

THE ROLE OF THE BAPTIST PARISH MINISTER  
IN THE STATE OF MICHIGAN

Thesis for the Degree of Ph. D.  
MICHIGAN STATE UNIVERSITY

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1965



This is to certify that the  
thesis entitled

The Role of The Baptist Parish Minister  
In the State of Michigan

presented by

James W. Didier

has been accepted towards fulfillment  
of the requirements for

Ph. D. degree in Guidance & Counseling

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Date *July 27, 1965*



## ABSTRACT

### THE ROLE OF THE BAPTIST PARISH MINISTER IN THE STATE OF MICHIGAN

by James W. Didier

It is generally believed that Protestant ministers are experiencing uneasiness and confusion concerning the role of the pastor. Also, it is generally believed that laymen are quite uncertain concerning the role of the pastor. An unfavorable trend of recruitment for the ministry, and an increasing exodus from the pastorate are believed to be partly due to these conditions. This study was conceived as an effort to help determine and understand the extent of this uncertainty, uneasiness, and confusion.

Comparative information was gathered concerning expectations and perceptions of expectations held for the role of the Baptist pastor by pastors and significant others. The two general problems of the study were (a) to determine and examine the differences in expectations that significant others hold for the professional role of the Baptist parish minister, and (b) to determine and examine the Michigan Baptist parish ministers' perception of expectations that significant others hold for this role. A basic hypothesis and a set of sub-hypotheses were

established concerning the differences between the expectations of (a) pastors, (b) pastors' wives, (c) church deacons, and (d) church educators. Also tested were differences between the expectations of significant others and these expectations as perceived by pastors.

A secondary problem was to identify relationships between expectations of significant others, and relationships between Baptist pastors' perceptions of the expectations of significant others, on the basis of the variables, (a) minister's age, (b) minister's education, (c) size of church membership, and (d) type of community. A second basic hypothesis and sub-hypotheses were established to test these relationships.

The data were obtained by the mailed questionnaire technique, utilizing two instruments developed for the study. Each instrument contained 36 items concerning professional activities of the Baptist pastor, divided into six role areas. Items called for response on a five point scale ranging from Absolutely Must to Absolutely Must Not. Instrument I was completed by all four position groups. Instrument II, dealing with perceptions of expectations, was completed by the pastors. Packets were mailed to the churches of the Michigan Baptist Convention and the Detroit Association of American Baptist Churches. Usable questionnaires were returned from 134 churches, for a 75% response. The chi square statistic was used in the interpositional

analysis of data, yielding a measure of divergence, conflict, and inconsonance. Variance was used in the intrapositional analysis, yielding a measure of group consensus.

The first basic hypothesis was generally supported, with most divergence existing between the groups pastors and deacons (differences on 19 of the 36 items), while least divergence was shown between deacons and educators (one item). Group homogeneity tended to produce more consensus. Pastors perceived more interpositional differences than in fact existed; they experience more role conflict than would be the case if they were more accurate in their perceptions. There was also a high incidence of difference between the expectations of significant others and these expectations as perceived by pastors. No distinct pattern of response emerged on the basis of role areas. From inspection of the data it was discovered that pastors consistently believed that significant others tend to be more conservative, demanding, and restrictive than was the case. Pastors tended to respond in ways that indicate a desire for more autonomy and self direction than they perceive that significant others would allow.

The second basic hypothesis was partially supported. The most operative variable was minister's education. There were no trends of accuracy of perception based on the variables under study.

Observations recorded on the back of the instruments by respondents tended to confirm commonly held beliefs concerning role conflict as experienced in the ministry. Ministers and wives expressed the desire for more self determination for the pastors; deacons and educators tended to express a need for more lay control. Some of these comments were particularly pointed and emphatic.

THE ROLE OF THE BAPTIST PARISH MINISTER  
IN THE STATE OF MICHIGAN

By  
James W. Didier

A THESIS

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

DOCTOR OF PHILOSOPHY

Department of Counseling, Personnel Services  
and Educational Psychology

College of Education

1965

6-2-1968

I am entrusted with a sacred commission. . .Though being free from anyone's control, I have made myself servant unto all, that I might win more men to Christ. . .Actually, I have become all things to all men, that by all means I might win some to God. Now I want to play my role in this properly. . .I do not strive aimlessly, but with purpose, discipline and determination.

From a letter of the  
Apostle Paul to the  
Church of God at Corinth

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Association; American Educational Research Association.

## ACKNOWLEDGMENTS

The writer wishes to express grateful and sincere appreciation to all who have contributed to the development and completion of this study, but especially to:

Dr. John E. Jordan, my guidance committee chairman, for his encouragement throughout, and particularly for his careful examination of the early drafts of this study;

Dr. Wilbur B. Brookover, for many valued suggestions in the planning and execution of the research phases of this study;

Dr. Carl Gross, for his continued interest, and for his final review of the manuscript;

Dr. Buford Stefflre, for his initial counsel, and for his final review of the manuscript;

Dr. Arthur L. Farrell and Dr. Selwyn Smith, American Baptist executives, for their good will and co-operation;

Mrs. Gladys Olds Anderson, who expressed confidence in the value of this study by her personal interest and financial support;

the many pastors, wives and lay leaders of the Baptist churches in Michigan, whom I have come to know and understand so much better because of this study;

my wife, Joan, and my son, Mark, whose frequent expressions of love, confidence and encouragement during the days of the manuscript will always be remembered.

to my wife, Joan  
and oldest son, Mark

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## CHAPTER I

### THE PROBLEM

#### Introduction

Although the Protestant minister is engaged in the oldest and one of the best established professions, there is today a general uneasiness among members of this profession--an uneasiness largely attributed to a general lack of clear expectations concerning his professional role. In most situations, the Protestant minister works without a clear understanding of what is expected of him. He is quite aware of the complexity of society, and of the accelerated rate of change taking place in society. One of the demands of his profession is that he deal constructively and helpfully with people, in spite of their varied and changing life situations.

Conventions and traditions are changing so rapidly, however, that frequently the minister is faced with the disconcerting realization that the pattern of his ministry is outmoded and irrelevant--his parishioners are moving far ahead of him into new and strange patterns of work, leisure and worship. He becomes victimized by contradictory expectations of persons who are both within and without the membership of his church. He is confused. He has

difficulty in formulating clear directions, purposes and goals for himself and for his church.

Professional journals and popular periodicals abound with references to this condition of uneasiness and confusion. It is widely recognized, both in and out of the minister's profession.

This general condition complicates the problem of securing qualified men to fill Protestant pulpits. Perceptive college students sense the uneasiness and confusion and resulting insecurity of their own ministers. Seminary students in increasing numbers are selecting curricular offerings that will prepare them for specializations in the ministry, and, once graduated from seminary, these same men move directly into specialized ministries such as the military chaplaincy, public relations, university and institutional chaplaincy, denominational administration, religious journalism, religious education, stewardship promotion, and clinical pastoral counseling. Many who have served for years in the pastorate are joining the increasing exodus from the parish ministry into these specialized branches of church-related work. Denominational officials find it difficult to secure men to fill the increasing number of vacant pastorates. At the same time, it is customary for a number of candidates to apply for open positions within the various specializations.

This movement of pastors into specialized fields of service has had a proportionately adverse effect upon recruitment for the ministry. There now exists a very widespread shortage of qualified and trained clergymen for the Protestant churches of the United States. At the same time, there are unprecedented numbers of students preparing themselves for careers in related, but secular fields, such as education and social work.

If the parish minister is adequately to meet the demands being placed upon him, and if he is effectively to minister among his parishioners, his role must be identified and understood by himself as well as by the persons among whom he lives and works. His many and complex responsibilities, activities and relationships should be agreed upon and set forth as definitely as possible. The expectations he has for his professional activities must coincide to a considerable degree with the expectations of his wife and associates if he is to gain satisfaction and reward, respect and response.

American Baptists share these concerns. There is a widespread dissatisfaction among Baptist pastors. Many are leaving the pastorate for other areas of specialized ministries. There is a shortage of men to replace retiring ministers and to fill the pulpits of the new Baptist churches that are now being built.

Within the "free church" polity of American Baptists there are many persons holding expectations for the professional role of the parish minister. Among these are the ministers' wives, the church deacons, the church lay educators, and colleagues, or fellow pastors.

It is readily understood that the Baptist parish minister might very well become frustrated and discouraged in his work if (a) his expectations differ significantly from those of his wife, the deacons and educators of his church, and his colleagues in other churches, or if (b) he perceives that there is a significant difference between the expectations of his wife, the deacons, the educators, or his colleagues.

#### General Purpose of the Study

This study is an attempt to help determine and understand the nature of the anxiety and confusion concerning the role of the pastor that exists today among Baptist ministers and significant others.

#### Significance of the Study

The findings of this study could be used to help Baptist pastors better understand their role. These findings could be used to help laymen better understand the role of their pastor. Such understandings should bring about better communication, an increase in job satisfaction, a reduction in the exodus from the parish

ministry, and solutions to some of the problems faced in the recruitment of men for the ministry. Baptist seminaries and other institutions might use these data and findings to assist them in their work of training ministers. Although not strictly applicable to other denominations, the findings should be of interest to them, and could stimulate similar studies among these religious bodies.

### Statement of the Problem

The two general problems of the study are (a) to determine and examine the differences in expectations that Michigan Baptist parish ministers, wives of Michigan Baptist parish ministers, Michigan Baptist deacons and Michigan Baptist educators hold for the professional role of the Baptist parish minister, and (b) to determine and examine the Michigan Baptist parish ministers' perception of expectations that the four position groups hold for the professional role of the Baptist parish minister.

### Hypotheses

There are two basic hypotheses of this study. The first basic hypothesis has three related sub-hypotheses. The second basic hypothesis had four related sub-hypotheses.

#### Basic Hypotheses

1. There are differences (a) between the expectations of significant others (divergence), (b) between the expectations of significant others as perceived by the

incumbent of a position (conflict), and (c) between the expectations of significant others and these expectations as perceived by an incumbent of a position (inconsonance).

2. Factors inherent in a group or in a group's environment (background variables) affect the expectations and the perceptions of expectations that the group holds for an incumbent of a position.

### Sub-hypotheses

Three sub-hypotheses emerge from the first basic hypothesis. These sub-hypotheses deal with differences according to selected groups of significant others, and the incumbent, Baptist parish minister:

1. There are differences between (a) Michigan Baptist parish ministers, (b) wives of Michigan Baptist parish ministers, (c) Michigan Baptist deacons, and (d) Michigan Baptist educators on the expectations held for the professional role of the Baptist parish minister.

2. There are differences between (a) the perceptions that Michigan Baptist parish ministers have of the expectations held by Baptist parish ministers for the professional role of the Baptist parish minister, (b) the perceptions that Michigan Baptist parish ministers have of the expectations held by wives of Baptist parish ministers for the professional role of the Baptist parish minister, (c) the perceptions that Michigan Baptist parish ministers have of the expectations held by Baptist deacons for the professional

role of the Baptist parish minister, and (d) the perceptions that Michigan Baptist parish ministers have of the expectations held by Baptist educators for the professional role of the Baptist parish minister.

