale	91	248.41	17.2	152	254.25	17.0	2.6**

In the functional specificity dimension there was a significant difference between the mean scale scores of officeholders and pastors who were college graduates; the pastors' score was lower in this case. However, although the difference was not statistically significant, the pastors who were just high school graduates had a higher mean score in this dimension than officeholders with similar education.

It is of special interest to note that there were no statistically significant differences between the mean scale scores of the officeholders and the pastors in the rationality dimension when analyzed in terms of the educational backgrounds of the respondents.

Both the officeholders and the pastors who were college graduates had higher mean scores than their counterparts who were just high school graduates; the pastors' scores were higher than the officeholders', but not significantly so.

Analysis by membership in different types of congregations was made possible through the use of a congregational typology presented by Royer in his recent doctoral dissertation.² This typology consisted of six congregational types, including the stable rural type, the unstable rural type, the institutional type, the rurban type, the workingman's urban type, and the professional and businessman's urban type.³ Since Royer had classified each congregation in the Central Region of the Church of the Brethren in terms of this

²Donald M. Royer, "The Acculturation Process and the Peace Doctrine of the Church of the Brethren in the Central Region of the United States" (unpublished Ph. D. dissertation, Department of Sociology, University of Chicago, 1955), Chapter 3.

³According to Royer, "the identification and definition of the six types of congregations were arrived at through the experience and insight of fifteen Brethren regional and district field secretaries who have either lived or worked in each of the congregational types defined. . . . The formulation of the congregational types, therefore, grew out of subjective insights based on concrete experience in the congregations identified" (p. 81). Ten general characteristics were utilized in the construction of the typology, viz., location of the church building, occupational pursuits of church membership, ecological factors relevant to the membership, nationality background of the members, number of families with Brethren background, nature of congregational leadership, extent of identification with local community, social status of congregation in local community, theological orientation, and method of financial support of congregation.

typology, it was possible (with his permission) for the writer to classify each person in the final sample by congregational type.⁴

Statistically significant differences at the .05 level or above were found between the mean P, R, and U scores of the officeholders and pastors from the stable rural, the workingman's urban, and the rurban congregational types; in these cases the pastors' mean scores were higher than the officeholders'. Certain other differences between mean scores were observed (Tables 11, 12, 13, and 14).

TABLE 11
MEAN COMPOSITE P SCORES OF OFFICEHOLDERS
AND PASTORS BY CONGREGATIONAL TYPE

Congregational Type	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
Professional and Businessman's Urban	19	244.74	14.5	9	247.44	13.4	0.5
Rurban	149	245.79	17.9	51	257.35	17.9	4.0***
Workingman's Urban	144	244.74	16.6	42	253.86	17.0	3.0**
Unstable Rural	43	243.51	16.3	15	252.33	16.4	1.7
Stable Rural	198	242.55	17.0	61	255.79	15.8	5.6***

⁴The self-addressed envelope sent with each questionnaire to the final sample was addressed with a post-office box number coded to correspond to the congregational type from which the respondent had been selected. In those cases in which the self-addressed envelope was not used by the respondent to return his questionnaire, analysis by congregational type was not possible.

TABLE 12

MEAN SPECIFICITY SCORES OF OFFICEHOLDERS
AND PASTORS BY CONGREGATIONAL TYPE

Congregational Type	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
Professional and Businessman's Urban	19	97.53	11.9	9	90.00	10.7	1.6
Rurban	149	95.66	11.4	51	95.75	10.3	0.1
Workingman's Urban	144	95.24	10.8	42	89.67	10.4	3.0**
Unstable Rural	43	94.35	10.6	15	97.00	11.5	0.8
Stable Rural	198	93.88	11.2	61	92.07	10.9	1.1

TABLE 13

MEAN RATIONALITY SCORES OF OFFICEHOLDERS
AND PASTORS BY CONGREGATIONAL TYPE

Congregational Type	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
Professional and Businessman's Urban	19	72.90	5.1	9	73.11	4.3	0.1
Rurban	149	69.93	5.8	51	72.71	7.4	2.4*
Workingman's Urban	144	70.00	5.8	42	76.21	5.6	6.2***
Unstable Rural	43	68.00	5.6	15	68.93	5.3	0.6
Stable Rural	198	69.62	5.2	61	73.67	6.2	4.6***

TABLE 14
MEAN UNIVERSALISM SCORES OF OFFICEHOLDERS
AND PASTORS BY CONGREGATIONAL TYPE

Congregational Type	Officeholders			Pastors			Critical Ratio
	N	Mean	S.D.	N	Mean	S.D.	
Professional and Businessman's Urban	19	74.32	9.6	9	84.33	6.9	3.0**
Rurban	149	80.20	10.4	51	88.31	9.3	5.2***
Workingman's Urban	144	79.49	9.0	42	87.98	9.1	5.3***
Unstable Rural	43	81.16	8.9	15	86.40	11.6	1.6
Stable Rural	198	79.06	9.2	61	90.05	8.5	8.6***

As indicated above, there were significant differences between the mean composite P scores of the officeholders and pastors from the various congregational types, except for those respondents from the unstable rural and the professional and businessman's urban types. However, in the case of the functional specificity dimension, there was a statistically significant difference between the mean scale scores of officeholders and pastors only for those from the workingman's urban type. Furthermore, the pastors' mean FS scores were not generally lower than the officeholders' mean FS scores; as had been the case in previous analysis; the pastors' mean FS scores were higher in the case of those respondents from unstable rural and rurban types. In the case of the rationality dimension, there were no significant differences between the mean scores of officeholders and pastors from the unstable rural and the professional and businessman's urban types. Likewise,

for the universalism dimension there were no significant differences between the mean scores of officeholders and pastors from the unstable rural type.

On the basis of this analysis of mean scale scores in terms of membership in congregational type, statistically significant differences were found between officeholders and pastors most frequently in the universalism dimension; thus, regardless of the congregational type from which they came, except for the unstable rural type, lay officeholders and pastors expressed differences in their conceptions of the degree to which relationships between pastors and parishioners should be formal or informal, impersonal or personal, reserved or free. In addition, it is of interest to note that there were no statistically significant differences on any of the measures of professionalism between the mean scores of those respondents who were from unstable rural type congregations.

The community background categories were dichotomized in terms of rural and urban backgrounds. Statistically significant differences at the .01 level or above were found between the mean P, R, and U scores of officeholders and pastors with both rural and urban backgrounds; in these cases the pastors' mean scores were higher than the officeholders' (Table 15). In the functional specificity dimension there was a statistically significant difference between the mean scores of respondents with urban backgrounds, but not for those with rural backgrounds.

TABLE 15

MEAN SCALE SCORES OF OFFICEHOLDERS AND
PASTORS BY HOME BACKGROUND

Home Com- munity	Dimensions of Professionalism	Officeholders			Pastors			Critical Ratio
		N	Mean	S.D.	N	Mean	S.D.	
Rural	Specificity	424	95.14	11.3	129	94.42	10.0	0.7
	Rationality	424	69.74	5.7	129	73.07	6.5	5.2***
	Universalism	424	79.67	9.2	129	87.89	9.5	8.7***
	Composite P Scale	424	244.55	17.2	129	255.61	17.0	6.4***
Urban	Specificity	148	93.86	11.5	56	88.43	11.9	2.9**
	Rationality	148	69.85	5.5	56	75.20	6.0	5.8***
	Universalism	148	79.63	10.9	56	88.55	9.3	5.8***
	Composite P Scale	148	243.34	17.7	56	252.18	17.2	3.2**

Summary

The general interest to which the research findings have been directed in this chapter thus far was that of discovering the similarities and differences between the pastoral role conceptions of Brethren lay officeholders and pastors. The approach reported was that of determining the significance of the differences between the mean scale scores of officeholders and pastors on the various measures of professionalism.

Statistically significant differences were found between the mean scores of these two general categories for the composite professionalism scale as well as for each of the dimensions of professionalism. The pastors expressed expectations for a higher degree of

professionalism in the composite P scale as well as in the rationality dimension and in the universalism dimension; however, they expressed expectations for a lower degree of professionalism in the functional specificity dimension than did the officeholders.

In order to analyze the similarities and differences between the mean scale scores more intensively, analysis was extended to the pastoral role expectations of sub-categories of lay officeholders and pastors determined by four different social background factors. On the basis of analysis by age, education, and community background, the previous findings were corroborated; statistically significant differences between the expectations of the sub-categories of officeholders and pastors were found, with pastors expressing expectations for a higher degree of professionalism in the pastoral role. There was a divergence at one point from the findings reported for the two general response categories; no significant differences were found between the expectations of officeholders and pastors for the rationality dimension when analyzed in terms of educational background.

Analysis by congregational type yielded further corroboration of the findings regarding the existence of significant differences between officeholders and pastors. However, statistically significant differences were not found between the expectations of officeholders and pastors in all of the comparisons by congregational type nor was the degree of professionalism expected by pastors higher than that expected by officeholders in each of these sub-categories.

On the basis of this analysis by selected social background factors, the most complete corroboration of the previous findings regarding the expectations of the two general response categories occurred in the universalism dimension, with the least in the functional specificity dimension. Thus, in terms of these four social background factors, lay officeholders and pastors differed most extensively in their expectations relative to the universalism dimension.

Analysis of the Distribution of the Scale Scores
of Lay Officeholders and Pastors

A second approach for discovering the similarities and differences between the pastoral role expectations of officeholders and pastors was that of analyzing the P, FS, R, and U scores of all the respondents in terms of their distribution on the professionalism continuum. This analysis was facilitated by directing attention to the discovery of the number of officeholders and pastors having scale scores above and below two arbitrarily designated points on the continuum. The one point was the point at which a scale score was of such a magnitude that the mean value of all the items in the scale was less than "3" in terms of the Likert weighting which was used. This point for the composite P scale was a score of 221 or less; for the functional specificity scale, 89 or less; for the rationality scale, 56 or less; and for the universalism scale, 74 or less. The second point was the point at which a scale score was of such a magnitude that the mean value of all the items in the scale was greater than "4" in terms of the Likert weighting which was used. This point for the

composite P scale was a score of 297 or more; for the functional specificity scale, 121 or more; for the rationality scale, 77 or more; and for the universalism scale, 101 or more. On the basis of the analysis of the distribution of the scale scores of all the respondents which were above and below these two arbitrarily designated points described above, additional differences between the expectations of officeholders and pastors were observed (Tables 16 and 17).

Generally a larger percentage of pastors had P, R, and U scores with mean item values greater than "4" than did officeholders; on the other hand, a greater percentage of officeholders had P and U scores with mean item values less than "3." In the case of the FS scores, a slightly larger percentage of officeholders had scores with mean item values greater than "4" while a greater percentage of pastors had FS scores with mean item values less than "3." These findings parallel previous findings relative to similarities and differences between officeholders' and pastors' expectations; pastors generally expressed expectations for a greater degree of professionalism in the pastoral role than did officeholders, except for the functional specificity dimension. In fact, almost 40 per cent of the pastors had FS scores with mean item values less than "3," i.e., scores on the non-professional end of the continuum.

The largest percentage difference between officeholders and pastors relative to the number of scale scores on the non-professional end of the continuum was found in the universalism dimension; over four

times as many officeholders had U scores with mean item values less than "3." Again, there was the indication here that lay officeholders generally expressed expectations for more personal, friendly, and intimate relationships between pastor and parishioners than did pastors.

TABLE 16
SCALE SCORES WITH MEAN ITEM VALUES LESS THAN "3"

Dimensions of Professionalism	Officeholders (N-591)		Pastors (N-191)	
	Number of Scores	Per Cent of Total	Number of Scores	Per Cent of Total
Specificity	177	29.9	70	36.6
Rationality	6	1.0	2	1.0
Universalism	185	31.3	13	6.8
Composite P Scale	60	10.2	4	2.1

TABLE 17
SCALE SCORES WITH MEAN ITEM VALUES GREATER THAN "4"

Dimensions of Professionalism	Officeholders (N-591)		Pastors (N-191)	
	Number of Scores	Per Cent of Total	Number of Scores	Per Cent of Total
Specificity	5	0.9	1	0.5
Rationality	60	10.2	54	28.3
Universalism	13	2.2	22	11.5
Composite P Scale	2	0.3	4	2.1

On the other hand, regarding the number of scores on the professional end of the continuum, the largest percentage difference here was found in the rationality dimension; almost three times as many pastors had R scores with mean item values greater than "4." Pastors' expectations in comparison to those of officeholders involved a greater emphasis on careful, systematic planning and greater concerns for efficiency and success.

Analysis of Mean Item Scores of Lay Officeholders and Pastors

A further analysis of the similarities and differences between the expectations of officeholders and pastors was made possible through the calculation of the mean scores for each of the seventy-four professionalism items on the questionnaire (Table 18). Special attention was directed to an analysis of those items with mean scores on the two extremes of the professionalism continuum, i.e., those with mean scores below "3.00" and those with mean scores of "4.00" or above. The decision to use these points on the continuum as the basis for the analysis of mean item scores was made in the light of the general distribution of all the scores.

In the first place, analysis was directed to those scale items with mean scores below "3.00," which by prior definition were expressions of a non-professional conception of the pastoral role. On the basis of the officeholders' responses, twenty-four of the seventy-four items had mean scores below "3.00"; eight of these items were functional specificity items, three were rationality items, and thirteen

were universalism items.⁵ On the basis of the pastors' responses, fourteen of the seventy-four items had mean scores below "3.00"; nine of these were functional specificity items, one was a rationality item, and four were universalism items.⁶

TABLE 18

MAGNITUDE OF MEAN SCORES OF SCALE ITEMS:
OFFICEHOLDERS AND PASTORS

Magnitude	Number of Specificity Items		Number of Rationality Items		Number of Universalism Items		Total Number of Items	
	Office- holders	Pas- tors	Office- holders	Pas- tors	Office- holders	Pas- tors	Office- holders	Pas- tors
4.50-5.00	-	-	-	1	-	1	-	2
4.00-4.49	-	1	9	9	4	6	13	16
3.50-3.99	9	6	4	5	4	5	17	16
3.00-3.49	13	14	3	3	4	9	20	26
2.50-2.99	4	3	3	-	10	2	17	5
2.00-2.49	4	2	-	1	3	2	7	5
1.50-1.99	-	4	-	-	-	-	-	4
1.00-1.49	-	-	-	-	-	-	-	-

There were ten more items in the case of the officeholders' responses with mean scores below "3.00" than there were in the pastors'

⁵The FS items are questionnaire items 2, 10, 21, 26, 34, 40, 55, and 58. The R items are questionnaire items 7, 15, and 36. The U items are questionnaire items 3, 6, 19, 24, 30, 33, 35, 38, 41, 43, 45, 50, and 53.

⁶The FS items are questionnaire items 2, 10, 21, 26, 34, 40, 44, 55, and 58. The R item is questionnaire item 36. The U items are questionnaire items 3, 19, 24, and 33.

responses; furthermore, of the items with mean scores below "3.00" in the pastors' responses, all but one also had non-professional mean scores in the officeholders' responses. The officeholders in comparison to the pastors had non-professional mean scores for two more rationality items and nine more universalism items; the pastors, on the other hand, had a non-professional mean score on one more functional specificity item.

It is of interest in the light of previous findings to note that both officeholders and pastors had fewer items with mean scores below "3.00" in the rationality dimension than in either of the other two dimensions of professionalism; of the nineteen rationality items in the questionnaire, the officeholders had only three with non-professional mean scores, and the pastors only one. Here, as in other analyses, there were expectations for a greater degree of professionalism in the rationality dimension than in either the functional specificity or the universalism dimensions.

The greatest difference between officeholders and pastors relative to the number of items with mean scores below "3.00" was in the universalism dimension. On the basis of the officeholders' responses thirteen of the twenty-five universalism items had mean scores below "3.00"; in the case of the pastors, only four of the universalism items had mean scores below "3.00." There were thus over three times as many universalism items with mean scores below "3.00" in the officeholders' responses.

It is of interest to note further the content of the universalism items which had mean scores below "3.00" in the case of both the officeholders' and the pastors' responses. These items with their scores follow:⁷

3. The pastor in talking with adult members of his congregation should not address them simply by their first names (greeting should begin with either brother or sister, or Mr. or Mrs.).
 "professional," strongly agree - 5
 pastors - 2.16 officeholders - 2.28

19. It is all right for the pastor to become a member of a small group within his congregation whose members share the same hobby.
 "non-professional," strongly agree - 1
 officeholders - 2.60 pastors - 2.95

24. The feelings of friendship between the pastor and the members of his congregation should be just as warm and intimate as those existing between the closest of friends.
 "non-professional," strongly agree - 1
 officeholders - 2.39 pastors - 2.57

33. The pastor should not share his own personal opinions about the on-going program of his church in private conversations with members of his congregation.
 "professional," strongly agree - 5
 pastors - 2.36 officeholders - 2.79

⁷In order to facilitate the interpretation of the mean scores for the questionnaire items listed throughout the remainder of this chapter, several interpretative designations were added below each item. The word "professional" along with the weight which was assigned to the "strongly agree" response was placed after those items which had been identified in the logical validity operation as being on the professionalism end of the continuum; on the other hand, the word "non-professional" along with the weight which was assigned to the "strongly agree" response was placed after those items which had been identified as being on the non-professionalism end of the continuum. In addition, in the listing of the officeholders' and pastors' mean scores for each item, the category with the more professional-like mean score was placed to the right.

The non-professional mean scores on the above items would suggest interpretations to the effect that pastors when engaged in conversation with adult parishioners should address them by their first names, that pastors should feel free to join hobby groups within their congregations, that feelings of friendship between pastors and parishioners should be warm and intimate, and that pastors should share their personal opinions about the on-going programs of their churches when in private conversations with parishioners.

In the case of the following nine universalism items, the officeholders' mean scores were below "3.00," but the pastors' were above "3.00." The first three items deal with the nature of the relationships which a pastor should have with parishioners; the next two with pastoral calling and family-to-family visiting; and the last four with the extent to which a pastor should share his own personal problems and concerns with parishioners.

38. The pastor should encourage the development of close, personal friendships between himself and members of his congregation.
 "non-professional," strongly agree - 1
 officeholders - 2.80 pastors - 3.22
41. The pastor should feel free to develop close, personal friendships with the people who hold offices in his congregation.
 "non-professional," strongly agree - 1
 officeholders - 2.98 pastors - 3.27
53. The pastor should associate with the members of his congregation in such a way that they "forget" that he is their pastor and respond to him as they would to a close, personal friend.
 "non-professional," strongly agree - 1
 officeholders - 2.79 pastors - 3.31

- - - - -

35. The pastor should not invite one family from his congregation into the parsonage for a meal and a friendly visit unless he plans to entertain all the families in his congregation in a similar way.

"professional," strongly agree - 5
officeholders - 2.80 pastors - 3.41

50. The pastor should carry out his regular pastoral calling in such a way that members of his church regard his visits as just "friendly, personal chats."

"non-professional," strongly agree - 1
officeholders - 2.87 pastors - 4.00

- - - - -

6. The pastor should feel free to ask a member of his congregation for a loan if he finds it necessary to borrow money.

"non-professional," strongly agree - 1
officeholders - 2.98 pastors - 3.98

30. The pastor should feel free to share his own financial problems with a business man in his congregation.

"non-professional," strongly agree - 1
officeholders - 2.48 pastors - 3.27

43. The pastor should not share his own family problems with any of the members of his congregation.

"professional," strongly agree - 5
officeholders - 2.97 pastors - 3.62

45. The pastor should not seek advice on his own financial problems from anyone who is a member of his congregation.

"professional," strongly agree - 5
officeholders - 2.53 pastors - 3.11

Secondly, analysis was directed to those items with mean scores of "4.00" or above, which by prior definition would be expressions of a professional conception of the pastoral role. On the basis of the officeholders' responses, thirteen of the seventy-four items in the composite scale had mean scores of "4.00" or above; nine of these

items were rationality items, and four were universalism items.⁸ On the basis of the pastors' responses, eighteen of the seventy-four items in the scale had mean scores of "4.00" or above; one of these items was a functional specificity item, ten were rationality items, and seven were universalism items.⁹

Of the items with mean scores of "4.00" or above on the basis of officeholders' responses, all also had mean scores of "4.00" or above in the case of the pastors' responses. However, the pastors had mean scores of "4.00" or above on one more functional specificity item, one more rationality item, and three more universalism items.

In the light of the similarity in the officeholders' and pastors' expectations relative to the degree of professionalism desired in the rationality dimension, it is of interest to note the content of the rationality items with mean scores of "4.00" or above. Of the nineteen rationality items in the professionalism scale, one-half had mean scores of "4.00" or above. The first group of these rationality items in the following listing deals with the general processes of planning and administering a church program; the second group deals with methods relative to the planning of the work and study schedule of the pastor; and the last item deals with ministerial education.

⁸The R items are questionnaire items 12, 18, 25, 31, 39, 48, 54, 57, and 60. The U items are questionnaire items 9, 14, 22, and 56.

⁹The FS item is questionnaire item 62. The R items are questionnaire items 4, 12, 18, 25, 31, 39, 48, 54, 57, and 60. The U items are questionnaire items 9, 11, 14, 22, 47, 50, and 56.

12. Occasionally the pastor should provide some means (such as a suggestion box or a special meeting) by which the members of his congregation can make suggestions for improving the church program.
 "professional," strongly agree - 5
 pastors - 4.14 officeholders - 4.16
18. The pastor should usually encourage his congregation to continue doing things as they have done them in the past even though he thinks that certain changes might improve the church program.
 "non-professional," strongly agree - 1
 officeholders - 4.01 pastors - 4.08
25. The pastor should always be seeking for ways to introduce greater efficiency into the administration and organization of the local church program.
 "professional," strongly agree - 5
 officeholders - 4.07 pastors - 4.19
54. The pastor should use the most effective methods available in carrying on the work of his church.
 "professional," strongly agree - 5
 officeholders - 4.13 pastors - 4.25
- - - - -
31. The pastor should attempt to devote a definite number of hours each week to reading and study.
 "professional," strongly agree - 5
 officeholders - 4.25 pastors - 4.36
39. The pastor should try to develop ways to measure the effectiveness of his work in the church.
 "professional," strongly agree - 5
 officeholders - 4.04 pastors - 4.09
48. Good preaching is so completely dependent on the leading of the Holy Spirit that the pastor cannot improve his preaching efforts through preparation and study.
 "non-professional," strongly agree - 1
 officeholders - 4.24 pastors - 4.54
57. The pastor should keep complete records of the services at which he officiates, including sermons, weddings, baptisms, and funerals.
 "professional," strongly agree - 5
 officeholders - 4.03 pastors - 4.09
- - - - -

60. Young men who want to become pastors do not need to plan their education as carefully as those who are interested in becoming doctors or lawyers.

"non-professional," strongly agree - 1
officeholders - 4.21 pastors - 4.45

It has been noted in previous findings that officeholders expressed expectations for a lower degree of professionalism in the universalism dimension than did pastors. However, in the case of the following universalism items, both officeholders and pastors expressed desires for a high degree of professionalism. These mean scores suggest interpretations to the effect that pastors should never become members of any small cliques in their congregations, that pastors should keep in strict confidence their knowledge of personal and family problems within their congregations, that pastors should be friendly to everyone who takes part in the program of their congregations including both the active and the inactive, and that pastors should not have "chummy" relationships with a select few of the members in their congregations.

9. The pastor should never become a member of any of the small cliques in his congregation.
"professional," strongly agree - 5
officeholders - 4.26 pastors - 4.58
14. When visiting one of the families in his congregation the pastor should never talk about the personal problems of another family in his congregation.
"professional," strongly agree - 5
officeholders - 4.14 pastors - 4.19
22. The pastor should be just as friendly with the infrequent attenders in his congregation as he is with those who are very active in his church.
"professional," strongly agree - 5
pastors - 4.35 officeholders - 4.36

56. The pastor should have a "chummy" relationship with a few of the members of his congregation.

"non-professional," strongly agree - 1
officeholders - 4.01 pastors - 4.20

In order to analyze more specifically the differences between the officeholders' and pastors' responses relative to particular scale items, the simple arithmetical differences between mean scores were calculated for each item. The pastors had higher mean scores on fifty-two of the seventy-four scale items. Of the thirty functional specificity items in the professionalism scale, the pastors had higher mean scores on fifteen of them; of the nineteen rationality items, they had higher mean scores on seventeen; and of the twenty-five universalism items, they had higher scores on twenty.

As indicated in Table 19, there were only two items on which the officeholders had mean scores that were .500 or higher than the pastors' mean scores for the same items; both these items, listed below, were functional specificity items. In both instances the mean scores were "non-professional," but the pastors were more "non-professional" in their expectations.

2. No one except the pastor (or another ordained minister or missionary) should be allowed to preach the Sunday morning sermon.

"professional," strongly agree - 5
pastors - 1.974 officeholders - 2.535

21. Whenever prayer is desired in the meetings of any of the organizations in a local church, the pastor, when present, should always be the one asked to offer prayer.

"professional," strongly agree - 5
pastors - 1.686 officeholders - 2.218

TABLE 19

DIFFERENCES BETWEEN MEAN ITEM SCORES OF OFFICEHOLDERS
AND PASTORS FOR THE 74 SCALE ITEMS

Number of Items on Which Mean Scores of Officeholders Were Higher than Pastors', and Vice Versa, by Size of Difference between Means								
Arithmetical Difference between Means	Specificity		Rationality		Universalism		Total	
	Office- holders	Pas- tors	Office- holders	Pas- tors	Office- holders	Pas- tors	Office- holders	Pas- tors
.500 and up	2	-	-	3	-	8	2	11
.400-.499	1	-	-	1	1	2	2	3
.300-.399	1	1	-	1	1	3	2	5
.200-.299	4	-	-	3	1	1	5	4
.100-.199	2	3	1	5	1	5	4	13
.000-.099	5	11	1	4	1	1	7	16
Total	15	15	2	17	5	20	22	52

There were eleven items on which pastors had mean scores that were .500 or higher than the officeholders' mean scores for the same items. Three of these were rationality items, and eight were universalism items.