3. There are differences between (a) Michigan Baptist parish ministers' expectations and (b) Michigan Baptist parish ministers' perceptions of Baptist parish ministers' expectations held for the professional role of the Baptist parish minister; there are differences between (a) Michigan Baptist parish ministers' wives' expectations and (b) Michigan Baptist parish ministers' perceptions of Baptist parish ministers' wives' expectations held for the professional role of the Baptist parish minister; there are differences between (a) Michigan Baptist deacons' expectations and (b) Michigan Baptist parish ministers' perceptions of Baptist deacons' expectations held for the professional role of the Baptist parish minister; there are differences between (a) Michigan Baptist educators' expectations and (b) Michigan Baptist parish ministers' perceptions of Baptist educators' expectations held for the professional role of the Baptist parish minister.

Figure 1 presents graphically the above three sub-hypotheses. Each connecting line in the figure indicates that the connected boxes are tested for incompatibility of each item. The upper bank of boxes (M, W, D, E)

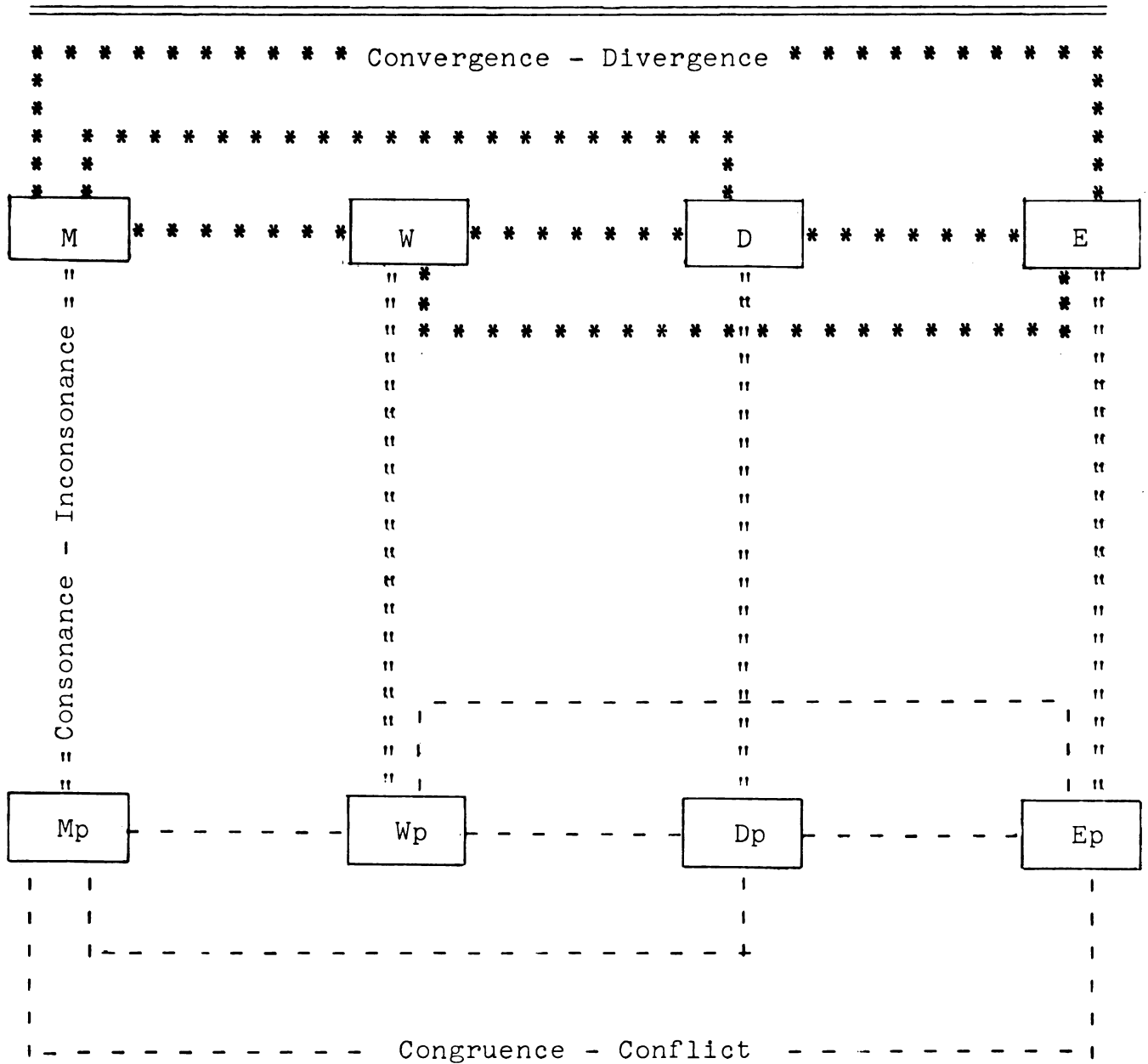


Figure 1.-- Design of interpositional analysis

comprises the responses of the position groups to the items of Instrument I (Expectation Questionnaire). The lower bank of boxes (Mp, Wp, Dp, Ep) comprises the responses to the items of Instrument II (Perception of Expectations Questionnaire). There are sixteen tests for each of the 36 items, or a total of 576 chi squares computed in this interpositional analysis of data.

Four sub-hypotheses emerge from the second basic hypothesis. These sub-hypotheses deal with the four background variables as related to the expectations of significant others, and to the expectations of significant others as perceived by the incumbent, Baptist parish minister:

4. There are differences in (a) the expectations of significant others, and in (b) the expectations of significant others as perceived by Baptist parish ministers, when these expectations and when these perceptions are grouped on the basis of the variable minister's age.

5. There are differences in (a) the expectations of significant others, and in (b) the expectations of significant others as perceived by Baptist parish ministers, when these expectations and when these perceptions are grouped on the basis of the variable minister's education.

6. There are differences in (a) the expectations of significant others, and in (b) the expectations of significant others as perceived by Baptist parish ministers, when

these expectations and when these perceptions are grouped on the basis of the variable size of church membership.

7. There are differences in (a) the expectations of significant others, and in (b) the expectations of significant others as perceived by Baptist parish ministers, when these expectations and when these perceptions are grouped on the basis of the variable type of community.

There are 32 tests for each of the 36 items, or a total of 1152 chi squares computed in the analysis of data related to the second basic hypothesis.

#### Definition of Terms

Position.--A position is the location of an actor or class of actors in a system of social relationships. In this study we are concerned primarily with the occupational position of the Baptist parish minister (pastor).

Expectation.--An expectation is an evaluation standard applied to an incumbent of a position.

Role.--A role is a set of expectations applied to an incumbent of a particular position.

Significant others.--In this study, significant others will refer to (a) colleagues (fellow Michigan Baptist parish ministers), (b) wives of Michigan Baptist parish ministers, (c) Michigan Baptist deacons, and (d) Michigan Baptist educators. The positions of significant others shall also be referred to as position groups.

Perception.--Perception refers to the comprehension that an incumbent has of the expectations that are applied to his position. In this study we are concerned with the perceptions that the Baptist parish ministers have of the expectations of significant others.

Role divergence.--Role divergence is the condition in which there exist incompatible expectations within a system of social relationships. In this study, role divergence will refer to the condition in which there are incompatible expectations between position groups, or the degree of incompatibility between position groups.

Expectation divergence.--Expectation divergence refers to incompatibility between position groups in the definition of a specific expectation.

Role convergence.--Role convergence is the condition in which there exist compatible expectations within a system of social relationships. In this study, role convergence will refer to the condition in which there are compatible expectations between position groups, or the degree of compatibility between position groups.

Expectation convergence.--Expectation convergence refers to compatibility between position groups in the definition of a specific expectation.

Role consensus.--Role consensus is the condition in which there exists agreement on the definition of expectations within a group of incumbents of a single position.

In this study, role consensus will refer to the degree of agreement of a role within a position group. It may also refer to the degree of agreement in the perceptions of a role within a position group.

Expectation consensus.--Expectation consensus refers to agreement within a position group in the definition of a specific expectation. It may also refer to agreement in the perceptions of the definition of a specific expectation within a position group.

Role conflict.--Role conflict is the condition in which the incumbent of a position perceives that he is confronted with incompatible expectations within a system of social relationships. In this study, role conflict will refer to the condition in which the Baptist parish minister perceives that the expectations of significant others are incompatible.

Expectation conflict.--Expectation conflict refers to perceived incompatibility between significant others in the definition of a specific expectation.

Role congruence.--Role congruence is the condition in which the incumbent of a position perceives that he is confronted with compatible expectations within a system of social relationships. In this study, role congruence will refer to the condition in which the Baptist parish minister perceives that the expectations of significant others are compatible.

Expectation congruence.--Expectation congruence refers to perceived compatibility between significant others in the definition of a specific expectation.

Role inconsonance.--Role inconsonance is the condition in which there exists an incompatibility between expectations of a position group and the perceived expectations of that position group. In this study, role inconsonance will refer to the condition in which there exists an incompatibility (or, to the degree of incompatibility) between the expectations of a position group and the expectations of that group as perceived by Michigan Baptist parish ministers.

Expectation inconsonance.--Expectation inconsonance refers to incompatibility between the definition of a specific expectation by a position group and the definition of that specific expectation by the same group as perceived by the incumbents of a position (Michigan Baptist parish ministers).

Role consonance.--Role consonance is the condition in which there exists compatibility between expectations of a position group and the perceived expectations of that position group. In this study, role consonance will refer to the condition in which there exists compatibility (or, to the degree of compatibility) between the expectations of a position group and the expectations of that group as perceived by Michigan Baptist parish ministers.

Expectation consonance.--Expectation consonance refers to compatibility between the definition of a specific expectation by a position group and the definition of that specific expectation by the same group as perceived by the incumbents of a position (Michigan Baptist parish ministers).

Role area.--Role area is a part of the role that forms a constellation of professional activities determined by type of behavior or activity. In this study, we have designated six such role areas of the Baptist parish minister; (1) Pastor, (2) Preacher, (3) Priest, (4) Teacher, (5) Administrator, (6) Organizer.

Michigan Baptist parish minister.--Michigan Baptist parish minister shall mean the pastor of a church affiliated with either the Michigan Baptist Convention or the Detroit Association of American Baptist Churches.

Michigan Baptist educators.--Michigan Baptist educators shall mean the laymen serving as chairman of the Christian Education Committee or as the superintendent of the Sunday Church School of the churches affiliated with the Michigan Baptist Convention or the Detroit Association of American Baptist Churches.

Deacons.--Deacons shall mean the laymen serving as chairman of the boards of deacons of the churches affiliated with the Michigan Baptist Convention or the Detroit Association of American Baptist Churches.

Statement of Sub-problems

The sub-problem emerging from the first general problems are:

1. To identify divergence in the expectations of Michigan Baptist parish ministers, wives, educators and deacons for the professional role of the Baptist parish minister.

2. To determine which role areas are marked by divergence between position groups, and which role areas are marked by convergence between position groups. Divergence is operationally defined by the number of statistically significant chi squares occurring within a particular role area between any two position groups.