The rationality items were the following:

4. In his sermons the pastor does not need to be concerned about "how" he speaks but only about "what" he says.

"non-professional," strongly agree - 1
officeholders - 3.838 pastors - 4.351

15. The pastor should plan his preaching program in advance by selecting the themes or central ideas for his sermons a year (or more) at a time.

"professional," strongly agree - 5
officeholders - 2.535 pastors - 3.178

28. Since a church is primarily a religious fellowship, the pastor should not try to systematically plan his work as leaders in industry and government do.
 "non-professional," strongly agree - 1
 officeholders - 3.193 pastors - 3.785

The universalism items were the following:

6. The pastor should feel free to ask a member of his congregation for a loan if he finds it necessary to borrow money.
 "non-professional," strongly agree - 1
 officeholders - 2.981 pastors - 3.979
30. The pastor should feel free to share his own financial problems with a businessman in his congregation.
 "non-professional," strongly agree - 1
 officeholders - 2.481 pastors - 3.267
35. The pastor should not invite one family from his congregation into the parsonage for a meal and a friendly visit unless he plans to entertain all the families in his congregation in a similar way.
 "professional," strongly agree - 5
 officeholders - 2.795 pastors - 3.408
43. The pastor should not share his own family problems with any of the members of his congregation.
 "professional," strongly agree - 5
 officeholders - 2.968 pastors - 3.623
45. The pastor should not seek advice on his own financial problems from anyone who is a member of his congregation,
 "professional," strongly agree - 5
 officeholders - 2.533 pastors - 3.105
47. Upon leaving one congregation to serve another, the pastor should feel free to make close, personal friendships with members of the former congregation.
 "non-professional," strongly agree - 1
 officeholders - 3.098 pastors - 4.298
50. The pastor should carry out his regular pastoral calling in such a way that members of his church regard his visits as just "friendly, personal chats."
 "non-professional," strongly agree - 1
 officeholders - 2.871 pastors - 4.000

53. The pastor should associate with the members of his congregation in such a way that they "forget" that he is their pastor and respond to him as they would to a close, personal friend.

"non-professional," strongly agree - 1
officeholders - 2.788 pastors - 3.314

The largest arithmetical differences, both over 1.000, between the mean item scores of officeholders and pastors were found for items 47 and 50. Generally, on the basis of the differences between mean item scores, pastors were, as in previous findings, more "professional-like" in their expectations for the pastoral role than were lay officeholders, with the widest differences existing in the universalism dimension. The pastors also had higher mean scores on seventeen of the nineteen rationality items, but the arithmetical differences were not as great for the rationality items as for the universalism items.

General Summary

The findings presented in this chapter have been directed toward the testing of the first hypothesis of this study, viz., "The pastoral role expectations of lay officeholders differ significantly from those of pastors." As indicated in the summary to the first section of this chapter, statistically significant differences between the pastoral role expectations of officeholders and pastors were found which would tend to demonstrate the validity of the first hypothesis; more specifically it was reported that pastors generally expressed expectations for a greater degree of professionalism in the pastoral role than did officeholders. In addition, in terms of the three dimensions of professionalism, it was pointed out that pastors

expressed expectations for a greater degree of professionalism in the rationality and in the universalism dimensions than did officeholders, but expressed expectations for a lesser degree of professionalism in the functional specificity dimension. The remainder of the findings presented in this chapter relative to the analyses of the distribution of the scale scores and of the mean item scores on the professionalism continuum have illustrated and substantiated the previous generalizations regarding the differences between the pastoral role expectations of lay officeholders and pastors.

CHAPTER IV

DIFFERENCES IN CONCEPTIONS OF THE PASTORAL ROLE AMONG LAY OFFICEHOLDERS AND PASTORS

One of the general interests underlying the development of the research design was that of discovering the points of agreement and disagreement existing within the pastoral role expectations of lay officeholders and of pastors. The second major hypothesis was developed to implement this interest and was stated as follows: "Differences in the degree of professionalism expected in the pastoral role by lay officeholders and pastors are related to certain social background factors, viz., age, education, membership in different congregational types, community background, membership in voluntary associations, and church membership of parents."

In order to discover the significance of the relationships between the pastoral role expectations and the social background factors which were selected for analysis, the critical ratio and the analysis of variance were employed. In effect, then, the above general hypothesis was tested in the form of a series of more limited hypotheses.

Age

Both lay officeholders and pastors in the return sample were classified by age, with the officeholders' mean age being 44.1 years

and the pastors', 45.0 years. Forty per cent of the officeholders were under forty years of age, the greatest number being in the "40-49" class. Forty-two per cent of the pastors were under forty years of age, the greatest number being in the "30-39" class.

Statistically significant differences at the .01 level were found among the means of the various age categories of officeholders both for the P scores and for the U scores; higher mean scores tended to be associated with increases in age (Table 20). The older office-

TABLE 20
MEAN SCALE SCORES BY AGE: OFFICEHOLDERS

Age	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
70 and Over	19	248.26	95.68	69.05	83.53
60-69	57	249.68	97.39	69.79	82.51
50-59	97	246.82	95.75	69.56	81.52
40-49	172	244.58	94.93	69.44	80.22
30-39	159	242.74	94.21	69.97	78.55
20-29	63	238.17	92.64	71.00	74.52
Under 20	12	244.58	94.08	69.08	81.42
F Ratio		3.04	1.10	. . .	5.70
P		.01	N.S.	N.S.	.01

holders expressed expectations for a greater degree of professionalism both in the composite P scale as well as in the universalism dimension. They indicated expectations to the effect that a pastor when entering into a pastoral relationship with a member of his congregation should give priority to "standards defined in completely generalized terms" and should treat parishioners in accordance with a general norm

covering all parishioners. In other words, older officeholders expressed the expectation that pastor-parishioner relationships be more formal, impersonal, and reserved than did younger officeholders.

There were no significant differences among either the means of the FS scores or of the R scores for the various age categories of officeholders. However, the mean FS scores for the older age categories were somewhat larger than those for the younger categories. It is of interest to note the great degree of similarity in the mean R scores; officeholders of various ages expressed rather similar expectations regarding the degree of rationality desired in the pastoral role.

In order to get a more general picture of the relationship of age to the role expectations of officeholders, the age categories were dichotomized in terms of those under fifty years of age and those fifty and over. As in the previous analysis by age, significant differences were found between the means of these two age categories both for the P scores and for the U scores, with the difference between the means for the FS scores approaching statistical significance (Table 21). Thus officeholders who were fifty years of age and over generally expressed expectations for a greater degree of professionalism in the pastoral role than did those under fifty, except in regard to the rationality dimension.

TABLE 21

MEAN SCALE SCORES OF OFFICEHOLDERS UNDER FIFTY
YEARS OF AGE AND THOSE FIFTY AND OVER

Age	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Fifty Years and Over	173	247.92	96.28	69.58	82.06
Under Fifty Years	406	242.86	94.27	69.88	78.72
Critical Ratio		3.3	1.9	.6	4.1
P		.01	N.S.	N.S.	.001

Statistically significant differences were found among the means of the various age categories of pastors for the P, FS, and R scores (Table 22). For both the composite P scores and the FS scores, an increase in mean score tended to be associated with an increase in age. The older pastors expressed expectations for a greater degree of professionalism in the functional specificity dimension than did the younger pastors; in other words, older pastors expressed a greater interest in the emphasis on the assignment of duties in local congregations on the basis of the expected competence of the pastor in matters of religion and church organization and administration.

In contrast to the findings relative to the P and FS scores, increase in age was associated with a decrease in mean score in the case of the R scores; older pastors did not express as much of a desire for rationality in the pastoral role as did younger pastors. The

differences among the mean U scores for the various age categories were not statistically significant, although they approached the .05 level.

TABLE 22
MEAN SCALE SCORES BY AGE: PASTORS

Age	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
70 and Over	7	248.14	95.57	66.29	86.29
60-69	25	264.40	98.36	73.04	93.00
50-59	35	256.49	95.63	72.97	87.89
40-49	41	253.78	91.12	74.41	88.24
30-39	53	252.75	91.47	74.47	86.25
20-29	27	251.11	88.44	74.89	87.78
F Ratio		2.37	3.15	2.54	1.86
P		.05	.01	.05	N.S.

The age categories of pastors were also dichotomized in terms of those under fifty years of age and those fifty and over. Statistically significant differences were found between the means of these combined categories for the P, FS, and R scores. The older pastors generally expressed expectations for a greater degree of professionalism in the functional specificity and in the universalism dimensions, but for a lesser degree in the rationality dimension (Table 23).

TABLE 23

MEAN SCALE SCORES OF PASTORS UNDER FIFTY YEARS
OF AGE AND THOSE FIFTY AND OVER

Age	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Fifty Years and Over	67	258.57	96.64	72.30	89.63
Under Fifty Years	121	252.74	90.68	74.55	87.26
Critical Ratio		2.2	3.7	2.5	1.7
P		.05	.01	.01	N.S.

Education

Analysis of the officeholders' responses in terms of educational background yielded statistically significant differences among the means of the various educational categories for the P and R scores (Table 24). Higher mean scores were associated with more education, particularly in the rationality dimension, and to some extent for the composite P scale; as might be expected, respondents with more education expected a greater degree of careful and systematic planning in the pastoral role. However, in the case of the functional specificity dimension, the respondents with the least education expected a greater degree of professionalism than did any of the other educational categories. There was no significant difference among the mean scores of the various educational categories for the universalism dimension.

TABLE 24
MEAN SCALE SCORES BY EDUCATION: OFFICEHOLDERS

Level of Education	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
College Graduate	91	248.41	94.52	73.77	80.12
One to Three Years of College	81	246.44	95.51	70.48	80.46
High School Graduate	266	241.97	93.65	69.12	79.20
One to Three Years of High School	137	244.53	96.76	68.12	79.64
F Ratio		3.85	2.46	22.55	. . .
P		.01	N.S.	.01	N.S.

In the analysis of the pastors' responses statistically significant differences were found among the means of the various educational categories for the FS and the R scores. The pastors with more education expected a lesser degree of professionalism in the functional specificity dimension, but a greater degree in the rationality dimension (Table 25). In other words, the better-educated pastors expressed less interest in the emphasis on the assignment of duties in local congregations on the basis of the special competence of the pastor in matters of religion and church organization and administration, but, on the other hand, expected a greater degree of careful, systematic planning in the pastoral role than did those pastors with more limited education. There were no statistically significant differences among

the mean P scores or the mean U scores of the various educational categories.

TABLE 25
MEAN SCALE SCORES BY EDUCATION: PASTORS

Level of Education	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
One or More Years of Seminary ^a	118	255.05	91.97	75.38	87.70
College Graduate	34	251.47	90.94	71.18	88.47
One or More Years Bible Training School ^b	19	258.58	99.47	70.11	89.00
High School Graduate	17	255.59	95.94	70.82	88.82
F Ratio		.76	3.39	8.24	. . .
P		N.S.	.05	.01	N.S.

^aEnrollment in seminary is dependent upon the possession of a four-year college degree or its equivalent.

^bBible Training School enrollment is open to those persons without college experience.

In order to analyze more intensively the relationship of education to the role expectations of pastors, the educational categories of pastors were dichotomized in terms of those with seminary training and those without it. The only statistically significant difference which was found was that between the mean R scores. Pastors with seminary training indicated an expectation for a greater degree of

professionalism in the rationality dimension than did those without seminary training (Table 26).

TABLE 26
MEAN SCALE SCORES OF PASTORS WITH AND
WITHOUT SEMINARY TRAINING

Level of Education	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
One to Three Years of Seminary	118	255.05	91.97	75.38	87.70
Without Seminary Training	70	254.40	94.47	70.80	88.70
Critical Ratio P		. . . N.S.	1.5 N.S.	4.9 .001	. . . N.S.

On the other hand, pastors without seminary training expressed a greater emphasis on the expectation that duties be assigned to pastors because of their competence in matters of religion and church organization and administration, with the implication that these duties would differ significantly from those of laymen. This difference in role expectations relative to the functional specificity dimension could be regarded as illogical and unfortunate from the standpoint that the better-educated pastors should have expressed an expectation for more professionalism in the functional specificity dimension. However, the difference in expectations relative to the functional specificity dimension is likely related to a basic difference in the point of view regarding the function of the Church and the responsibilities of church members, not simply an unwillingness on the part of

certain pastors to use their abilities and skills where needed.

Membership in Different Congregational Types

As indicated in Chapter Three, analysis on the basis of membership in different types of congregations was made possible through the use of a typology consisting of six congregational types. A statistically significant difference was found among the means of the congregational types in the case of the officeholders' R scores. Respondents from the unstable rural type expressed expectations for a lesser degree of professionalism in the rationality dimension than did officeholders from any of the other types; on the other hand, those from the institutional type expressed expectations for a greater degree of professionalism in the rationality dimension than did officeholders from any other type, with respondents from the professional and businessman's urban type ranking second (Table 27).

As indicated above, no other statistically significant differences were found among the means of the congregational types for the other measures of professionalism. However, it is of interest to note the highest and lowest mean scores for the congregational types involved.

Officeholders from the open-country congregations, i.e., from the unstable rural and the stable rural types, had the lowest or the next to the lowest mean P, FS, R, and U scores, except in two instances; these were the mean FS and U scores for the unstable rural type. Except for the high mean U score for the unstable rural type, these

findings would seem to support the generalization that rural congregations are more Sect-like than urban congregations.

TABLE 27
MEAN SCALE SCORES BY MEMBERSHIP IN CONGREGATIONAL
TYPE: OFFICEHOLDERS

Congregational Type	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Institutional	8	246.50	91.50	74.13	80.88
Rurban	149	245.79	95.66	69.93	80.20
Professional and Businessman's					
Urban	19	244.74	97.53	72.90	74.32
Workingman's					
Urban	144	244.74	95.24	70.00	79.49
Unstable Rural	43	243.51	94.35	68.00	81.16
Stable Rural	198	242.55	93.88	69.62	79.06
F Ratio		.69	.87	3.10	1.65
P		N.S.	N.S.	.01	N.S.

In contrast to the scores for the rural types, officeholders from the urban congregational types had the highest or the next to the highest mean P, FS, R, and U scores, except in two instances; these were the mean U score for the professional and businessman's urban type and the mean FS score for the institutional type. In light of the remainder of the mean scores, it would seem logical for the positions of the U scores for the unstable rural type and for the professional and businessman's urban type to be reversed; then the mean U score for the unstable rural type would be the lowest, which

would be in harmony with the expectations for a less professional-type ministry indicated in the other scores for the unstable rural type.

To investigate further the hypothesis that rural congregations favor a less professional-type ministry than urban congregations, the responses from the various congregational types were dichotomized into rural and urban types.¹ Although no statistically significant differences were found between the mean scores of these combined types, the mean scores were consistently higher for the urban types (Table 28). In other words, officeholders from the rural congregational types expressed expectations for a less professional ministry than did those from the urban types; they expressed a desire for less emphasis in the assignment of duties in the congregation on the special competence of the pastor and on careful and systematic planning and indicated the desire for more personal and friendly relationships between pastor and parishioners.

The responses of the pastors were likewise analyzed in terms of congregational type, i.e., in terms of the congregations which they were serving at the time the sample was selected. Statistically significant differences were found among the mean FS and R scores (Table 29).

¹The responses from the stable rural and the unstable rural types were combined into the "rural type"; those from the remaining four congregational types were combined into the "urban type."

TABLE 28

MEAN SCALE SCORES BY RURAL AND URBAN
CONGREGATIONAL TYPES: OFFICEHOLDERS

Congregational Type	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Urban	320	245.27	95.48	70.24	79.55
Rural	241	242.72	93.96	69.33	79.43
Critical Ratio		1.8	1.6	. . .	. . .

TABLE 29

MEAN SCALE SCORES BY CONGREGATIONAL TYPE: PASTORS

Congregational Type	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Institutional	2	227.00	78.50	71.00	77.50
Rurban	51	257.35	95.75	72.71	88.31
Professional and Businessman's					
Urban	9	247.44	90.00	73.11	84.33
Workingman's					
Urban	42	253.86	89.67	76.21	87.98
Unstable Rural	15	252.33	97.00	68.93	86.40
Stable Rural	61	255.79	92.07	73.67	90.05
F Ratio		1.80	2.78	3.35	1.45
P		N.S.	.05	.01	N.S.

Pastors serving unstable rural type congregations expressed expectations for a greater degree of professionalism in the functional specificity dimension than did pastors in any other congregational type, while those serving workingman's urban congregations expressed

an expectation for a lesser degree of professionalism in this dimension than those in any other type. This finding takes on more meaning in light of the fact that pastors who serve unstable rural congregations are more frequently the older and the less-educated ministers in the Church; on the basis of the previous analysis by age, it was noted that such pastors expected a greater degree of professionalism in the functional specificity dimension than did the younger and better-educated ones.

It is of interest to note that the pastors' highest and lowest mean R scores were associated with the same congregational types as the highest and lowest mean FS scores, but in reverse fashion. Pastors in unstable rural congregations expressed expectations for a lesser degree of professionalism in the rationality dimension and those in workingman's urban congregations a greater degree in the rationality dimension than pastors from any other congregational type.

In further analysis of the pastors' responses in terms of the dichotomy of rural and urban types (as described above) no statistically significant differences were found (Table 30). However, pastors serving rural-type congregations generally had higher mean scores, except for the rationality dimension.

TABLE 30

MEAN SCALE SCORES BY RURAL AND URBAN
CONGREGATIONAL TYPES: PASTORS

Congregational Type	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Urban	104	254.50	92.46	74.13	87.63
Rural	76	255.11	93.04	72.74	89.33
Critical Ratio		. . .	. . .	1.4	1.2

Community Background

The analysis by community background was based on the type of community in which respondents had lived the majority of their lives up to the time they were twenty-one years of age. The majority of the respondents had had rural or small town backgrounds; 83 per cent of the officeholders and 79 per cent of the pastors had spent the majority of the first twenty-one years of their lives either on farms or in rural nonfarm communities or in villages of less than 2500 population.

No statistically significant differences were found among the mean scores of officeholders in the various community background categories (Table 31). However, the following differences are observable. Respondents with a rural nonfarm background had the lowest mean U score; those from villages of less than 2500 had the highest mean P and FS scores; those from towns of 2,500-15,000 had the lowest mean R score and the highest mean U score; those from cities of 15,000 to

100,000 had the lowest mean P and FS scores; and those from cities of more than 100,000 had the highest mean R scores.

TABLE 31
MEAN SCALE SCORES BY COMMUNITY BACKGROUND: OFFICEHOLDERS

Community Background	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Large City, More Than 100,000	18	245.89	95.44	71.94	78.50
City, 15,000-100,000	33	238.73	89.67	70.58	78.49
Town, 2,500-15,000	44	242.48	93.14	69.05	80.27
Village of Less Than 2,500	53	246.08	96.55	69.34	80.19
Rural Nonfarm	44	242.84	96.45	70.23	76.16
Farm	380	244.75	94.99	69.68	80.08
F Ratio		1.04	2.03	. . .	1.53
P		N.S.	N.S.	N.S.	N.S.

The officeholders' responses were dichotomized in terms of those respondents with open-country backgrounds and those with urban backgrounds.² No statistically significant differences were found between the mean scores for any of the measures of professionalism, although the mean scores for the open-country category were slightly

²The respondents with farm and rural nonfarm backgrounds were combined into the "open-country" category, and those with the four remaining types of community background into the "urban" category.

higher than those for the urban category, except in the case of the rationality dimension (Table 32).

TABLE 32
MEAN SCALE SCORES BY OPEN-COUNTRY AND URBAN
BACKGROUNDS: OFFICEHOLDERS

Community Background	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Open-country	424	244.55	95.14	69.74	79.67
Urban	148	243.34	93.86	69.85	79.63

A statistically significant difference was found among the pastors' mean FS scores for the various community background categories (Table 33). Pastors with a farm background had the highest mean FS score, and those from villages of less than 2500 had the lowest mean FS score. Pastors with a farm background also had the highest mean P score and the lowest mean R score; those from villages of less than 2500 had the highest mean U score; those from towns of 2,500 to 15,000 had the highest mean R score; those from cities of 15,000 to 100,000 had the lowest mean P score and the lowest mean U score.

As in the analysis of the lay responses, the pastors' responses were dichotomized in terms of open-country and urban backgrounds (Table 34). Statistically significant differences were found between the mean FS and R scores of the "open-country" and the "urban" categories. Pastors with an "open-country" background had higher

mean P and FS scores and lower mean R and U scores. In terms of previous analysis by age and education, this pattern of responses would suggest that the pastors with an urban background were generally younger and better-educated than those with an open-country background; it is only since 1900 that a significant number of Brethren families have lived in urban communities.

TABLE 33

MEAN SCALE SCORES BY COMMUNITY BACKGROUND: PASTORS

Community Background	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Large City, More Than 100,000	9	252.22	88.33	74.67	89.22
City, 15,000-100,000	11	250.00	90.64	74.36	85.00
Town, 2,500-15,000	18	253.56	89.28	76.11	88.17
Village of Less Than 2,500	18	252.11	86.28	75.06	90.78
Rural Nonfarm	14	251.14	89.71	75.29	86.14
Farm	115	256.16	94.99	72.80	88.10
F Ratio		. . .	3.30	1.37	. . .
P		N.S.	.01	N.S.	N.S.

TABLE 34

MEAN SCALE SCORES BY OPEN-COUNTRY AND URBAN
BACKGROUNDS: PASTORS

Community Background	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Open-country	129	255.61	94.42	73.07	87.89
Urban	56	252.18	88.43	75.20	88.55
Critical Ratio		1.2	3.3	2.2	• • •
P		N.S.	.01	.05	N.S.

Membership in Voluntary Associations

Statistically significant differences were found among the mean P and R scores of the various voluntary association categories of officeholders (Table 35). More extensive participation in voluntary associations, measured in terms of the number of associations in which membership was indicated, was associated with a consistent increase in the mean R scores.

Likewise in the case of the pastors, a statistically significant difference was found among the mean R scores of the various voluntary association categories (Table 36). And, as with the officeholders, more extensive participation by pastors in voluntary associations was associated with increases in the mean R scores.

Thus, both officeholders and pastors with the more extensive participation in voluntary associations expressed expectations for a greater degree of careful, systematic planning in the pastoral role.

It is of interest to note further that, both in the case of the officeholders and the pastors, those respondents with no memberships in voluntary associations had the lowest mean scores in the rationality dimension.

TABLE 35

MEAN SCALE SCORES BY MEMBERSHIP IN VOLUNTARY
ASSOCIATIONS: OFFICEHOLDERS

Extent of Membership	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Five and Above	20	246.30	95.90	71.60	78.80
Four	22	250.14	96.77	72.46	80.91
Three	66	245.86	95.79	71.67	78.41
Two	134	246.28	95.40	70.71	80.17
One	175	240.96	93.12	68.18	79.66
None	144	245.20	95.74	69.31	80.15
F Ratio		2.40	1.32	6.65	.45
P		.05	N.S.	.01	N.S.

TABLE 36

MEAN SCALE SCORES BY MEMBERSHIP IN VOLUNTARY
ASSOCIATIONS: PASTORS

Extent of Membership	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Three and Above	21	258.71	94.05	75.91	88.76
Two	35	253.31	90.74	76.49	86.09
One	62	254.48	93.31	73.18	87.52
None	67	255.00	92.82	72.34	89.84
F Ratio		. . .	. . .	4.41	1.42
P		N.S.	N.S.	.01	N.S.

Church Membership of Parents

In regard to generational continuity of membership in the Church of the Brethren, the majority of the respondents were from families in which both parents were members of the Church. However, no statistically significant differences were found among the mean scores of the parental membership categories for any of the measures of professionalism for either the officeholders or the pastors (Tables 37 and 38).

Further analysis in terms of the membership of grandparents in the Church of the Brethren led to a similar finding, viz., no statistically significant differences among the mean scores of the membership categories.

TABLE 37

MEAN SCALE SCORES BY PARENTAL MEMBERSHIP IN
THE CHURCH OF THE BRETHREN: OFFICEHOLDERS

Parental Member- ship in the Church of the Brethren	Composite		Specificity	Rationality	Universalism
	N	P Score	Score	Score	Score
Neither Parent a Member	163	243.78	95.50	69.06	79.21
One Parent a Mem- ber, but not the Other	46	240.11	94.65	68.61	76.85
Both Parents Members	367	245.14	94.63	70.28	80.23
F Ratio		1.87	• • •	• • •	• • •
P		N.S.	N.S.	N.S.	N.S.

TABLE 38

**MEAN SCALE SCORES BY PARENTAL MEMBERSHIP IN
THE CHURCH OF THE BRETHREN: PASTORS**

Parental Member- ship in the Church of the Brethren	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Neither Parent a Member	27	259.89	96.52	72.89	89.37
One Parent a Mem- ber, but not the Other	12	251.67	91.00	73.00	87.67
Both Parents Members	150	254.16	92.30	73.93	87.93
F Ratio		1.52	1.86	. . .	. . .
P		N.S.	N.S.	N.S.	N.S.

Summary

As stated at the beginning of this chapter, the second hypothesis of this study was directed toward the discovery of the relationship between the role expectations of officeholders and pastors and selected social background factors. This hypothesis was tested by analysis directed toward a series of more limited hypotheses, each dealing specifically with one of the social background factors.