3. To determine which expectations are marked by consensus among members of the same position group.

4. To determine which role areas are marked by consensus among members of the same position group.

The sub-problems emerging from the second general problem are:

5. To identify incompatibilities in specific expectations of Michigan Baptist parish ministers, wives, educators and deacons as perceived by Michigan Baptist parish ministers (expectation conflict).

6. To determine which role areas are marked by perceived incompatibilities (conflict) between position groups and which role areas are marked by perceived

compatibilities (congruence). Conflict is operationally defined by the number of statistically significant chi squares occurring within a role area between any two position groups.

7. To determine which expectations are marked by consensus among members of the same position group as perceived by Michigan Baptist parish ministers.

8. To determine which role areas are marked by consensus among members of the same position group as perceived by Michigan Baptist parish ministers.

The sub-problems emerging from both general problems are:

9. To identify incompatibilities between the expectations of the position groups and the expectations of the position groups as perceived by the Michigan Baptist parish ministers (inconsonance).

10. To determine which role areas are marked by inconsonance and which role areas are marked by consonance.

A secondary problem:

11. To identify relationships between expectations of significant others, and relationships between Baptist parish ministers' perceptions of the expectations of significant others, on the basis of the variables, (a) minister's age, (b) minister's education, (c) size of church membership, and (d) type of community.

### Limitations of the Study

This study uses as a population the churches affiliated with the Michigan Baptist Convention and the Detroit Association of American Baptist churches. This population is not strictly generalizable to the entire American Baptist Convention, but should have value and relevance to the entire denomination, and could be useful to administrators, educators and researchers of other Protestant denominations, particularly as a demonstration of research technique.

The study is confined to an investigation of the professional role of the Baptist parish minister, and is not concerned with other roles an incumbent of this position might play, such as father or husband.

The study does not deal with the normative aspects of role behavior (how ministers actually perform).

No attempt is made to determine how perceptions of the expectations of significant others influence the real behavior of the pastor.

The two instruments used in the study are limited to 36 specific professional activities, determined by means of the jury evaluation technique.

### Organization of the Thesis

Chapter I has presented a description of the research problem; a statement of the general purpose and significance of the study; a listing of the basic hypotheses and the

sub-hypotheses; a listing of definitions of terms used; a listing of the sub-problems; and an indication of the limitations of the study.

Chapter II will contain a review of related literature.

Chapter III will describe the methods and procedures used in planning and conducting the study, and in presenting the data.

Chapter IV will present the findings of the study.

Chapter V will comprise the summary, conclusions, implications and recommendations emerging from the study.

## CHAPTER II

### REVIEW OF LITERATURE

In the presentation of a study of this nature it is important to include a review of literature and research that is related to the problem under investigation. It was considered desirable to divide the presentation of the review of literature into the following categories:

1. Definition of the Pastor's Role
2. Appraisal of Significant Others
3. Allocation of Time
4. Anxiety, Conflict and Tension
5. Ministerial Recruitment and Withdrawal
6. Research Methodology
7. Summary

#### Definition of the Pastor's Role

Possibly the single most influential stimulus to research of the concepts of self image and role of the pastor is that of H. Richard Niebuhr, The Purpose of the Church and its Ministry. Niebuhr refers to the ministry as the "perplexed profession."<sup>1</sup> ". . .the Contemporary

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<sup>1</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Brothers, 1956), p. 48.

Church is confused about the nature of the ministry. Neither ministers nor the schools that nurture them are guided today by a clear-cut, generally accepted conception of the office of the ministry, though such an idea may be emerging."<sup>2</sup>

"The evidence that perplexity and vagueness continue to afflict thought about the ministry is to be found today in the theological schools and among ministers themselves."<sup>3</sup>

Niebuhr devotes one-third of this book to an emerging new conception of the ministry. He points out that a process of reconstruction has been going on in the church and ministry allowing us to speak today of this emerging new conception of the ministry, and outlines what he feels to be its essentials--pastor, preacher, and priest. From this rather traditional delineation he turns his attention to what he calls the "major role" of the parish minister--that of Pastoral Director:

What seems most evident in the case of the modern pastoral director is that he can think of himself neither as parish person responsible for all the people in a geographic area nor as the abbot of a convent of the saved, but only as a responsible leader of a parish church; it is the church, not he in the first place, that has a parish and responsibility for it.<sup>4</sup>

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<sup>2</sup>Ibid., p. 50.

<sup>3</sup>Ibid., p. 53.

<sup>4</sup>Ibid., p. 91.

Dobbins provides a typical delineation of the several roles of the pastor. His classical book, still being used as a textbook in some seminaries, is organized around the roles that the pastor must play. The second part of this book is outlined as follows:

Achieving Ends Through Efficient Organization<sup>5</sup>

- VIII The Function of Pastoral Administration
- IX Organizing to Meet Human Needs
- X Utilizing the Educational Organizations
- XI Employing the Service Agencies
- XII Developing Christian Leadership
- XIII Integrating the Total Church Program

There are many aids published for ministers, offering advice and counsel on virtually all the sub-roles of the profession. From the perspective of years of experience in the pastoral ministry, Schuette<sup>6</sup> has written a book offering advice for almost every conceivable situation, from "When He Sings in Church," to "When He Drives," Altogether sixty-two situations are covered in this typical guide book.

One of Blackwood's books<sup>7</sup> treats with thoroughness the executive and organizer sub-roles of the pastor, with recognition that a man who shines as an executive may not excel as an organizer, and vice versa.

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<sup>5</sup>Gaines S. Dobbins, Building Better Churches: A Guide to the Pastoral Ministry (Nashville, Tennessee: Broadman Press, 1947).

<sup>6</sup>Walter E. Schuette, The Minister's Personal Guide (New York: Harper and Brothers, 1953).

<sup>7</sup>Andrew W. Blackwood, Pastoral Leadership (New York: Abingdon-Cokesbury Press, 1949).

Out of several years' research with small groups of ministers in a conference center for continuing education, Johnson<sup>8</sup> proposes that the role of the pastor is best divided into those of (a) prophet to the non-churched, (b) priest to the church, and (c) pastor to persons.

Some writers, researchers, and educators have pressed toward a clear statement of the basic role or "major role" (Niebuhr) of the pastor. An example of this is seen in an editorial critical of a symposium concerning theological training found in Christianity Today. This editorial calls for a determination and examination of the primary task of the minister, and suggests that much of the present confusion is the direct result of a lack of understanding concerning this primary task: "What should go into the making of a preacher depends upon what he is to do after he is made. Unless there is clarity about his task, there will be little assurance about his training." Again, "Many ministers are quite at sea about who they really are and what they are actually supposed to do."<sup>9</sup>

Reuel L. Howe, a specialist in communications, recommends that the pastor today should have one basic function.

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<sup>8</sup>R. Lewis Johnson, "The Changing Role of the Campus Ministry," paper read at the Conference of the Baptist Associates in Campus Work at the American Baptist Assembly, Green Lake, Wisconsin (September 3, 1962).

<sup>9</sup>Christianity Today, "Preachers and Their Making," Vol. 8, No. 18 (June 5, 1964), p. 24.

The question, then, is how shall we live in this kind of tension, treasuring what we have and yet expecting what we are to become? The answer is: By keeping the ministry, whatever its present form, focused on its most true and relevant purpose for the time. The present time is one in which men are looking for meaning. . . .The meanings of the gospel cannot be imposed on the meanings of each generation like a veneer. . . .It follows, therefore, that the function of the Church is to be in dialogue with the world; and the function of the pastoral, homiletical, educational, and priestly ministry is to promote and maintain the dialogue between the Word of God and the word of man in order that men may know their own need and possibility, and know and accept what God has given them.<sup>10</sup>

In 1954 the Association of Theological Schools authorized a program of research to culminate in a series of three books concerning the trends, present status, and future of theological education in the United States. One of these books was an effort to appraise the present needs of the church and its ministry in light of recent history. In this book, Michaelsen concludes that the preaching role has been the dominant role in the past. "The pulpit has stood at the front and center of the Protestant church in America--both in practice and in theory; preaching has been by all odds the most important aspect of the minister's work."<sup>11</sup>

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<sup>10</sup>Reuel L. Howe, The Miracle of Dialogue (Greenwich, Connecticut: The Seabury Press, 1963), pp. 145-146.

<sup>11</sup>Robert S. Michaelsen, "The Protestant Ministry in America: 1950 to the Present," Chapter 9 in The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper Brothers, 1956), p. 280.

A series of articles and reports have come from Dr. Samuel W. Blizzard, Professor of Christianity and Society, Princeton Theological Seminary. Much of the supporting research was conducted under joint auspices of twenty-two denominations. Blizzard<sup>12</sup> distinguishes between the minister's master role and practitioner roles. The master role is that which a minister perceives to distinguish himself from the occupational role of other persons. He reports on several dimensions of the minister's self-image of his master role: (a) the ideological, (b) the theological, (c) the functional and (d) the criteria of ministerial effectiveness and success. He concludes that ministers share a common understanding of their master role to a greater degree than present day assumptions and folklore about the ministry would seem to suggest.

Blizzard defines six "practitioner roles" as means, or professional skills, that a minister may use to attain the goals of his ministry, distinguishing and defining them as follows:

In the administrator role the minister is the manager of the parish. At the local church level this involves official board and staff meetings, publicity, clerical and stenographic work, financial administration and promotion, physical plant supervision and general church planning. Related denominational and interdenominational assignments enter here, too. The organizer role involves leadership, participation and planning in local church associations and community

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<sup>12</sup>Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, Vol. 9 No. 89 (December, 1958), pp. 25-32.

organizations. The pastor role involves interpersonal relations. This is distinguished from the intra- and inter-group relations in the organizer role. The pastor does the visiting among the parishioners and prospective members, ministers to the sick and distressed, and counsels all who seek his guidance.

The preacher role involves the preparation and delivery of sermons. The priest is a liturgist. He leads people in worship and officiates in the rites of the church. The teaching office involves church school instruction, confirmation classes, study group leadership and preparation for teaching.<sup>13</sup>

In a questionnaire study of Methodist ministers of Indiana, Mirse discovered that the sub-roles of Methodist ministers fell naturally into five categories. He describes these as functional roles: (a) Preacher-prophet, (b) Pastor, (c) Priest, (d) Teacher, and (e) Administrator. He concludes:

The Methodist minister of Indiana understands his task in terms of winning people to Christ and the church, building the church, bringing in the Kingdom, and serving the church. His emphasis is upon the second of these, to the neglect of the other three, with major effort directed toward an improved statistical record.<sup>14</sup>

#### Appraisal of Significant Others

The Protestant minister today is assailed by criticisms from every side, and he suffers as much from his acute self criticism. Jennings hints that ministers invite much

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<sup>13</sup>Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century (April, 1956), p. 508.