A number of cases were found in which there were statistically significant differences within the role expectations expressed by the various categories of officeholders and of pastors determined by these social background factors. The second hypothesis was thus upheld under certain conditions; differences in the degree of

professionalism expected in the pastoral role by officeholders and by pastors were related to certain social background factors.

Out of the sixteen computations involved in the analysis of the differences among the P, FS, R, and U scores of officeholders and of pastors in terms of age and education, there were nine statistically significant findings. Out of thirty-two comparable computations involving analysis in terms of the four remaining social background factors, only seven significant differences were found. In other words, significant differences in the degree of professionalism expressed by lay officeholders and pastors as desirable in the pastoral role were found to be more frequently related to age and education than to any of the other social background factors utilized in the analysis.

In the case of the officeholders' expectations, there were more significant differences found within the rationality dimension than within either the functional specificity dimension or the universalism dimension; officeholders thus differed most extensively among themselves in the degree to which they expressed expectations for careful, systematic planning in the pastoral role.

Finally, in the case of the pastors' expectations, there were more significant differences found within the functional specificity and the rationality dimensions than within either the composite professionalism scale or the universalism dimension; pastors thus differed most extensively among themselves in the degree to which they expressed expectations which emphasized the allocation of duties in local congregations on the basis of the special competence of the

pastor and which emphasized careful, systematic planning in the pastoral role. It is of special interest to note that no significant differences were found among the pastors' expectations for the universalism dimension; there were, in other words, no significant differences among the pastors relative to the type of pastor-parishioner relationships generally expected.

CHAPTER V

FURTHER ANALYSIS OF RESPONSES TO THE PROFESSIONALISM SCALE

Interrelation of the Dimensions of Professionalism

Levy, in discussing the various aspects of relationship structures, states that there is basis for hypothesizing that functional specificity, rationality, and universalism will be closely correlated in certain relationship structures; a basic problem is that of discovering those social situations in which these elements are closely correlated.¹ It was in terms of Levy's above observation that the third major hypothesis was developed for this study and stated as follows: "The degree of professionalism expected in the pastoral role in one dimension is associated with the same degree in the other two dimensions." Thus it was hypothesized that, if a high degree of functional specificity is expected in the Brethren pastoral role, a high degree of rationality and universalism will also be expected.

In order to test the above hypothesis, coefficients of correlation were calculated between the various dimensions of

¹Levy, op. cit., pp. 296-310.

professionalism (Table 39). The calculations were based upon the responses of 403 laymen and 161 pastors.²

TABLE 39
CORRELATION COEFFICIENTS BETWEEN DIMENSIONS OF
PROFESSIONALISM: OFFICEHOLDERS AND PASTORS

Dimensions Correlated	Officeholders (N-403)		Pastors (N-161)	
	r	S.E.	r	S.E.
Specificity-Rationality	.274	.05	-.054	.08
Specificity-Universalism	.099	.05	.117	.08
Rationality-Universalism	.063	.05	.067	.08

On the basis of the correlation analysis the hypothesis regarding the degree of association expected between the three dimensions of professionalism was not upheld by the findings in this study. There were low correlation coefficients between the dimensions of professionalism for both the officeholders and the pastors, with a somewhat greater association indicated between the FS and R scores in the case of the officeholders and between the FS and U scores in the case of the pastors. Thus, on the basis of the findings

²The calculation of the Pearsonian r's was facilitated by the construction of a correlation matrix by means of IBM processes. As the correlation matrix also included Church-Sect scores and North-Hatt scores, only those cases were used for which all these scores were available. This is the reason for not utilizing the same number of cases that were used in other aspects of the analysis, viz., 591 officeholders and 191 pastors.

presented above, only a slight association was found between functional specificity, rationality, and universalism as aspects of the pastoral role in the Church of the Brethren; these three dimensions seemed to vary almost independently of each other in this particular social structure.

This finding relative to the limited association between the three dimensions of professionalism would seem to bear out a previous observation concerning the differences found between the role conceptions of officeholders and pastors. It was pointed out in the summary to Chapter Three that pastors expressed expectations for a greater degree of professionalism in the rationality and universalism dimensions than did lay officeholders, but a lesser degree in the functional specificity dimension. In other words, neither pastors nor officeholders generally expressed expectations for the same degree of professionalism in each of the three dimensions. Differences in the degree of professionalism desired in the three dimensions were further illustrated in the analysis of the distribution of scale scores on the professionalism continuum; almost 40 per cent of the pastors had functional specificity scores of such a magnitude that the mean value of all the FS items was less than "3" while only one per cent of the pastors had rationality scores on the same end of the continuum.³

The low correlations between the three dimensions may be another index of the transitional nature of the ministry in the Church

³Supra, chap. iii, p. 51.

of the Brethren at the present time; as previously noted, the pastoral role in the Church has been in transition from a free, unprofessional, and untrained ministry to a paid, professional, and trained clergy. The Brethren pastoral role which currently seems to be more professional-like in certain aspects than in others may perhaps therefore be illustrative of a more general kind of social structure in which Levy's hypothesis would not be upheld.

Professionalism and Church-Sectness

The fourth major hypothesis of this study was one dealing with the relationship between professionalism and Church-Sectness, viz., "Professionalism is associated with Church-ness; and conversely, non-professionalism is associated with Sectness." As stated in Chapter Two, Church-Sectness was measured by means of a scale which was a modification of Dynes' Church-Sect scale; this fourteen-item scale had a range of 14-70, with low scores indicating acceptance of the Sect type of religious organization and high scores indicating acceptance of the Church type.

In order to test the above-mentioned hypothesis, coefficients of correlation were calculated between the Church-Sect scores and the P, FS, R, and U scores of both officeholders and pastors (Table 40). Only a slight correlation was found between the Church-Sect scores and professionalism. Negative relationships were found in the case of both the officeholders and pastors between the Church-Sect scores and the functional specificity dimension and between the Church-Sect

scores and the universalism dimension. However, a positive relationship was found between the Church-Sect scores and the rationality dimension.

TABLE 40
CORRELATION COEFFICIENTS BETWEEN CHURCH-SECT
SCORES AND DIMENSIONS OF PROFESSIONALISM:
OFFICEHOLDERS AND PASTORS

Dimensions Correlated with Church-Sect Scores	Officeholders (N-403)		Pastors (N-161)	
	r	S.E.	r	S.E.
Specificity	-.177	.05	-.256	.07
Rationality	.237	.05	.201	.08
Universalism	-.094	.05	-.142	.08
Composite P Scale	-.088	.05	-.172	.08

Further analysis of the relationship between Church-Sect scores and the dimensions of professionalism was carried out by calculating the significance of the differences among the mean scores for the various Church-Sect categories of both officeholders and pastors. Generally, an inverse relationship was found between Church-Sect scores and professionalism.

Statistically significant differences at the .01 level were found among the mean FS and R scores of the various Church-Sect categories of officeholders. Although there was not a regular variation in mean score, there was a general decrease in the degree of professionalism expected, both in the functional specificity and in the

universalism dimensions, with an increase in the Church-Sect scores. On the other hand, there was a positive relationship between the Church-Sect scores and the rationality dimension; officeholders in the higher Church-Sect categories expressed an expectation for greater rationality in the pastoral role than did those in the lower categories (Table 41).

TABLE 41
MEAN SCORES BY CHURCH-SECT CATEGORIES: OFFICEHOLDERS

Church-Sect Categories	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
50 and Above	22	238.36	91.18	73.77	73.41
45-49	83	245.07	93.42	72.00	79.65
40-44	143	242.70	93.24	70.03	79.43
35-39	161	245.89	96.80	69.14	79.96
30-34	94	245.78	96.58	68.38	80.81
29 and Under	21	249.33	99.33	68.67	81.33
F Ratio		1.41	3.28	6.70	2.05
P		N.S.	.01	.01	N.S.

A statistically significant difference at the .01 level was found among the mean FS scores of the various Church-Sect categories of pastors; the higher the Church-Sect category, the lesser the degree of professionalism expected in the functional specificity dimension. A similar relationship was found between the Church-Sect scores and the universalism dimension. However, as was the case with the officeholders, there was a positive relationship between the Church-Sect scores and the rationality scores; pastors in the highest

Church-Sect category expressed expectations for a greater degree of professionalism in the rationality dimension than did pastors in any of the other categories (Table 42).

TABLE 42
MEAN SCORES BY CHURCH-SECT CATEGORIES: PASTORS

Church-Sect Categories	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
45 and Above	46	250.11	88.41	75.39	86.30
40-44	54	256.83	93.35	73.96	88.96
35-39	41	256.12	95.68	72.83	87.61
34 and Under	18	256.67	94.78	71.61	90.28
F Ratio		1.70	4.00	1.97	1.10
P		N.S.	.01	N.S.	N.S.

Thus, although there were only rather low correlation coefficients found between the Church-Sect scores and the three dimensions of professionalism, significant differences were found among the means of the various Church-Sect categories, particularly in the case of the lay officeholders. These latter findings would tend to give some support for the fourth major hypothesis; generally as the Church-Sect scores of both officeholders and pastors increased and became more "Church-like," there were expectations for a greater degree of rationality in the pastoral role, but for a lesser degree of functional specificity and universalism. In other words, professionalism was found to be positively associated with Church-ness in the case of the

rationality dimension; and non-professionalism was found to be associated with Sectness in the functional specificity and universalism dimensions.

This departure from Church-Sect theory may again be indicative of the unique characteristics of the Brethren. It is significant to note that 69 per cent of the officeholders had Church-Sect scores in which the mean item value of all the scale items was "3.0" or below; 56 per cent of the pastors had Church-Sect scores on the same end of the continuum. The Church-Sect scores were thus skewed toward the Sect end of the continuum, which condition may in turn be significantly related to the seeming irregularity in the relationship between Church-Sectness and professionalism.

Professionalism and Occupational Prestige

The fifth hypothesis of this study dealt with the relationship between professionalism and occupational prestige; the hypothesis was stated as follows: "Attitudes toward professionalism are associated with occupational prestige." On the basis of Church-Sect theory, one would expect the membership of a religious organization to be characterized by the achievement of higher social status, including higher occupational status, as the Sect to Church transition is made. As one aspect of this transition, there would theoretically, therefore, be a positive association between the rise in occupational prestige and the degree of professionalism expected in the pastoral role.

Occupational prestige was measured with the North-Hatt scale in terms of which the prestige of a particular occupation is a numerical score between twenty and one hundred.⁴ Table 43 presents an occupational analysis of the lay officeholders in terms of the North-Hatt categories. Of the officeholders for whom occupational classifications were available, about 40 per cent were farm owners and operators, and about 10 per cent were public school teachers.

TABLE 43
OCCUPATIONAL CLASSIFICATION OF OFFICEHOLDERS
BY SCORES ON NORTH-HATT SCALE

North-Hatt Scores	Officeholders	
	Number	Percentage
80 and Above	46	10.2
75-79	230	51.2
70-74	29	6.5
65-69	75	16.7
60-64	18	4.0
Under 60	51	11.4

⁴The original prestige evaluations in the North-Hatt study included ninety different occupations. Several studies at The Ohio State University have expanded the initial list; all have used a standard method of interpolation, using five judges to evaluate an occupation in terms of the original scale. The writer obtained a copy of this expanded list from Dr. Russell Dynes of the Department of Anthropology and Sociology at The Ohio State University and used this list in rating the occupations of the officeholders.

In order to test the hypothesis regarding the relationship between occupational prestige and professionalism, correlation coefficients between the officeholders' North-Hatt scores and the three measures of professionalism were calculated. As indicated in Table 44, only a slight association was discovered between professionalism and occupational prestige; this hypothesis was not upheld therefore by the findings in this study.

TABLE 44

CORRELATION COEFFICIENTS BETWEEN NORTH-HATT SCORES AND
DIMENSIONS OF PROFESSIONALISM: OFFICEHOLDERS (N-403)

Dimensions Correlated with North-Hatt Scores	r	S. E.
Specificity	-.046	.05
Rationality	.130	.05
Universalism	.024	.05
Composite P Scale	.025	.05

It is of interest to note that the correlation coefficient between the North-Hatt scores and the rationality scores is higher than that between the North-Hatt scores and either of the other two dimensions of professionalism. On the basis of the previous finding of a positive relationship between Church-Sect scores and the rationality dimension, there would seem to be some indication of a positive relationship between the Church-Sect scores and the North-Hatt scores of the lay respondents in this study. Such a conclusion would follow

logically from the finding by Dynes that there is a positive association between Church-ness and occupational prestige.⁵

⁵Russell Dynes, "Church-Sect Typology and Socio-economic Status," American Sociological Review, XX. (October, 1955), pp. 555-60.

CHAPTER VI

SUMMARY

The major hypotheses for this study were developed so as to make possible an analysis of the degree of professionalism expected in the pastoral role in the Church of the Brethren. Role expectations were sought from both lay officeholders and pastors in order to provide a basis for discovering the similarities and differences between the expectations of these two significant categories in the current membership of the Church.

The historical setting included a ministerial pattern known in the Church of the Brethren as the "free ministry." Beginning with the founding of the Church in Germany in 1708, ministers, instead of seeking the ministerial office, were chosen by and from the congregation they were to serve and received no pay for their ministerial services; usually ministerial services were provided for a congregation by several ministers serving as part of an established group ministry. Significant changes in this ministerial pattern were first noticed around 1900 and have continued to the present time; this transition from a free ministry to a paid pastoral system thus has been one of the significant factors underlying this study.

As reported in Chapter Two, the final samples consisted of 837 laymen selected at random from a universe of local church officers

from congregations in the Central Region of the Church of the Brethren and 238 pastors selected at random from a universe of all the pastors serving congregations in the Central Region of the Church during the church year, 1955-56. The final returns, including both officeholders and pastors, consisted of 881 respondents, or about 82 per cent of the final samples selected; the final analysis was based then on 591 questionnaires from lay officeholders and 191 from pastors. The data were collected by means of a Likert-type attitude scale tested for reliability and validity. The scale was designed to measure professionalism in the pastoral role in terms of three dimensions of professionalism, viz., functional specificity, rationality, and universalism.

Of the five major hypotheses posed for study, three were largely substantiated in the subsequent analysis. The first hypothesis, which stated that there would be differences between the pastoral role expectations of officeholders and pastors, was upheld by the findings. Statistically significant differences were found between the mean P, FS, R, and U scores of the officeholders and those of the pastors on the basis of critical ratio analysis. As indicated by the composite P score, pastors expected a greater degree of professionalism in the pastoral role than did officeholders. However, when analyzed in terms of the three dimensions of professionalism, pastors expected a greater degree of professionalism only in the rationality and universalism dimensions. On the other hand, officeholders expected a greater degree of professionalism in the functional

specificity dimension than did pastors. The widest differences between the role expectations of the respondents were manifested in the universalism dimension where pastors expressed expectations for a much greater degree of professionalism. These differences were further demonstrated in the analysis of the distribution of both the scale scores and the mean item scores on the professionalism continuum.

A large majority of both officeholders and pastors expressed expectations for a high degree of professionalism in the rationality dimension; this finding is in harmony with the observation by Parsons to the effect that the occupational structure in the United States generally is marked by an increasingly heavy emphasis on the importance of rational behavior in carrying out occupational responsibilities.

The discovery that lay officeholders expressed expectations for a greater degree of professionalism in the functional specificity dimension than did pastors would seem to pose a rather confusing situation as far as the on-going program of the local Brethren congregation is concerned. Is it wrong for a congregation to expect its pastor who has been trained to be a full-time church worker to assume specialized tasks in the local congregation which are not to be shared with laymen? Do pastors want certain privileges that come from being in a profession, but then refuse certain obligations which laymen think are properly a part of the profession?

In conjunction with such questions it is important to note that one of the major tenets of the Protestant Reformation was that of the priesthood of all believers; in the Protestant tradition no

one was to be set apart to occupy a unique position as just "attender" or "observer." Trueblood refers to this conception in a recent discussion of the so-called moral dilemma of the present day.

If "member" is to regain positive significance in our vocabulary, we must think of all recruits (in Christian fellowships) as entering a new estate, beyond clergy and beyond laity. In the new order there are no clergymen and no laymen, but all are engaged in the same divine vocation, which means putting the claims of the Kingdom of God first, no matter what profession one may follow. The formula is that vocation has priority over profession. . . . In the beginning of the Christian cause all were ministers. Member equaled evangelist equaled missionary. There was no place within the society for the observer, the mere supporter or the nominal member. . . . The greatest single strength of the seventeenth-century Quaker movement is that it involved only active workers.¹

There has thus been this emphasis in Protestant groups on the significance of every member's responsibilities.

The above observations concerning the role of the layman in the Protestant tradition give a meaningful perspective for interpreting the findings in this study relative to the role expectations for the functional specificity dimension. Of additional significance for the interpretation of this finding are the Sect-like characteristics of the Church of the Brethren. In a Sect-like group great emphasis is placed on the responsibility of every member; Troeltsch has pointed out, for instance, that in the Sect the office of the ministry can devolve entirely upon laymen.² With the lower mean score in the

¹Elton Trueblood, Alternative to Futility (New York: Harper and Brothers Publishers, 1948), pp. 73-75.

²Ernst Troeltsch, The Social Teachings of the Christian Church (New York: Macmillan, 1931), p. 342.

functional specificity dimension, the pastors in this study seem to be more interested in maintaining this Sect-like characteristic than are the lay officeholders; however, both officeholders and pastors expressed expectations for a lesser degree of professionalism in the functional specificity dimension than in the other two dimensions.

The second hypothesis, which stated that differences in the degree of professionalism expected in the pastoral role would be related to certain social background factors, was also substantiated. Differences in the degree of professionalism expected in the various dimensions were most significantly related to differences in age and education; in this analysis, age is likely to be another index of education. It was also found that dissimilarities in social background were more frequently associated at statistically significant levels with differences in the expectations for the rationality dimension than with differences in the expectations for the other two dimensions of professionalism.

The third hypothesis involved the statement to the effect that the degree of professionalism expected in one dimension would also be expected in the other dimensions. On the basis of the analysis of both officeholders' and pastors' responses by the calculation of coefficients of correlation, it was found that there was only a very limited association between the degree of professionalism desired in one dimension and that desired in the other dimensions.

A similar analysis of the relationship between the degree of professionalism expected in the pastoral role and the respondents'

occupational prestige--the relationship hypothesized in the fifth hypothesis--revealed only a slight association. Thus neither the hypothesis regarding the interrelationship among the dimensions of professionalism nor the one regarding the association between professionalism and occupational prestige was upheld by the findings in this study. In both these cases there is perhaps some indication of the unique characteristics of the Brethren, particularly the continuing process of transition from a free, untrained ministry to a full-time, professionally trained pastoral leadership.

On the basis of Church-Sect theory it was hypothesized that professionalism would be associated with Church-ness and non-professionalism with Sect-ness (the fourth hypothesis). Only a slight association was found by correlation analysis between the degree of professionalism expected in the pastoral role and the Church-Sect scores. However, significant differences were found among the expectations of the several Church-Sect categories, with professionalism being positively associated with Church-ness in the case of the rationality dimension.

In order to provide some insight into the pattern which will likely become more and more common in the Church of the Brethren, role expectations of pastors were analyzed by selected clusters of social background characteristics. The assumption was made that Brethren pastors of the immediate future will be increasingly characterized by employment in urban congregations, preparation involving seminary education, urban family background, and membership in

voluntary associations—these factors being termed the "configuration of the future." As a parallel in contrast to the above assumption, it was assumed that Brethren pastors characterized by employment in rural "open-country" congregations, lack of seminary education, rural family background, and no membership in voluntary associations will be more and more a "configuration of the past." The role expectations of pastors approaching these two configurations were then each analyzed and subsequently compared. The categories which were analyzed were the result of breakdowns beginning with the first two factors in the configurations established above and continuing with the addition of one factor with each succeeding breakdown (Tables 45 and 46).

TABLE 45

MEAN SCALE SCORES BY CATEGORIES OF PASTORS APPROACHING
A "CONFIGURATION OF THE FUTURE"

Pastoral Characteristics	N	P Score	Composite Specificity Score	Rationality Score	Universalism Score
Employment in Urban Congregational Type, Seminary Graduate	62	255.26	91.98	75.90	87.37
Above, plus Having Spent Majority of First 21 Years in Urban Community	19	256.53	89.84	77.16	89.53
Above, plus Member- ship in Two or More Voluntary Associ- ations	16	258.75	90.19	80.13	88.44

TABLE 46

MEAN SCALE SCORES BY CATEGORIES OF PASTORS APPROACHING
A "CONFIGURATION OF THE PAST"

Pastoral Characteristics	N	P Score	Composite Specificity Score	Rationality Score	Universalism Score
Employment in "Open- country" Congrega- tional Type, without Seminary Education	32	257.72	96.25	71.06	90.41
Above, plus Having Spent Majority of First 21 Years in Rural Community	25	256.68	97.36	70.32	89.00
Above, plus No Mem- bership in Voluntary Associations	13	260.31	98.92	69.46	91.92

The analysis of the categories approaching a "configuration of the future" revealed a regular increase in both the composite P scores and the rationality scores. In contrast, the analysis of the categories approaching the "configuration of the past" revealed a regular increase in the functional specificity scores and a regular decrease in the rationality scores. In a further analysis of these two configurations, wide differences were observed at each breakdown in the functional specificity and the rationality dimensions, with lesser differences observed in the universalism dimension.

Of all the categories in these breakdowns, the pastors in the one which approached the "configuration of the future" most completely had the lowest functional specificity score and the highest rationality score. On the other hand, the pastors in the category which approached the "configuration of the past" most completely had the highest functional specificity score and the lowest rationality score. This contrast between the expectations of the category of pastors "most like the past" and the category "most like the future" puts into focus previous findings in the study and probably points to two of the most significant aspects of this transition from a free, untrained ministry to a paid, professionally trained pastoral system. Along with the strong emphasis on careful, systematic planning, pastors are currently encouraging congregations to diffuse responsibility throughout the entire membership; this concept of church organization is in conflict with the authoritarian pattern of church organization which developed with the free ministry in which decision-making was centered in the elder.

A number of suggestions for further research have developed out of this study. One has to do with the question of whether or not the pastoral role in the Church of the Brethren is in a process of transition which will culminate in a much more professional-like conception of the ministry than that indicated in this study; perhaps a longitudinal study of some sort could be designed to analyze this process during several decades. Another question which has been raised is that regarding the extent to which other religious groups

similar to the Church of the Brethren share a similar conception of the ministry. Do the Brethren have a conception of the ministry which is unique to them? Or is there a conception of the ministry which is shared by those religious groups which conform to the "established sect" type of group, and do the Brethren share the basic characteristics of this particular conception?

Another research possibility is that concerning the nature of the ministry among so-called established Protestant denominations. Is the pastoral role among these established denominations--Church-like as opposed to Sect-like--professional in a manner similar to secular professions in our occupational structure? Or, perhaps, is the pastoral role as a professional role uniquely different from secular professional roles?

It might be possible through an ex post facto research design to make a study of the ministry among certain established denominations that have developed from Sect-like organizations to discover which of the dimensions of professionalism were manifested first in the transition. On the basis of this study it would seem sound to hypothesize that one of the first changes in the professionalization of the pastoral role would be in the expectation for a greater degree of rationality of behavior, especially after the pastoral position becomes a paid, full-time position. Such a study would also make possible a more intensive analysis of the relationship between professionalization of the pastoral role and Church-Sectness.

A research lead stemming from the differences in role expectations found among officeholders and pastors is that of discovering more systematically the implications of such differential conceptions for the on-going programs of particular local congregations. From the standpoint of the application of knowledge regarding these differences to the on-going church program, how could seminary training be modified to prepare pastors to serve local congregations more adequately? Would it be possible to develop a scale which could be used to "match" prospective pastors with the expectations of local congregations so as to make possible a more satisfactory placement of pastors? If changes are desired in the pastoral role, where would the most resistance be expected, and how would the change be most satisfactorily brought about?

Finally, in the light of the wide differences between the expectations of officeholders and pastors relative to the degree of professionalism desired in the universalism dimension, is it possible that there would be similar wide differences in the expectations for the universalism dimension in other professional situations, such as, the teacher-student relationship, the doctor-patient relationship, and the lawyer-client relationship?

It is hoped that this research will contribute to a greater understanding of the dynamics of professionalism as well as specifically to a broader understanding of the pastoral role in the Christian Church in America. In addition, it is hoped that the findings of this

study will be useful to the membership of the Church of the Brethren in their attempts to develop a clearer and more effective conception of the pastoral role.

APPENDIX A

**THE FINAL QUESTIONNAIRE, THE COVER LETTER,
AND THE FOLLOW-UP CARD**

A STUDY OF BELIEFS ABOUT THE WORK OF THE BRETHREN PASTOR

This is part of a study dealing with the work of the pastor in the Church of the Brethren. Your opinions are important for this study; the more we know about your beliefs, the more we will know about what the Brethren pastor is expected to do.

As you read the following statements, ask yourself what you think the ideal Brethren pastor should do in the cases described. In other words, think about what you believe Brethren pastors should be doing generally across our Brotherhood.

Please answer every question. You are not expected to sign your name to this questionnaire; all replies will be kept confidential.

I. DIRECTIONS: Read each statement carefully, and UNDERLINE the answer which most nearly expresses your feeling about the statement. Do not spend much time on any one item. Be sure to answer each item.

1. Every year the pastor should help his Sunday School teachers set up the aims and goals for each class in the children's department.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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2. No one except the pastor (or another ordained minister or missionary) should be allowed to preach the Sunday morning sermon.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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3. The pastor in talking with adult members of his congregation should not address them simply by their first names (greeting should begin with either brother or sister, or Mr. or Mrs.).