<sup>14</sup>Ralph Thomas Mirse, "The Self Image of the Methodist Minister in Indiana" (unpublished doctoral thesis, Boston University, Boston, 1962).

of the criticism that they experience: "The stereotyped portrait, and consequently the sterile expectations that the 'average' layman has of his minister is the reflection of what ministers once wanted to be. Even while lamenting the 'image' imposed upon them many ministers still revel in the fringe benefits of such an image."<sup>15</sup>

• Open criticism of pastors frequently is expressed in lay-authored articles appearing in religious or clerical journals. An example of this kind of criticism is an article found in a widely circulated Protestant minister's journal.

Will it take a "peasant's revolt" to awaken the clergy to our predicament? Not all parts of the United States have the blessing of a few "good churches." More common are the areas where one would have to drive for several hours, if not a day, to find a preacher who makes God talk to men in direct, authentic, and quotable sermons. Were it not for denominational loyalties, family traditions, and practical considerations too numerous to mention, many a preacher would certainly find himself with only a handful of the indiscriminating faithful.<sup>16</sup>

A melancholy reflection on the consequences of the displacement of the traditional pastor role by recent specializations appears in a recent editorial in a journal known for its conservative stance:

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<sup>15</sup>Raymond P. Jennings, "The Editor Exegetes," Baptist Freedom, Vol. 26, No. 4 (January, 1965), p. 2.

<sup>16</sup>William J. Samarin, "A Layman Speaks to the Pulpit," Christianity Today, Vol. 8, No. 18 (June 5, 1964), p. 5.

Gone are the days when the Protestant clergyman was regarded as a man of special wisdom for the problems and heartaches of life. Today the perplexed and brokenhearted usually come to the minister when the lawyer, physician, psychiatrist, and marriage counselor have failed. The minister is often the last resource in trouble, as he is in death. No one challenges his aptitude for burying the dead, but relatively few regard him as a source of wisdom for life.<sup>17</sup>

The tendency toward specialization within the ministry itself apparently has been accelerated by the offerings of most theological seminaries. In a book intended to describe the principal features of professional education in the United States, Baker states: "The central focus of all these (seminary) disciplines is on the task of the pastoral ministry. There are, however, provisions in practically all seminaries for specialization in teaching, social service, rural church, industrial and labor relations, and the chaplaincies."<sup>18</sup>

Davies<sup>19</sup> reviews fifteen novels of the past century, tracing what the authors have to reveal of the clergy, both Protestant and Catholic. He concludes that novels treat the Roman Catholic priest more fairly than the

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<sup>17</sup>Christianity Today, "Read, Minister, Read!" (an editorial), Vol. 9., No. 10 (February 12, 1965), p. 32.

<sup>18</sup>Oren H. Baker, "Theological Education: Protestant," Chapter 29 in Education for the Professions, Ed. Lloyd E. Blauch. (U.S. Department of Health, Education, and Welfare, Washington: Government Printing Office, 1955), p. 237.

<sup>19</sup>Horton Davies, A Mirror of the Ministry in Modern Novels (New York: Oxford University Press, 1959).

Protestant minister. He believes that the minister reflects or distorts his image in the modern world in five ways:

1. Preachers and Evangelists
2. Interpreters of Faith in Crisis
3. Directors of Souls
4. Missionaries
5. Community Leaders

Worden<sup>20</sup> has conducted a similar review of the portrayal of the Protestant minister in American Motion Pictures. He subjected seventy films which featured ministers as characters to a content analysis. He concludes that the screen portrayal of the Protestant minister reflects the ministry as a poor vocational choice because of (a) the irrelevancy of the movie minister's total ministry to social and moral issues, including the irrelevancy of his message to the basic questions of human existence; (b) the portrayal of the young minister as awkward and inept when compared with his peers in other professions, (c) the portrayal of ministers as being awkward in courting and love relationships, and (d) conflicts seen in the life of the movie minister as he attempts to be both male and minister--male aggression versus ministerial pacifity, male achievement versus ministerial humility.

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<sup>20</sup>James William Worden, "The Portrayal of the Protestant Minister in American Motion Pictures, 1951-1960, and Its Implications for the Church Today" (unpublished doctoral thesis, Boston University, Boston, 1962).

During the Johnson-Goldwater presidential campaign of 1964, the Very Reverend Francis B. Sayre, Jr., Dean of the Episcopal Cathedral, Washington, D. C., spoke out forcefully from his pulpit against both candidates. His remarks were quickly carried across the country by the public communications media. In one of the first articles referring to the castigating sermon, it was pointed out by United Press International that there was no clear answer as to the propriety of Sayre's making a political judgment and pronouncement from the pulpit. It was indicated that church leaders were sharply divided. Five clergymen were quoted to illustrate the wide divergence of opinion on the matter.<sup>21</sup>

As a result of a sociological survey of Protestant and Catholic persons in Detroit, Lenski<sup>22</sup> suggests that the increasing emphasis on politics by religious leaders is a direct result of the compartmentalization of our city societies, and the columnization of social organization within urban centers. He believes that the maintenance of a pluralistic society would tend to maintain traditional ethical and spiritual elements in religious life and religious activity. He believes that sociological factors are predominant in leading to and forcing specific responses of clergymen.

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<sup>21</sup>News item in The State Journal (Lansing, Sept. 21, 1964).

<sup>22</sup>Gerhard Lenski, The Religious Factor: a Sociological Study of Religion's Impact on Politics, Economics, and Family Life (Garden City, New York: Doubleday and Company, Inc., 1961).

One of the early critics from the field of anthropology was Wilson D. Wallis, of the University of Minnesota. He traced the history of Messiahs through "all" cultures, citing the frequency of the Messiah belief. His report is quite thorough, dealing with such matters as prophecy and miracle, and treats in detail the "Christian" Messiahs, such as Father Divine.<sup>23</sup>

Samuel H. Miller, venerated Dean of Harvard Divinity School, demonstrates proof that harsh criticism is not limited to unchurched persons and non-clerical professions, when he reflects a critical and punitive attitude toward the Protestant pastor of today:

The Minister has become an executive, a big operator, a roving salesman of sorts, a publicist, an adroit manager, and a community committeeman. In fact, there was a time, not so long ago, when the ministry was a profession, a learned profession. It had cultural background and depth, a knowledge of the classics from whence its tradition originated. It had a body of theory behind its practice, by which self-criticism and some sense of perspective were exercised. Today the ministry, by and large, is a trade, its practitioners no longer concerned with theory or theology but with techniques. They are technicians, dealing with the practical and pragmatic aspects of running a church, conducting its meetings, enhancing its popularity, exercising a certain genial friendliness, and bent on finding a larger one before the tide changes.<sup>24</sup>

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<sup>23</sup>Wilson D. Wallis, Messiahs: Their Role in Civilization (Washington: American Council on Public Affairs, 1943).

<sup>24</sup>Samuel H. Miller, "The Minister and the Church," The Voice (Chester, Pennsylvania: Crozer Seminary, 1963), p. 18.

Southard cites a study by Garriott conducted shortly after World War II, in which he reviewed the fiction of his day and commented, "The reader is led to believe that the churches are stagnant pits where neurotic women and hypocritical men scream and squirm."<sup>25</sup>

Southard prepared a compendium of many of the references to the Protestant minister from "every channel of American communication." He illustrates how novels often reflect negative aspects of the clergy:

Dimmesdale, in Hawthorne's The Scarlet Letter lacked integrity. Samuel Butler satirized a clergyman in The Way of All Flesh. His Ernest Potifax is an immature man from a "fundamentalist" environment. In Jane Eyre, Charlotte Bronte presents the unrelenting severity of the Reverend St. John Rivers. Thomas Hardy's Jude the Obscure never obtains his dream of standing in a pulpit to preach; he spends his day as a laborer, sometimes in building churches. There is no mature character in Theron Ware (Harold Frederic, The Damnation of Theron Ware): Clym Yeabright turns to the ministry after debauchery because he could do nothing else (Thomas Hardy, Return of the Native). There was sincerity in Thomas Wingfold, Curate (by George McDonald), but not in Elmer Gantry (by Sinclair Lewis).<sup>26</sup>

Southard calls for three stages of research of lay-clerical interaction, (a) description, (b) classification and (c) interpretation. He believes that studies are now in the first of these three phases, and suggests that more work be done to classify systematically, and, finally, to interpret.

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<sup>25</sup>Samuel Southard, "The Layman's View of the Ministry in Fact and in Fiction," Pastoral Psychology, Vol. 15, No. 149 (December, 1964), p. 49, citing study of Christopher T. Garriott in Christian Century (July 21, 1948).

<sup>26</sup>Ibid.

An early survey of lay opinion was conducted by Leiffer,<sup>27</sup> who analyzed over 1000 questionnaires. These respondents, Methodist lay leaders and youth, prescribed standards for their ministers that they were themselves unwilling to abide by. A widespread dissatisfaction with sermons was revealed, as well as the belief that more time should be spent in sermon preparation.

Several recent doctoral studies focus on the expectation element. Johnson<sup>28</sup> presented expectations of parochial school teachers and laymen, along with those of ministers and denominational leaders; Sizer<sup>29</sup> of lay and clergy role expectations in Maine and Massachusetts communities. Johnson<sup>30</sup> interviewed 107 parishioners and 12 clergymen in a small town to establish expectations. Chamberlain<sup>31</sup> found

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<sup>27</sup>Murray Leiffer, The Layman Looks at the Ministry (New York: Abingdon Cokesbury Press, 1946).

<sup>28</sup>Jeff Griffith Johnson, "An Analysis and Description of Role Expectations for Ministers of the Southern California District of the Lutheran Church--Missouri Synod" (unpublished Doctoral Thesis, University of Southern California, Los Angeles, 1961).

<sup>29</sup>L. M. Sizer, "Role Conception, Role Discrepancy, and Institutional Context" (unpublished Doctoral Thesis, State University of Iowa, 1954).

<sup>30</sup>C. D. Johnson, "Priest, Prophet and Professional Man" (unpublished Doctoral Thesis, University of Minnesota, Minneapolis, 1961).

<sup>31</sup>David Barnes Chamberlain, "Communication Problems in the Parish Ministry: An Action Research Study of Fifty Protestant Ministers in a New England City" (unpublished Doctoral Thesis, Boston University, Boston, 1958).

laymen to be generally satisfied with their minister's performance, negative criticism being diffused among members of the congregation, rather than flowing directly to the minister.

Douglas<sup>32</sup> conducted a study of Episcopal ministers in Massachusetts, utilizing psychological tests and interviews with the clergy, and administered questionnaires to vestrymen, presidents of woman's auxiliary, and superintendents of church schools. He discovered that the laity preferred clerics' skills to saintliness; organizer to priest. The practitioner roles developed by Blizzard<sup>33</sup> were used to establish ratings.

In a monumental effort to survey the entire ministry of the American Baptist Convention, Baker<sup>34</sup> claims he detected a discrepancy between pastor and laymen with respect to understanding the mission of the church. He believes that this condition calls for an increased communication between pastor and layman, with a program of education provided for all church members concerning the purpose of the church, and the role of the layman and the pastor in achieving this purpose. He also indicates

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<sup>32</sup>William T. Douglas, "Predicting Ministerial Effectiveness" (unpublished Doctoral thesis, Harvard University, Cambridge, 1957).