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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4. In his sermons the pastor does not need to be concerned about "how" he speaks but only about "what" he says.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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5. The pastor should be given full responsibility for planning the Sunday morning worship service.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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6. The pastor should feel free to ask a member of his congregation for a loan if he finds it necessary to borrow money.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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7. The pastor should always plan the delivery of his sermons according to the principles of public speaking.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
----------------	-------	-----------	----------	-------------------
8. The pastor should be expected to select the hymns for the Sunday morning worship service.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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9. The pastor should never become a member of any of the small cliques in his congregation.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
----------------	-------	-----------	----------	-------------------
10. In the Sunday morning worship service the "morning prayer" should always be led by the pastor (or another ordained minister).

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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11. The pastor should share the details of his personal life with the members of his congregation.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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12. Occasionally the pastor should provide some means (such as a suggestion box or a special meeting) by which the members of his congregation can make suggestions for improving the church program.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
----------------	-------	-----------	----------	-------------------
13. The pastor should be regarded by the members of his congregation as a more reliable authority on questions of right and wrong than anyone else in his congregation.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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14. When visiting one of the families in his congregation the pastor should never talk about the personal problems of another family in his congregation.

STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISAGREE
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15. The pastor should plan his preaching program in advance by selecting the themes or central ideas for his sermons a year (or more) at a time.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
16. The pastor should be expected to have a better understanding of the Christian approach to present-day social problems than anyone else in his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
17. It is not a good policy for the pastor and his family to take vacation trips with families in his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
18. The pastor should usually encourage his congregation to continue doing things as they have done them in the past even though he thinks that certain changes might improve the church program.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
19. It is all right for the pastor to become a member of a small group within his congregation whose members share the same hobby.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
20. The pastor should work out systematic schedules to guide him in his pastoral calling.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
21. Whenever prayer is desired in the meetings of any of the organizations in a local church, the pastor, when present, should always be the one asked to offer prayer.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
22. The pastor should be just as friendly with the infrequent attenders in his congregation as he is with those who are very active in his church.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
23. The pastor should be expected to know more than the members of his congregation know about the history and doctrines of the Church.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
24. The feelings of friendship between the pastor and the members of his congregation should be just as warm and intimate as those existing between the closest of friends.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
25. The pastor should always be seeking for ways to introduce greater efficiency into the administration and organization of the local church program.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
26. It is to be expected that the pastor will have richer spiritual experiences than will the members of his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
27. It is right for the pastor to discourage the development of close, personal relationships between himself and members of his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
28. Since a church is primarily a religious fellowship the pastor should not try to systematically plan his work as leaders in industry and government do.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
29. The pastor should be expected to know more than his members about ways to solve problems in the Sunday School.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
30. The pastor should feel free to share his own financial problems with a business-man in his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
31. The pastor should attempt to devote a definite number of hours each week to reading and study.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
32. The pastor should not be expected to assume any more responsibility than any active member of his church for making regular calls on members of his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

33. The pastor should not share his own personal opinions about the on-going program of his church in private conversations with members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

34. The pastor should be expected to be able to counsel his members on religious or spiritual problems only.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

35. The pastor should not invite one family from his congregation into the parsonage for a meal and a friendly visit unless he plans to entertain all the families in his congregation in a similar way.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

36. The pastor should know at least a week in advance where and at what time he plans to make pastoral calls.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

37. Interpretations of scripture made by the pastor should not be considered any more authoritative than those made by members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

38. The pastor should encourage the development of close, personal friendships between himself and members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

39. The pastor should try to develop ways to measure the effectiveness of his work in the church.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

40. In a case where a congregation is considering a proposed change in a church practice, no more importance should be attached to the opinions of the pastor than is attached to the opinions of individual members of the congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

41. The pastor should feel free to develop close, personal friendships with the people who hold offices in his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

42. The pastor should be expected to be able to apply the beliefs of the Church to every-day problems better than the members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

43. The pastor should not share his own family problems with any of the members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

44. The pastor should be expected to accept the primary responsibility for increasing the membership of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

45. The pastor should not seek advice on his own financial problems from anyone who is a member of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

46. The pastor should be expected to take more responsibility than his members for suggesting projects and offering new ideas to the various organizations in his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

47. Upon leaving one congregation to serve another, the pastor should feel free to make close, personal friendships with members of the former congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

48. Good preaching is so completely dependent on the leading of the Holy Spirit that the pastor can not improve his preaching efforts through preparation and study.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

49. The pastor should be expected to assume the major responsibility in his congregation for calling on the sick and the aged.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

50. The pastor should carry out his regular pastoral calling in such a way that members of his church regard his visits as just "friendly, personal chats".

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

51. The pastor should plan the educational program of his church in terms of the basic principles of learning which have been set forth by psychologists and educators.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
52. The pastor should be expected to be able to lead in public prayer better than the members of his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
53. The pastor should associate with the members of his congregation in such a way that they "forget" that he is their pastor and respond to him as they would to a close, personal friend.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
54. The pastor should use the most effective methods available in carrying on the work of his church.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
55. The pastor is the only one in his congregation who can be expected to thoroughly understand the beliefs and practices of the Church.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
56. The pastor should have a "chummy" relationship with a few of the members of his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
57. The pastor should keep complete records of the services at which he officiates, including sermons, weddings, baptisms, and funerals.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
58. The local church should not hold a Sunday morning worship service unless the pastor (or another minister) is present to be in charge of the services.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
59. The pastor should make every effort to avoid being more friendly with some members of his congregation than with others.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
60. Young men who want to become pastors do not need to plan their education as carefully as those who are interested in becoming doctors or lawyers.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
61. The pastor should be expected to know more than the active members of his congregation about the books of the Bible.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
62. The pastor should be expected to assume the responsibility for keeping his congregation informed about the general program and activities of his denomination.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
63. The pastor should have a few close, personal friends in his congregation.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
64. The pastor should be expected to know more than the members of his congregation about the program and activities of the Protestant churches in America.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
65. The pastor should plan a weekly work-schedule and, making allowances for the unexpected, should make every effort to follow it.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
66. Persons who have experienced the "call to preach" should be considered for pastorates even though they may have had no ministerial training.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
67. The pastor should be expected to know more than the members of his congregation about the problem of religious education in the public schools.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE
68. The pastor should be expected to be more active than his members in seeking solutions to the spiritual problems in the local community.
- STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

69. The pastor should encourage the members of his congregation to call him by his first name when they are talking with him in church.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

70. The pastor should set aside a definite number of hours each week to devote to pastoral calling.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

71. The pastor should be expected to understand the general program of the local church much better than the members of his congregation do.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

72. The pastor should encourage the members of his congregation to call him by his first name whenever and wherever they happen to meet.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

73. The pastor should be expected to be able to interpret the will of God for the present day more completely than the members of his congregation.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

74. Where a local church is considering the addition of a new activity to its program, the suggestions of the pastor should not be regarded as being any more important than those of the laymen.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

II. DIRECTIONS: The following are statements concerning our general religious beliefs and practices. Read each statement carefully, and UNDERLINE the answer which most nearly expresses your feeling about the statement. Do not spend much time on any one item. Be sure to answer each item.

1. I think that there is practically no difference between what the different Protestant Churches believe.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

2. All the miracles in the Bible are true.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

3. I think a person should feel his religion before he joins a church.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

4. I think it is more important to live a good life now than to bother about life after death.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

5. I feel that a congregation should encourage the minister during his sermon by saying, Amen.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

6. In church, I would rather sing the hymns myself than hear the choir sing.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

7. I think churches should have more revivals.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

8. I think we should emphasize education in religion and not conversion.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

9. I like the "old time" religion.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

10. Testifying about one's religious experience should be a part of regular church services.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

11. I think a person who is not willing to follow all the rules of the church should not be allowed to belong.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

12. It is more serious to break God's law than to break man's law.

STRONGLY AGREE AGREE UNDECIDED DISAGREE STRONGLY DISAGREE

 

STRONGLY DISAGREE

STRONGLY DISAGREE

(c) Neither. (Indicate your feeling) _____

(c) No _____

1. Age: (check one)

(f) 60-69 _____

(b) Female _____

(e) Separated _____

10, September ____

(e) Trade or Business School	1	2	3	4

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846,

(a) None _____ (b) Church of the Brethren _____ (c) Other denomination (please specify) _____

(a) Yes _____ (b) one of them, but not the other _____ (c) No _____

(a) Yes _____ (b) some of them _____ (c) no _____

9. Where did you live most of the time until you were 21 years old? (check one) (a) On a farm _____ (b) In the country, but not on a farm _____ (c) In a village of less than 2500 _____ (d) In a town (2500-15,000) _____ (e) In a city (15,000-100,000) _____ (f) In a large city (more than 100,000) _____

THANK YOU FOR YOUR TIME AND COOPERATION. THIS HAS BEEN TRULY A "WORK OF LOVE," AND IT IS GREATLY APPRECIATED. If you have any additional comments which you want to make, please write them on the back of this page. WHEN YOU HAVE FINISHED, PLEASE RETURN THIS QUESTIONNAIRE IN THE SELF ADDRESSED STAMPED ENVELOPE WHICH HAS BEEN ENCLOSED FOR THAT PURPOSE.

(This page 6 was designed for lay officeholders and was not sent to pastors.)

115
Manchester College
North Manchester, Indiana

Cover Letter Sent with
Final Questionnaire

February 7, 1957

Dear Fellow Church-member:

Frequently our pastors have difficulty finding out what their congregations expect of them, and likewise laymen find it difficult at times to understand what their pastors expect of them. Such difficulties seriously hinder a pastor and his congregation in their attempts to carry out the program of the church. One of our Brethren historians has recently written that the changes occurring in the ministry constitute one of the most important problems facing the Church of the Brethren at the present time.

Enclosed you will find a questionnaire which has been developed for the purpose of studying the work of the pastor in the Church of the Brethren. This study is being made in order to fulfill the requirements for the Ph. D. degree; I have planned it with the hope that the findings will be helpful in solving pastoral problems like those mentioned above.

In order to carry out this study a list of all the pastors in the Central Region and all local church officers (of 1955-56) were obtained from the office of the Executive Secretary of the Central Region. From these lists names have been systematically selected at random; your name happened to be one of them. In light of the importance of the problem being studied we hope that you will be interested in filling out this questionnaire soon (within the next week or so, if at all possible). We do not want you to sign your name; we are interested only in your honest and sincere opinions.

Remember, only as people like you give of their time and interest can we know more fully what is expected of our Brethren pastors.

Thank you,

Assoc. Professor of Sociology
Manchester College

P.S. In order to obtain significant findings, it is important that the questionnaire be filled out by every person who receives it. Thanks again for your consideration and cooperation.

Follow-up Card

Dear Friend,

Manchester College
North Manchester, Indiana
February 22, 1957

Perhaps you have already filled out and mailed back the questionnaire on "A Study Of Beliefs About The Work Of The Brethren Pastor" which I sent to you on Feb. 7th; if so I would like to again express my appreciation for your help in this study.

However, in case you have not yet been able to find the time to fill out the questionnaire, I would appreciate it very much if you would take a few minutes in the next day or so to do this. You can then use the self-addressed stamped envelope to return your questionnaire.

It is desirable that the questionnaire be filled out by everyone who has received it.

Sincerely yours,
T. Quentin Evans

APPENDIX B

DATA ON FINAL PROFESSIONALISM SCALE ITEMS

TABLE 47

MEAN ITEM SCORES FOR THE 74 P SCALE ITEMS
BASED ON FINAL RETURNS

Item Number	Dimension of Professionalism	End of Professionalism Continuum	Mean Item Score	
			Pastors (N-191)	Officeholders (N-591)
1	Specificity	professional	3.571	3.565
2	Specificity	professional	1.974	2.535
3	Universalism	professional	2.157	2.284
4	Rationality	non-professional	4.351	3.838
5	Specificity	professional	3.298	3.222
6	Universalism	non-professional	3.979	2.981
7	Rationality	professional	3.262	2.951
8	Specificity	professional	3.440	3.120
9	Universalism	professional	4.581	4.255
10	Specificity	professional	2.298	2.628
11	Universalism	non-professional	4.220	3.941
12	Rationality	professional	4.141	4.159
13	Specificity	professional	3.257	3.662
14	Universalism	professional	4.188	4.135
15	Rationality	professional	3.178	2.535
16	Specificity	professional	3.429	3.650
17	Universalism	professional	3.717	3.252
18	Rationality	non-professional	4.079	4.008
19	Universalism	non-professional	2.948	2.599
20	Rationality	professional	3.953	3.804
21	Specificity	professional	1.686	2.218
22	Universalism	professional	4.346	4.362
23	Specificity	professional	3.743	3.679
24	Universalism	non-professional	2.571	2.387
25	Rationality	professional	4.194	4.073
26	Specificity	professional	2.806	2.829
27	Universalism	professional	3.277	3.115
28	Rationality	non-professional	3.785	3.193
29	Specificity	professional	3.094	3.081
30	Universalism	non-professional	3.267	2.481
31	Rationality	professional	4.356	4.245
32	Specificity	non-professional	3.911	3.804
33	Universalism	professional	2.361	2.794
34	Specificity	professional	2.141	2.223
35	Universalism	professional	3.408	2.795
36	Rationality	professional	2.414	2.521
37	Specificity	non-professional	3.356	3.411