<sup>33</sup>Ibid. Refers to pp. 20, 21 of the thesis.

<sup>34</sup>Oren H. Baker, Profile of the American Baptist Pastor (New York: The Ministers and Missionaries Benefit Board of the American Baptist Convention, 1962).

that over 80 per cent of the pastors in the American Baptist Convention feel a strain between the demands of their parish responsibilities and the demands of the denomination to promote denominational objectives.

The belief that pastors are now beginning to resist the weak stereotype image generally being portrayed today is presented by Shafer, a pastor and former military chaplain. The opening words of his article:

In 1956 Life magazine startled us with its article: "Why More and More Ministers Crack Up." Since then pastors have been critically analyzed by a battery of self-appointed experts. Today, pastors are no longer hypochondriacally obsessed with themselves, as their evaluators imply. The open season on the ministry is over. Pastors are beginning to resist being told that they are sick, aimless, stupid, and irrelevant. They are starting to stand up and speak out in their own right--the pastor's right.<sup>35</sup>

#### Allocation of Time

In investigating ministerial roles it would seem necessary to have access to data concerning the day-to-day activities of ministers. But little has been done to provide information on this important part of role study, nor is there much information concerning the relative effectiveness of ministers who allocate their time in different patterns.

The Ministers Life and Casualty Union, an insurance company serving ministers, publishes a series of reports

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<sup>35</sup>Floyd Doud Shafer, "New Pastors are Coming," Christianity Today (October 25, 1963), p. 15.

intended to educate laymen to the needs of the minister and to his role.<sup>36</sup> In rather popular style these reports refer to studies conducted by other agencies, and, on occasion, studies conducted under their own auspices. A typical report first poses a question, "How Many Hours Can a Minister Squeeze Out?" or "Should Your Minister Be a Clerk?" followed by an analysis of the minister's function, or a breakdown of the hours a minister spends weekly in various responsibilities. A final question is then asked, "What can you do?" or "What Can be Done About It?" These reports are circulated among ministers insured by this company, with the notation, "Reprints of this public service message for distribution to your Trustees and Board members are available on request."

Chamberlain<sup>37</sup> conducted a time study of ministers, recording carefully one week day and one Sunday of pastors, and subjected the data to an analysis of time spent in different functions.

Two major time studies have been conducted among American Baptist ministers. The first study was that of Hartshorne and Froyd.<sup>38</sup> In an attempt to determine the

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<sup>36</sup>Ministers Life and Casualty Union, "A Report to Thoughtful Laymen" (Minneapolis: Ministers Life and Casualty Union), Single page.

<sup>37</sup>Chamberlain, op. cit.

<sup>38</sup>Hugh Hartshorne and Milton C. Froyd, Theological Education in the Northern Baptist Convention: A Survey (Philadelphia: The Judson Press, 1945).

more important objectives of ministers, and the more important tasks of ministers, they undertook to research the division of time of American Baptist Ministers. It was concluded that there was very little pattern to the daily life of ministers in the 1940's, and that conventional patterns were being broken up as men faced the actual needs of their people.

In a questionnaire study conducted by the Home Mission Society of the American Baptist Convention in 1960, it was discovered that the expectations that Baptist church members had for their pastor's expenditure of time followed the following rank order: (1) Prepare Sermons, (2) Counseling, (3) Calling, (4) Visit non-members, (5) Work in the denomination, (6) Administrative work, heading committees of the church, etc., and (7) Work in community affairs.<sup>39</sup>

In the same study it was concluded that church members are seeing an expanded role for the pastor. When asked to indicate which activities the minister should perform in the community, members answered as follows: 91.5% of the members approved of the minister's participation in a ministerial group; 75.3% in Community Planning; 71.0% in Charities; 52.3% in Service clubs; 30.4% in Local Government; and 14.9% in Political Party.<sup>40</sup>

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<sup>39</sup>Harvey A. Everett, and Isaac Igarashi, Meet Mrs. Jones: Typical American Baptist (New York: American Baptist Home Mission Societies), p. 42.

<sup>40</sup>Ibid., pp. 42-43.

Anxiety, Conflict and Tension

Virtually all persons are agreed that there exists presently in the Protestant ministry a general state of anxiety, conflict and tension concerning the role of the minister, and specifically the role of the pastor. We shall cite a variety of articles and studies that bear this out.

In a book prepared for the reading of college students considering the ministry, Coburn, with remarkable transparency of intent, speaks directly to those who would consider entering the profession concerning its inherent difficulties:

The minister tends to consider his role in one way and his lay people to consider it in another way. There is not a commonly accepted image of the office and work of a minister today, and the result is confusion, conflict, and tension.<sup>41</sup>

The minister cannot always do what he wants to do, feels qualified to do, and enjoys doing. He is under pressure to respond to the needs of his church as an organization, to do what his parishioners want. The pressures of the culture and the organizational church seem to put emphasis upon success evaluated by numbers and by statistics.<sup>42</sup>

This type of conflict is seen in a number of ways. The minister is eager, for example, to find time for study in order that he may be an effective priest, pastor, and teacher; yet in the urban ministry the average minister gives, on the average, only twenty-seven minutes a day to general intellectual activity. He recognizes the need to develop a specialized ministry if he is to be effective, and yet he considers himself to be no more than "a general practitioner."

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<sup>41</sup>John B. Coburn, Minister, Man-in-the-Middle (New York: The Macmillan Company, 1963), p. 181.

<sup>42</sup>Ibid., pp. 182-183.

He feels a primary responsibility to the members of his local congregation, and yet he is called upon to minister also to people who belong neither to his congregation nor to any other and to serve in some capacity in organizations in the community at large. In brief he stands within a welter of stresses, conflicts, and tensions.<sup>43</sup>

Davies writes concerning the built-in absurdities of the pastor's task:

The profession of the priest or minister is full of paradoxes. The minister stands in the public pulpit inculcating the essentially private virtue of humility. Learned in sacred theology, he admits that the simple Christian's love in its importance exceeds all his lore. Trained to interpret the needs of modern man with the assistance of psychology and sociology, he stands at the apex of civilization in the Western world, and yet claims that the profoundest revelation of God's truth is to be found in first-century Palestine in Jesus of Nazareth. Believing that Christianity is essentially a practical way of life, of transformed human relationships, of words-made-flesh in dependence on the Word-made flesh, he is professionally a public speaker, an expert in verbalism. He inculcates a perfectionist ethic unattainable in this world, yet proclaims its relevance. The servant of a homeless carpenter who rode upon a borrowed ass, he receives, in addition to his stipend, a parsonage or a presbytery free of rent, and a travel allowance for an automobile. Accused of hypocrisy, sentimentalism, obscurantism, and irrelevance by the era of Relativity he is yet his own severest critic, when unblinded by the adulation of his admirers.<sup>44</sup>

Michaelsen concludes that the present concern over the proper role of the minister is greater than at any other time in recent history. "Who is the minister and what is he doing? In recent years many in the ministry have been put in a quandary as they have been confronted by these

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<sup>43</sup>Ibid., p. 183.

<sup>44</sup>Davies, op. cit., p. 3.

questions. But questioning has led to a seeking for answers, a deeper searching perhaps than that of any former period in American history."<sup>45</sup>

Bowers has written a book attempting to present an analysis of the "inner psychological conflicts" of ministers, and provides thirteen case studies to illustrate her analysis. This book emerges from 15 years of private psychoanalytic practice in New York City, with a large number of her patients being ordained clergymen, missionaries, or members of clerical families. In the first part of the book she focuses attention upon the unconscious motivations and the self image of the minister. She draws a parallel between clergymen and psychoanalysts, and suggests that in both groups there are many persons who are directed consciously or unconsciously by inner conflicts in the selection of their profession. Conflict is defined as the tension resulting from early experiences in religion and later teachings concerning responsibilities and beliefs.<sup>46</sup>

In an article describing research conducted among 690 clergymen, with an effort to discover the time the clergyman devotes to the several "Practitioner roles," Blizzard states:

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<sup>45</sup>Michaelson, op. cit., p. 287.

<sup>46</sup>Margaretta K. Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963).

. . . Protestant parish clergymen in the United States face a basic dilemma. The theology they hold and the seminary instruction they received place the roles they perform in the parish in one priority order. But they actually spend most of their time doing those things they feel are least important. Denominational goals and programs and local parish needs determine the use of their time. But these activities bring the least satisfaction. Hence the various offices of the ministry are normatively in one order of priority, and functionally in another order of priority. Therefore there is much ambivalence about those offices.<sup>47</sup>

Blizzard refers to the changing expectations of laymen, and how this contributes to the minister's dilemma:

The new American culture has resulted in a change in what people expect of the minister. In the past the parish clergyman has performed his functions as a general practitioner. Now, increasingly, he is expected to be a specialist. Parishioners who are confronted by a complex and chaotic world want to be counseled rather than to receive a social call from the minister. They look for a perceptive prophet who is able to make sense out of the crisis of the current week rather than for a preacher who merely assures them that all is well with the world. They seek the help of a priest who uses liturgy, rites and sacraments in a way that is meaningfully related to issues of life rather than letter-perfect administration of the church ordinances. They want a professional organizer rather than an amateur promoter. They expect the minister to be an efficient manager of the business affairs of the parish rather than a laissez faire administrator.<sup>48</sup>

Blackwood reports on a questionnaire study focused upon determining the causes of anxiety. The researchers were particularly interested in the financial position of pastors, and how much and in what form anxiety is experienced and expressed in this area of life. Other areas of anxiety were also investigated:

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<sup>47</sup>Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century (April 25, 1956), p. 508.

<sup>48</sup>Ibid.

Among all the churches represented, 52 per cent of the pastors voice concern about undue demands for administrative work; in churches with more than five hundred members, 58 per cent. In all sorts of fields 42.3 per cent express concern about the apathy of laymen. If it were feasible to conduct a similar study of opinions among laymen in these congregations, they might have something to say about the other side of these reciprocal relations.<sup>49</sup>

A notice was published in the May, 1963 issue of Pastoral Psychology, indicating that several extra thousand copies of two previous issues of the journal had been exhausted almost immediately upon publication, and that several subsequent reprints of these same issues had been depleted. These two special issues dealt with the ministry as a vocation, and the minister's wife and family.<sup>50</sup> Apparently many regular subscribers had ordered extra copies for distribution to their board members. This indicates a high degree of interest in the minister's role and the relationships within his own family--more of an interest than in other themes treated by Pastoral Psychology.

Blizzard<sup>51</sup> reports on a study of role conflict among 345 urban parish clergy, sponsored by the National Council

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<sup>49</sup>Andrew W. Blackwood, The Growing Minister: His Opportunities and Obstacles (New York: Abington Press, 1960), pp. 117-118.

<sup>50</sup>Pastoral Psychology, "The Minister and His Own Family," Vol. II, No. 106 (September, 1960), and "The Minister's Wife," Vol. 12, 119 (December, 1961).

<sup>51</sup>Samuel W. Blizzard, "Role Conflicts of the Urban Protestant Parish Minister," The City Church, Vol. 7, No. 4 (September, 1956), pp. 13-15.

of Churches, Union Theological Seminary and the Russell Sage Foundation. Several areas of conflict were isolated: (a) the believer or saint versus the prophet; (b) the practitioner versus the counselor; (d) the specialist versus the general practitioner; (e) effective versus successful. In the latter conflict he speaks of the tension a minister feels because of his desire to be effective in terms of parish work and because of his awareness of denominational expectations for cooperation in denominational programs. This study also investigated the conflicts associated with family relationships and other extra-professional roles. Blizzard concludes that, although lack of clarity in role expectancies is to be expected, in the case of the urban minister the situation is magnified by the number of people served and the longer hours worked.

Miller offers ministers counsel and concolation. "As a minister, you are to be in your church what Christ was to his disciples--a shepherd, a teacher, a friend. And yet you must do this in a time when it seems as if everything is twisted out of shape."<sup>52</sup> He then speaks of the part played by the church in eroding away the self respect of ministers:

There may have been a time when the church knew what it expected of the minister, and when the minister knew what the church was, but it is no longer so. Something has happened to change the minister as well. . . .He (the minister) falls

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<sup>52</sup>Miller, op. cit., p. 15.

under the thumb of popular demands, democratic arrogance, and infallible majority prejudices. He is corrupted by the church. I will leave it for your own inner witness to tell of how many men of your acquaintance entered upon the ministry only to awaken slowly and bitterly to the sad realization that it was the church itself which had violated their sacred calling, and reduced it by its own methods to something akin to slavery, in which the spirit was shackled to serve the needs of statistics.<sup>53</sup>

Falk<sup>54</sup> tried to discover in what ways ministers respond to particular kinds of conflict as experienced in their professional and non-professional roles. His findings suggest that when there is increased disagreement among parishioners' prescriptions, a minister tends to repudiate unacceptable expectations or redefine his role. However, when parishioners consensually disagree with their minister he tends to become depressed rather than reacting overtly. He concluded that generally the ministers tend to underestimate both the amount of disagreement among their parishioners as well as the amount of disagreement between themselves and their parishioners. Also, ministers are less consistent in evaluating disagreement among their parishioners than between their parishioners and themselves.

Jennings, reflecting insight gained in an informal midwest gathering of a number of American Baptist pastors, says, "The unique nature of the minister's frustrations

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<sup>53</sup>Ibid., pp. 15-16.

<sup>54</sup>Laurence LeRoy Falk, "The Minister's Response to His Perception of Conflict Between Self-Expectations and Parishioners' Expectations of His Role." (unpublished Doctoral Thesis, University of Nebraska, Lincoln, 1962).

lies in the intimate relations between his frustrations and his work. His involvement with his congregation is the very seed-bed of his success."<sup>55</sup>

Howe states that the contemporary separation between the clergy and laity results from a failure of communication between them. He sees the first problem as that of language barrier.

Most clergy are trained in the use of biblical and theological concepts and words. These become their stock in trade so that they cannot talk without using them. These words, however, are not the ones that laymen use in either conveying or receiving meaning, with the result that for the layman the clergyman often does not seem to be saying anything understandable or practical.<sup>56</sup>

A second problem. . . is to be found in their images of each other which keep each from seeing the other as he really is. the image situation is really very complicated. Not only does each have an image of the other, but each has an image of what the other's image of him is. Communications from either side, therefore, are filtered through this complex of images so that neither may be able to hear what the other is saying.<sup>57</sup>

Howe sees the solution to the problem of communication as a breaking through the barriers or blocks to communication, and believes that until that is accomplished attitudes between clergy and laity will continue to be defensive, cautious, and conservative.

<sup>55</sup>Jennings, op. cit., p. 2.

<sup>56</sup>Reuel L. Howe, "Problems of Communication Between Clergy and Laity," Pastoral Psychology, Vol. 15, No. 149 (December, 1964), p. 22.

<sup>57</sup>Ibid., p. 23.

Douglas<sup>58</sup> affirms that, on the whole, available research data would indicate that ministers and their wives find fulfillment and happiness in and through the clerical vocation, and that when problems arise they can be traced to the personalities of the individuals involved, or to the interaction between them, rather than to the peculiar demands and pressures of the ministry.

One minister's wife, writing concerning her role and that of her husband, concluded her article with these words, "I shall continue to read Paul's word in Philippians 4:11-- 'I have learned, in whatsoever state I am, therewith to be content.' There is no other way. And I would want no other, for I am happily married to a minister and enthusiastically wed to his job."<sup>59</sup>

The fact is, however, that many ministers' wives are not so ready to take the above attitude. It is recognized that much tension exists in the typical parsonage because of the professional demands upon the husband-father, demands that are met frequently at the expense of time that might have been devoted to a wife and children.

In a paper presented at a joint meeting in 1958 of the American Sociological Society and the Rural Sociological

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<sup>58</sup>William Douglas, "Minister and Wife: Growth in Relationship," Pastoral Psychology, Vol. 12, No. 119 (December, 1961), pp. 66-70.

<sup>59</sup>Edith A. Rees, "Once Married. . .Twice Wed," Christianity Today, Vol. 8, No. 18 (June 5, 1964), p. 14.

Society, Blizzard reported research conducted among 1,111 clergymen on the problem of the minister's sensitivity to community structure, his adjustment to particular community needs and patterns, and his awareness of these needs and patterns. He questions whether there is any defensible categorization of personality types or interests that are useful in placing men in urban or rural church situations, and suggests that the rural-urban dichotomy is artificial. He says, "there is a basic orientation that every minister needs, whatever the uniqueness of the demands and expectations he may encounter in a particular community."<sup>60</sup>

He also concludes that a minister's "frame of reference toward and awareness of community public opinion about the church he serves is not significantly related to the community cultural classification of his church location."<sup>61</sup> And finally, "Ministers share a common socialization to their profession and outlook about their work regardless of community cultural variability."<sup>62</sup>

Increasingly, people expect their pastor to speak out on issues that are vital and relevant--social, moral, ethical, health, political and economic issues. Yet, at the same time, people distrust increasingly what their pastor has to say about these issues.

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<sup>60</sup>Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, Vol. 9, No. 89 (December, 1958), p. 36.

<sup>61</sup>Ibid., p. 35.

<sup>62</sup>Ibid., p. 36.

This strain between expectations and acceptance is likely rooted in the increasing specialization of modern society. Concerning this specialization, Carr-Saunders writes:

Today, professional men are regarded by the public as experts--persons with high competence in a restricted sphere. Great deference is paid to them while they act within their particular range. Otherwise, they have little prestige. Outside their role, they are thought to have no more claim to be heard than the man in the street.<sup>63</sup>

And,

Training has taken the place of education. The modern professional man has no comprehensive view of his own field of work and little interest in its place in the scheme of things at large. He is absorbed in restricted problems for which he seeks ad hoc solutions. Unlike the general practitioner of former times, he is no longer able to act as an understanding friend to his clients and to contribute usefully to the discussion of public affairs. . . .The professional man is becoming one of the numberless experts who work in the service of the common man. The common man is set on a pedestal. The experts seek a way for him out of his troubles and a path to better living. Once the professional man was on top; now he is on tap. As the interests of professional men narrow and as the needs of the common man grow, gaps are discovered and fresh experts appear to fill them. Psychiatrists and other specialists take charge of spheres relinquished by medical men while members of the Institute of Hospital Administrators look after the organizations in which the specialist doctors work. The emergence of specialist administrators is significant. From this source, we get ad hoc management, but we do not get the guidance and leadership we need.<sup>64</sup>

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<sup>63</sup>Sir Alexander Morris Carr-Saunders, "Metropolitan Conditions and Traditional Professional Relationships," Chapter 15, in The Metropolis in Modern Life, edited by Robert M. Fisher (New York: Doubleday and Company, 1955), p. 286.

<sup>64</sup>Ibid., p. 287.

Presenting an argument in defense of specialization within the professions, Donald Young, General Director of the Russell Sage Foundation, replies to Carr-Saunders:

The specialist may be far from perfect, but his shortcomings are more likely to be bettered by an improved understanding of the specialized roles he must play than by looking backward to a social order which may not be expected to return. Paradoxically, a good part of the answer to professional atomism may lie in more intensive specialization rather than in the reverse.<sup>65</sup>

#### Ministerial Recruitment and Withdrawal

Eight prominent Protestant ministers engaged in a symposium dealing with the subject of recruiting young people for the ministry in the United States. In a report of this symposium, the editor of Missions pointed out that the pastor is the key person in recruitment efforts.

James K. Mathews, bishop of the Methodist Church in the Boston area, emphasized the personal relationship between a minister and a potential ministerial student as perhaps the most common factor in attracting young people into the ministry. Declared Bishop Mathews: "By far the most influential element in a 'call' to the ministry is the prompting by another minister, particularly at the parish level."<sup>66</sup>

In spite of the recognized understanding that the pastor is the most important figure in recruitment, and of the increasing number and variety of materials that are sent to him yearly, there is no significant increase in the

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<sup>65</sup>Donald Young, "Universities and Cooperation Among Metropolitan Professions," Chapter 16 in The Metropolis in Modern Life, Edited by Robert M. Fisher (New York: Doubleday and Company, 1955).

<sup>66</sup>Missions, "On Recruiting for the Ministry," an editorial, Vol. 162, No. 5 (May, 1963), p. 14.

enrollment of seminary students, and there has been an actual decline in the total number of seminary graduates entering the pastorate in recent years. The American Baptist Convention has mailed packets of material to its pastors since 1958 for an annual emphasis on recruitment, and official catalogues list more materials related to recruitment than in most other areas of Christian education.<sup>67</sup>

Church vocations conferences are held at regular intervals at all of the seven seminaries related to the American Baptist Convention. A variety of similar conferences have been held across the country, both in local churches and at campus centers. In one such conference, held at Ann Arbor, there were twenty-four representatives of several participating denominations, from all sections of the country, for two days, yet the total number of students responding to the invitations to attend the conference was less than the number of resource persons.<sup>68</sup>

Many books have been published to appeal to students to

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<sup>67</sup>One Message One Mission, Resource Guide for American Baptist Churches (Valley Forge: Judson Press, 1965).

<sup>68</sup>A conference on Vocations in Religion, November 14 and 15, 1963, sponsored by the University of Michigan, Office of Religious Affairs, Ann Arbor, Michigan.

consider the ministry.<sup>69, 70, 71, 72, 73, 74, 75</sup> Other books have been prepared to assist ministers and workers with youth in counseling with prospective candidates for the ministry.<sup>76, 77</sup> Films and film strips have been produced.<sup>78, 79</sup> Yet, with all of these feverish efforts, still there is no apparent success in arresting the downward trend of seminary enrollment and church vocations

<sup>69</sup>Coburn, op. cit.

<sup>70</sup>Consider Your Call (Valley Forge: Commission on the Ministry, American Baptist Convention, n.d.).

<sup>71</sup>Nathanael M. Guptil, Young Man, You're Wanted (Valley Forge: American Baptist Convention, 1958).