TABLE 47--Continued

Item Number	Dimension of Professionalism	End of Professionalism Continuum	Mean Item Score	
			Pastors (N-191)	Officeholders (N-591)
38	Universalism	non-professional	3.215	2.804
39	Rationality	professional	4.094	4.039
40	Specificity	non-professional	2.974	2.904
41	Universalism	non-professional	3.272	2.978
42	Specificity	professional	3.419	3.445
43	Universalism	professional	3.623	2.968
44	Specificity	professional	2.885	3.142
45	Universalism	professional	3.105	2.533
46	Specificity	professional	3.272	3.093
47	Universalism	non-professional	4.298	3.098
48	Rationality	non-professional	4.539	4.240
49	Specificity	professional	3.817	3.756
50	Universalism	non-professional	4.000	2.871
51	Rationality	professional	3.534	3.096
52	Specificity	professional	3.136	3.352
53	Universalism	non-professional	3.314	2.788
54	Rationality	professional	4.246	4.132
55	Specificity	professional	1.901	2.003
56	Universalism	non-professional	4.204	4.010
57	Rationality	professional	4.089	4.032
58	Specificity	professional	1.848	2.049
59	Universalism	professional	3.911	3.834
60	Rationality	non-professional	4.450	4.210
61	Specificity	professional	3.435	3.321
62	Specificity	professional	4.005	3.953
63	Universalism	non-professional	3.586	3.252
64	Specificity	professional	3.764	3.733
65	Rationality	professional	3.974	3.838
66	Rationality	non-professional	3.414	3.139
67	Specificity	professional	3.194	3.102
68	Specificity	professional	3.215	3.360
69	Universalism	non-professional	3.204	3.509
70	Rationality	professional	3.801	3.724
71	Specificity	professional	3.309	3.305
72	Universalism	non-professional	3.346	3.553
73	Specificity	professional	3.586	3.596
74	Specificity	non-professional	3.079	3.051

TABLE 48

CRITICAL RATIOS AND SCALE VALUE DIFFERENCES FOR THE 74
FINAL P SCALE ITEMS BASED ON PRE-TEST RETURNS^a

Item Number	Critical Ratio		Scale Value Difference	
	Laymen	Seminary Students	Laymen	Seminary Students
1	3.14	-0.29	0.53	-0.11
2	5.12	3.02	1.35	0.69
3	3.08	2.55	0.73	0.74
4	1.56	3.57	0.38	0.95
5	3.21	1.76	0.84	0.68
6	2.72	3.49	0.78	1.10
7	4.29	3.81	1.03	1.16
8	3.87	2.26	0.97	0.68
9	2.96	0.82	0.69	0.21
10	3.97	3.19	1.01	0.84
11	1.50	3.63	0.25	1.10
12	2.27	0.00	0.31	0.00
13	4.83	3.59	0.87	1.16
14	7.22	1.67	1.50	0.52
15	0.29	2.64	0.06	0.89
16	3.88	3.80	0.78	1.10
17	2.32	2.36	0.63	0.69
18	1.90	2.27	0.28	0.63
19	3.46	2.09	0.71	0.52
20	2.23	3.41	0.53	0.79
21	2.59	1.99	0.60	0.36
22	3.12	2.39	0.37	0.47
23	5.85	3.16	1.22	0.84
24	0.96	2.35	0.22	0.89
25	3.48	2.40	0.38	0.53
26	2.31	3.85	0.60	0.95
27	5.67	5.12	1.12	1.52

^aThe top and bottom quartiles of laymen and of seminary students were segregated for the item analysis based on the pre-test returns, which utilized the criterion of internal consistency. There were 32 respondents in each quartile of laymen and 19 respondents in each quartile of seminary students.

TABLE 48--Continued

Item Number	Critical Ratio		Scale Value Difference	
	Laymen	Seminary Students	Laymen	Seminary Students
28	1.24	2.26	0.35	0.63
29	3.96	3.38	0.91	0.95
30	2.41	1.58	0.57	0.47
31	2.34	3.72	0.34	0.42
32	0.73	2.87	0.15	0.79
33	1.92	3.31	0.50	1.16
34	2.15	0.00	0.44	0.00
35	4.07	4.41	1.12	1.21
36	2.22	0.90	0.47	0.31
37	1.54	4.41	0.34	1.21
38	2.61	4.37	0.66	1.16
39	2.91	2.35	0.50	0.63
40	2.34	2.46	0.59	0.79
41	3.45	2.72	0.85	0.84
42	5.22	2.95	1.10	0.84
43	3.99	4.54	1.00	1.42
44	1.07	2.02	0.32	0.68
45	2.95	3.73	0.75	0.95
46	4.14	3.53	0.94	1.00
47	5.01	3.00	1.25	0.95
48	2.51	2.13	0.47	0.21
49	3.30	0.99	0.68	0.31
50	0.92	3.85	0.25	1.00
51	2.85	1.63	0.65	0.42
52	4.41	4.99	1.00	1.48
53	2.97	3.65	0.81	1.21
54	3.20	3.64	0.47	0.63
55	1.98	1.97	0.31	0.36
56	2.89	1.81	0.66	0.53
57	1.18	2.99	0.19	0.68
58	2.88	2.33	0.56	0.52
59	3.92	2.28	0.79	0.79
60	3.00	2.19	0.47	0.37
61	3.18	5.31	0.68	1.43
62	4.06	0.37	0.63	0.05
63	4.14	2.87	0.87	0.89
64	4.08	2.45	0.78	0.53
65	3.52	2.65	0.53	0.48

TABLE 48--Continued

Item Number	Critical Ratio		Scale Value Difference	
	Laymen	Seminary Students	Laymen	Seminary Students
66	4.55	3.42	0.88	1.16
67	5.41	3.22	1.12	0.90
68	2.82	2.12	0.66	0.63
69	1.57	4.80	0.28	1.47
70	2.22	2.08	0.44	0.42
71	5.38	3.22	1.09	0.89
72	0.81	4.69	0.13	1.48
73	3.71	4.14	0.78	1.11
74	0.70	4.14	0.16	1.05

APPENDIX C

RESPONSES TO CRITERION ITEMS UTILIZED IN TESTING OF EMPIRICAL VALIDITY OF PROFESSIONALISM SCALE

TABLE 49

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	477	245.94	95.58	70.37	79.99
"c"	66	235.08	89.67	67.06	78.33
Critical Ratio		5.0	4.1	4.0	1.3

TABLE 50

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	155	255.25	92.64	74.34	88.08
"c"	30	252.73	94.20	71.10	87.43
Critical Ratio		.7	.8	2.3	N.S.

TABLE 51

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	477	245.94	95.58	70.37	79.99
"b" and "c" combined	90	236.34	91.29	67.14	77.90
Critical Ratio		4.9	3.4	4.6	1.8

TABLE 52

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 15

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	155	255.25	92.64	74.34	88.08
"b" and "c" combined	34	252.85	93.88	70.85	88.12
Critical Ratio		.7	.7	2.7	N.S.

TABLE 53

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	123	254.77	92.42	74.22	87.89
"c"	37	255.35	94.60	71.46	89.30
Critical Ratio		N.S.	1.1	1.9	.7

TABLE 54

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	442	245.19	95.42	70.45	79.32
"b"	57	240.61	93.49	67.91	79.19
Critical Ratio		1.8	1.8	3.0	N.S.

TABLE 55

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	123	254.77	92.42	74.22	87.89
"b"	29	254.35	92.55	74.41	87.38
Critical Ratio		N.S.	N.S.	N.S.	N.S.

TABLE 56

MEAN SCALE SCORES OF OFFICEHOLDERS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	442	245.19	95.42	70.45	79.32
"b" and "c" combined	125	241.76	93.49	67.34	80.92
Critical Ratio		2.0	1.8	5.2	1.7

TABLE 57

MEAN SCALE SCORES OF PASTORS BY CRITERION ITEM 16

Response Category	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
"a"	123	254.77	92.42	74.22	87.89
"b" and "c" combined	66	254.91	93.70	72.76	88.46
Critical Ratio		N.S.	.8	1.4	N.S.

APPENDIX D

**TABULAR PRESENTATION OF MEAN SCALE SCORES BY SOCIAL
BACKGROUND FACTORS NOT INCLUDED IN FINAL ANALYSIS**

TABLE 58

MEAN SCALE SCORES BY SEX: OFFICEHOLDERS

Sex	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Male	264	243.98	95.09	69.77	79.11
Female	310	244.57	94.58	69.79	80.21

TABLE 59

MEAN SCALE SCORES BY CHURCH MEMBERSHIP
OF PARENTS: OFFICEHOLDERS

Church Membership of Parents	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Both Brethren	367	245.14	94.63	70.28	80.23
One Brethren	46	240.11	94.65	68.61	76.85
Neither Brethren	163	243.78	95.50	69.06	79.21

TABLE 60

MEAN SCALE SCORES BY CHURCH MEMBERSHIP
OF PARENTS: PASTORS

Church Membership of Parents	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Both Brethren	150	254.16	92.30	73.93	87.93
One Brethren	12	251.67	91.00	73.00	87.67
Neither Brethren	27	259.89	96.52	72.89	89.37

TABLE 61

MEAN SCALE SCORES BY CHURCH MEMBERSHIP OF
GRANDPARENTS: OFFICEHOLDERS

Church Membership of Grandparents	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
All Brethren	233	245.13	94.31	70.45	80.37
Some Brethren	127	245.95	96.73	69.99	79.23
None Brethren	214	242.57	94.36	68.88	79.33

TABLE 62

MEAN SCALE SCORES BY CHURCH MEMBERSHIP OF
GRANDPARENTS: PASTORS

Church Membership of Grandparents	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
All Brethren	88	252.94	91.26	73.56	88.13
Some Brethren	57	256.49	93.18	75.12	88.19
None Brethren	44	256.41	95.48	72.25	88.00

TABLE 63

MEAN SCALE SCORES BY CHURCH
STATUS OF FATHER: PASTORS

Church Status of Father	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Ordained Minister	48	254.85	92.46	73.29	89.10
Layman	136	255.35	93.16	74.02	87.95

TABLE 64

MEAN SCALE SCORES BY CHURCH STATUS
OF GRANDFATHERS: PASTORS

Church Status of Grandfathers	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
One or Both Grandfathers					
Ordained Ministers	46	259.09	95.33	73.98	89.78
Both Grandfathers Laymen	139	253.96	92.19	73.76	87.79

TABLE 65

MEAN SCALE SCORES BY CHURCH DISTRICT: OFFICEHOLDERS

Church District	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Southern Ohio	117	244.87	95.22	69.27	80.38
Northeastern Ohio	70	245.99	97.46	69.94	78.59
Northwestern Ohio	42	246.74	94.64	70.26	81.83
Southern Indiana	38	249.21	98.13	70.84	80.24
Middle Indiana	73	243.27	94.22	69.14	79.92
Northern Indiana	103	241.31	93.43	68.86	79.02
Michigan	48	245.21	93.88	70.02	81.31
Southern Illinois	49	242.06	92.33	70.76	78.98
Northern Illinois and Wisconsin	49	245.35	95.55	70.86	76.94
F Ratio		1.16	1.53	1.43	1.31
P		N.S.	N.S.	N.S.	N.S.

TABLE 66

MEAN SCALE SCORES BY CHURCH DISTRICT: PASTORS

Church District	N	Composite P Score	Specificity Score	Rationality Score	Universalism Score
Southern Ohio	32	252.22	91.44	74.88	85.91
Northeastern Ohio	26	258.69	94.46	74.54	89.69
Northwestern Ohio	14	259.14	96.86	74.93	87.36
Southern Indiana	16	258.56	97.25	71.69	89.63
Middle Indiana	25	258.52	96.72	73.16	88.64
Northern Indiana	30	251.90	92.37	71.23	87.30
Michigan	16	243.88	84.25	73.38	86.25
Southern Illinois	17	261.76	95.35	74.65	91.77
Northern Illinois and Wisconsin	14	251.71	87.00	76.57	88.14
F Ratio		2.11	3.23	1.43	.81
P		.05	.01	N.S.	N.S.

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I, Theodore Quentin Evans, was born in Montgomery County near Brookville, Ohio, August 30, 1922. I received my elementary and secondary education in the Johnsville-New Lebanon school system and my undergraduate training (beginning with the first year at Miami University) at Manchester College, which granted me the Bachelor of Arts degree in 1945. From Bethany Biblical Seminary in Chicago, Illinois, I received the Bachelor of Divinity degree in 1948. In September 1949, I was awarded a University Scholarship at the University of Cincinnati where I specialized in the Department of Sociology and received the Master of Arts degree in 1950. In September 1950, I became a graduate student in the Department of Sociology at The Ohio State University where I served for two years as a teaching assistant. After completion of the residence requirements for the Doctor of Philosophy degree, I taught three years at the College of Wooster. While completing the requirements for the doctoral degree, I have been teaching at Manchester College where I am currently employed.