<sup>72</sup>Charles F. Kemp, Preparing for the Ministry (St. Louis: The Bethany Press, 1959).

<sup>73</sup>Benson Y. Landis, Careers of Service in the Church (New York: M. Evans & Company, 1964).

<sup>74</sup>Thomas W. Wersell, Why I am at the Seminary (Rock Island, Illinois: Augustana Press, 1962).

<sup>75</sup>You are Needed (Valley Forge: Associated Home Mission Agencies, American Baptist Convention, n.d.).

<sup>76</sup>Charles F. Kemp, The Pastor and Vocational Counseling (St. Louis: The Bethany Press, 1961).

<sup>77</sup>Samuel Southard, Counseling for Church Vocations (Nashville: Broadman Press, 1957).

<sup>78</sup>"Minister, A Film for Recruitment of Ministry Candidates," A movie produced by Ministers Life and Casualty Union, Minneapolis, Minnesota.

<sup>79</sup>"The Ministers We Need," A filmstrip produced by American Baptist Convention, Valley Forge, Pennsylvania.

recruitment. In a special report to the American Baptist Convention, Otto Nallinger pointed out that the number of pre-seminary candidates in our colleges and universities appears to remain static: "There has been no marked increase over the last years in the number of pre-seminary students at the college level. . .we average about 800 pre-seminary students annually at the college level. We need to increase this number by 1000."<sup>80</sup>

He points out that there is a great difference between the number of graduates of American Baptist related seminaries each year and the number needed. "We need about 350 new ministers (all church vocation) each year to supply all of the needs for leadership in the ABC. Presently we graduate an average of about 200 ABC students from our seminaries each spring."<sup>81</sup>

Recruiters are increasingly candid concerning the popular image of the minister. They frankly admit that it is no longer a vocation with widespread acceptance and prestige. In a "letter" addressed to students who are prospects for church-related vocations, Peter L. Berger analyzes the present state of the parish ministry from the perspective of sociology. With disarming candor

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<sup>80</sup>Otto Nallinger, "Pertinent Facts," paper prepared for distribution to ministers of the American Baptist Convention, March, 1961, p. 1.

<sup>81</sup>Ibid.

he begins his "letter" by dealing with the most common criticisms of the parish ministry, listing them as follows:

Specifically, you ask whether the parish ministry today is not "irrelevant," "ineffective," "morally ambiguous" and "generally absurd." . . . Let me say at once that I think one must answer affirmatively in each case. Also, however, one must probe a little further, and ask just what such affirmative answers mean.<sup>82</sup>

There is much concern over the high incidence of withdrawal from the parish ministry. A popular article dealing with the struggles of the parish minister appeared in the Saturday Evening Post. A journalist collaborated with an anonymous minister to produce a testimonial story in which the young minister tells why he left the ministry of a parish church. Attention is focused upon the perverse expectations of parishioners, and their total unwillingness to live up to what is felt to be the basic requirements of the Christian faith

The realization of how things really are in a church, and how different they are from what we have been led to believe, shocks almost every minister. One disheartening discovery comes after another, like a series of blows for which the classical seminary curriculum cannot prepare one. I must admit I was stunned.<sup>83</sup>

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<sup>82</sup>Peter L. Berger, "Letter on the Parish Ministry" (Hartford, Connecticut: Hartford Seminary), p. 1.

<sup>83</sup>Alfred Balk, "Why I Quit the Ministry," Saturday Evening Post (November 17, 1962), p. 34.

Within two months an article appeared in Christianity Today addressed to this anonymous young pastor, as an impassioned plea to remain at the exacting task of ministering to a local congregation,<sup>84</sup>

Nallinger<sup>85</sup> points out that the American Baptist Convention is losing many of its young people to other vocations after they had indicated that they felt a call into church related vocations, and that the "drop-out" problem is most serious at the college level.

Morse discovered in a study of 701 subjects that the Strong Vocational Interest Blank and the Minnesota Multiphasic Personality Inventory do not effectively discriminate between those who persist and those who do not persist through seminary training to the point of ordination into the Presbyterian ministry.<sup>86</sup>

A survey of the patterns of withdrawal from the Ministry in the Church of the Brethren showed that for every 100 ministers who enter full-time pastoral service, 36 withdraw; for every 100 who anticipate entering the ministry only 46 eventually become full-time pastors. For the Church of the Brethren, it takes approximately 100

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<sup>84</sup>Robert S. Lutz, "Young Man, Don't Quit!" Christianity Today (January 4, 1963), p. 47.

<sup>85</sup>Nallinger, op. cit.

<sup>86</sup>Paul Kenneth Morse, "The Strong Vocational Interest Blank and the MMPI as Measures of Persistence Toward the Ministry as a Vocational Goal" (unpublished Doctoral Thesis, University of Michigan, Ann Arbor, 1962).

men who anticipate going into the ministry to produce 30 full-time pastors who will remain at their post.<sup>87</sup>

### Research Methodology

Although the concept of role is not new in the field of sociology, useful methods of conceptualizing and researching role are just emerging. After reviewing most of the relevant material published up to that time, in 1951 Neiman and Hughes concluded:

Frequently in the literature the concept (role) is used without any attempt on the part of the writer to define or delimit the concept, the assumption being that both writer and reader will achieve an immediate compatible consensus.<sup>88</sup>

Persons writing in the field of religion particularly tend to fail to bolster their ideas with empirical research. Benson, after taking a close look at trends in religious writing, concludes:

. . .writers in religion more than in any other fields have turned uncritically to pieces of driftwood floating in science which might support preconceived ideas, a mood not conducive to objective scholarship.<sup>89</sup>

In recent years social scientists are piecing together a meaningful pattern of research related to the concepts that revolve about the basic concept of role. However,

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<sup>87</sup>Eugene Garber Carper, "The Recruitment and Conservation of the Ministry in the Church of the Brethren" (unpublished Doctoral Thesis, Boston University School of Theology, Boston, 1962).

<sup>88</sup>Lionel J. Neiman and James W. Hughes, "The Problem of the Concept of Role--a Re-Survey of the Literature," Social Forces, Vol. 30 (1951), p. 149.

<sup>89</sup>Purnell Handy Benson, Religion in Contemporary Culture: A Study of Religion Through Social Science (New York: Harper and Brothers, 1960), p. ix.

persons involved in research of incumbents of positions of religious orientation are many years behind the forerunners in this field. Their contributions are few, and the quality of research is not uniformly good.

A major survey of American Baptist ministers was conducted by Baker,<sup>90</sup> Dean Emeritus of Colgate Rochester Divinity School, under the auspices of the Ministers and Missionaries Benefit Board of the American Baptist Convention. There were 401 ministers and 66 laymen who were interviewed, and each completed a questionnaire. Others submitted autobiographical essays. Data were tabulated and reported in percentages of response. Much was left to the discretion of the interviewer. Although the research methods are not sophisticated, many reflections contained in the lengthy report have relevance to our present study.

Gross, Mason and McEachern<sup>91</sup> have done more than any others to collate recent studies in role and establish a pattern of research in role analysis. They have provided the most complete record of any role study of recent years. They emphasized the need to analyze role consensus in determining and defining role, and disproved that a consensus is easily obtainable or easily observed in the

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<sup>90</sup>Oren H. Baker, Profile of the American Baptist Pastor (New York: The Ministers and Missionaries Board of the American Baptist Convention, 1962).

<sup>91</sup>Neal Gross, Ward S. Mason, and Alexander W. McEachern, Explorations in Role Analysis (New York: John Wiley and Sons, Inc., 1958).

analysis of a given role. While their research is related to the position of school administrator, the methodology is easily adapted to other roles. They review the contributions of their forerunners in this field and place their own work in historical perspective, providing a detailed review of role theory and research. While they discovered many useful facts concerning the role of the school superintendent, their primary contribution was in their excellent reporting of the utility of methods and procedures of role study and role analysis.

Gross and his associates express the hope that their studies might also have furthered the trend toward interaction between academic disciplines by providing definitive and usable concepts related to role.<sup>92</sup> The study under investigation draws rather heavily upon the methodology and theory established by Gross.

Most studies of ministers are conducted by psychologists and educators in the area of personality, relating typology or characteristics to problems, academic standing, persistence in seminary or parish, effectiveness, etc. An example of this kind of research is that of Whitcomb,<sup>93</sup> who

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<sup>92</sup>Ibid., p. 327.

<sup>93</sup>John C. Whitcomb, "The Relationship of Personality Characteristics to the Problems of Ministers," Religious Education, Vol. 52, No. 5 (September-October, 1957), pp. 371-374.

administered the Guildord-Zimmerman Temperament Survey and a personality data sheet to 156 students in five seminaries. He concludes that personality characteristics are a factor in a minister's performance, but that there are other important factors operating as well.

Hodge<sup>94</sup> employed similar techniques in a study in vocational satisfaction, administering to 58 Presbyterian ministers an instrument purporting to indicate vocational satisfaction. A Q-sort test, an attitude inventory, a general information sheet, and the Wonderlic Personnel Test were also administered. The first three instruments were originated for this study. In addition, a tape-recorded interview was held with each subject. The data was subjected to analysis by use of the Pearson coefficient of correlation. A correlation of .30 significant beyond the .01 level supported the hypothesis that ministers who score higher in vocational satisfaction would also tend to score higher in feelings of fellowship with others and acceptance by others. Four factors which appear to be related tended to be associated with vocational satisfaction: (a) having attended a secular college or university in contrast to a church-related college; (b) having served

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<sup>94</sup>Marshall Bryant Hodge, "Vocational Satisfaction of Ministers: An Introductory Experimental Study of Younger Presbyterian Ministers (unpublished Doctoral Thesis, University of Southern California, Los Angeles, 1960).

in the armed forces prior to entering the ministry; (c) having entered another profession prior to attending seminary; and (d) having been older at time of ordination. All four factors suggested a trend for satisfaction in the ministry to be associated with experience in and contact with the secular world.

Similarly, Plyler<sup>95</sup> interviewed 63 Methodist ministers, the Bishop and twelve District Superintendents of the Missouri area. He divided the churches into eleven size and location categories. He determined that ministers serving churches with 400 to 599 members manifested more difficult adjustment to their congregations' norms than either ministers of larger or smaller churches. He also determined that ministers of churches of more than 600 members were committed to coordinating type of administration rather than to originating type. He utilized a questionnaire designed for this study. The number of subjects was so small as to raise serious questions concerning reliability of data.

Empirical research of the role of the minister is not common. In a study of expectations held for the role of Lutheran ministers, Johnson<sup>96</sup> examined single expectations

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<sup>95</sup>Henry Ellis Plyler, "Variation of Ministerial Roles by Size and Location of Church" (unpublished Doctoral Thesis, University of Missouri, St. Louis, 1961).

<sup>96</sup>Jeff Griffith Johnson, op. cit.

along the dimensions of the type of obligation, the degree of responsibility and/or mandatoriness, and the general level of consensus. The general working hypothesis of the study was that groups of position incumbents will vary in defining the action in which a minister is expected to engage. The data were gathered by means of a questionnaire. The sample consisted of ministers, parochial school teachers, lay leaders, congregational members and members of a District Committee of the Lutheran Church--Missouri Synod. The church members were divided into three groups based on size of church in which membership was held. It was determined that as position incumbents occupying positions of authority within a congregation become more intimately involved in the authority structure of the congregation, they are less willing to grant the minister as high a degree of responsibility as the minister would grant himself. It was found that as a specific expectation increases in importance, role definers become more mandatory, exhibit a relatively higher level of consensus and become less permissive in their expectations. Role definers in large, medium and small congregations hold similar expectations concerning the minister's activities.

Smith<sup>97</sup> studied the role of the Methodist bishop from the year 1784 to the present. Using the historical

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<sup>97</sup>James Alfred Smith, Jr., "The Developing Roles of the General Superintendent in the Methodist Church (unpublished Doctoral Thesis, Boston University, 1964).

method of research, he examined General Conference minutes, Jurisdictional Conference minutes; addresses delivered since 1840; minutes of the Council of Bishops from 1940 to 1960; biographies, eulogies, letters, and the like of bishops; Methodist apologetic literature and magazines and various historical and theological works. He established a typology of episcopal roles as follows: Preacher; Pastor-Priest; Administrator; Promoter; Initiator-Innovator; Conservator; Unifier; Judge; Educator; Theologian; Prophet; Ecumenist; and Public Symbol.

Wood<sup>98</sup> prepared a list of twelve professional clergy activities and arranged them in a sixty-six pair paired-comparison type instrument in studying the role of the episcopal parish priest. The instrument was circulated among clergy and lay persons of New Jersey. Each participant was asked to check, in each pair, the professional activity the parish priest should do if time permitted him to do only one. Fifty per cent of the invited clergy responded. These recruited the lay sample. Returns were processed to yield means and standard error for each of the twelve activities as perceived by each of twenty-nine sub-samples of participants. The t-test was used to analyze the data. The study found no significant difference between the overall selections made by clergy and the

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<sup>98</sup>Charles Leon Wood, "Functions of the Parish Priest in the Episcopal Diocese of New Jersey" (unpublished Doctoral Thesis, Rutgers - The State University, 1964).

overall selections made by lay people. Significant differences were found on two specific activities, however. Youth Activity was ranked third by lay persons but eighth by clergy, and Private Prayer was ranked fifth by clergymen and tenth by lay persons. It seems likely that the fact that the priests were given freedom to recruit laymen for this study would significantly affect the conclusions, and probably toward more consensus or agreement than away from consensus or agreement.

Brown<sup>99</sup> conducted a study utilizing a questionnaire comprised of 45 statements related to social issues. He also held interviews with 67 ministers and 61 lay chairmen of deacons of American Baptist churches of Washington. The main hypothesis of the study was that ministers would be more liberal in attitudes toward certain social issues than lay officers. This was proven true relative to some of the issues and disproven in others. It was discovered that there was a greater homogeneity of attitudes among ministers than among deacons. Brown explained the greater homogeneity on the basis that ministers represented a single occupation.

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<sup>99</sup>Robert Lane Brown, "Attitudes of Ministers and Deacon Chairmen of Washington American Baptist Churches on Selected Social Issues," Foundations, Vol. 6, No. 3 (July, 1963), pp. 256-264.

### Summary

In this chapter an attempt has been made to review the literature related to the role of the minister. No attempt was made to review the literature on role theory, as this has been reviewed comprehensively by Drake<sup>100</sup> in his doctoral thesis. This review brings us to several important conclusions:

1. There exists today no clear definition of the parish minister's role.
2. Appraisals of the role of the parish minister are marked by confusion, contradiction and generally negative criticism.
3. Studies of the allocation of time of the minister generally conclude that the minister is overworked (or overworks himself), is dissatisfied with how he must divide his time, and is disappointed with the limitations of his accomplishments.
4. Most authorities conclude that the ministry today is suffering from acute anxiety and tension because of role conflict and lack of role consensus, yet there is little empirical research to support

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<sup>100</sup>William Emerson Drake, "Perceptions of the Vocational Agriculture Teacher's Professional Role in Michigan" (unpublished Doctoral Thesis, Michigan State University, 1962).

the conclusion that this is true of ministers in particular, or that existing anxiety and tension is necessarily due to role conflict or lack of role consensus.

5. The slow pace of ministerial recruitment and the high rate of withdrawal is apparently related to the widespread confusion and conflict concerning the role of the minister.
6. There is a recognized need for measuring the expectations held for the parish minister.
7. The productive aspects of role conflict have not been recognized.
8. There exists an inadequate number of role studies using the methodology of empirical research.

The design and direction of the study under investigation takes into account the strengths, weaknesses and general findings of the literature reviewed. The methodology, procedures and research design are presented in Chapter III.

## CHAPTER III

### METHODS AND PROCEDURES

In a study of this nature it is necessary to establish specific procedures for conducting the study. This chapter will describe these procedures and the activities carried out in planning and conducting the study.

#### Preliminary Investigation

A review of the literature was the first formal step in the planning of the study. The review preceded the formulation of the problem and the determination of the methods of researching the problem, but did continue through the duration of the problem research, and is brought up to date with the final drafting of the thesis report.

The investigator, because of the nature of his employment, had opportunity prior to the inception of this study to visit approximately thirty per cent of the churches comprising the population, and he had personal acquaintance with most of the pastors and many laymen of these churches. It was through these contacts that the general problem of this study was first brought to the attention of the investigator. Several persons spoke of lack of agreement and tension between pastor and laymen, between different

laymen, and within the family of the pastor. This condition was purported to be related to expectations held for the professional role of the Baptist pastor.

### Population

The population used for the study was taken from the 1962 Michigan Baptist Convention Annual.<sup>1</sup> All churches related to the Michigan Baptist Convention and the Detroit Association of American Baptist Churches are listed in this annual. A questionnaire packet was mailed to all churches being served by pastors. There was a total of 178 churches for the mailing.

Although there is no claim that the Baptist population of Michigan is generalizable to the entire American Baptist Convention, there are sufficient similarities between the Michigan Baptist Convention membership and the total American Baptist Convention membership to conclude that the findings of this research would be of vital interest to the American Baptist Convention.<sup>2</sup> Michigan reflects quite well the patterns of "Town and Country"<sup>3</sup> membership

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<sup>1</sup>Michigan Baptist Annual, 1962 (Lansing, Michigan: Michigan Baptist Convention, 1963).

<sup>2</sup>The Michigan Baptist Convention figures presented in this comparison are inclusive of the Detroit Association of American Baptist Churches.

<sup>3</sup>A "Town and Country" church is defined by the Home Mission Society of the American Baptist Convention as one in a place of less than 10,000 population regardless whether located within Standard Metropolitan Statistical Areas or

statistics compiled for the entire denomination. The membership of the American Baptist Convention is 34.5% town and country; Michigan is 24.5% town and country.<sup>4</sup> Michigan closely approximates the national average in percentage of churches with membership less than 201, with the national being 57.6% while Michigan's stands at 56.6%.<sup>5</sup> The median size of the American Baptist church on the national level stands at 161.5 members, whereas the median size of the Michigan Baptist church is 168.9 members.<sup>6</sup>

This study is concerned with the expectations held by significant others for the professional role of the Baptist parish minister. It was decided to use four position groups to study this role. The following were selected because it was believed that they would be fairly representative of significant others, could satisfactorily provide

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not. Size of population, according to the 1960 census, was the determining factor as to whether a church was Town and Country. This definition and the resulting categorization and statistics are the only ones available.

<sup>4</sup>National figure is taken from The 1961 American Baptist Census (Valley Forge: American Baptist Home Mission Societies, American Baptist Convention, 1960), p. 7. Michigan figure is calculated from data presented in Michigan Baptist Annual, 1960, Lansing, Michigan: Michigan Baptist Convention, 1961, and "List 1960 Town and Country Churches of ABC." Mimeographed report prepared by the American Baptist Home Mission Societies, American Baptist Convention, n.d.

<sup>5</sup>National figure is calculated from data presented in Characteristics of American Baptist Churches Reporting 200 or Fewer Members (Valley Forge: American Baptist Home Mission Societies, American Baptist Convention, 1960). Michigan figure is given in same, p. 46.

<sup>6</sup>National figure is taken from The 1961 American Baptist Census, op. cit., p. 28. Michigan figure is calculated from data presented in Michigan Baptist Annual, 1960, loc. cit.

data for analysis, and were conveniently and definitely determinable: (a) Colleagues, (b) Wives, (c) Deacons and (d) Educators.

This does not exhaust possible groups holding expectations for the professional role of the Baptist parish minister, as there are others within the "free church" polity of American Baptists that could be used.

#### Development of the Instruments

The review of related literature was helpful in preparing the two instruments used in the study. Literature in the field of social science research methodology was examined, with particular reference to techniques of construction of questionnaires and schedules. Of special assistance in this review was the work of Gross, et al.<sup>7</sup>

Two instruments were developed for this study. Instrument I<sup>8</sup> was titled "Expectation Questionnaire--Professional Activities of the Baptist Pastor." This contained 36 items in the form of professional activities of the Baptist pastor, and was prepared for distribution to all four position groups.

Instrument II<sup>9</sup> was titled "Perception of Expectations Questionnaire." This was prepared for the sole use

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<sup>7</sup>Gross, op. cit.

<sup>8</sup>Instrument I appears in Appendix B, pp. 168-170.

<sup>9</sup>Instrument II appears in Appendix B, pp. 171-175.

of the Baptist pastor. The pastor was instructed to respond to the items according to his perception of the expectations of the four position groups. This instrument utilized the same items appearing in Instrument I.

It was decided that Blizzard's division of the professional role of the pastor into the six "practitioner roles" was appropriate for the problem under consideration: (a) Teacher, (b) Pastor, (c) Organizer, (d) Priest, (e) Preacher, and (f) Administrator.<sup>10</sup>

It was further decided that the two instruments should contain an equal number of items for each of these role areas for the purposes of convenient quantification and statistical analysis. The items are not understood to be units of equal value.

A scale of five possible responses was selected for use, following the methodology of Gross, et al.,<sup>11</sup> including (a) absolutely must, (b) preferably should, (c) may or may not, (d) preferably should not, and (e) absolutely must not. An attempt was made to word the items so as to make it possible for a respondent to select any of the five responses.

Because of the fact that Instrument I was to be administered to both professional clergymen and laymen, care had to be used to select words that would communicate

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<sup>10</sup>See pp. 24-25 for a definition of these role areas.

<sup>11</sup>Gross, op. cit.

equally well and with approximate definitions to all of the respondents. The varying level of knowledge of theological and ecclesiastical terms among the respondents pointed up as well the need for specificity in phrasing, and limitation to words generally understood and agreed upon. Some degree of understanding was assumed, however, as all respondents should be somewhat knowledgeable of Baptist terminology, polity and procedures.

A list of from ten to fifteen professional activities of the Baptist parish minister was assembled for each of the six role areas. This list of items was developed by means of personal interviews with a jury including nine laymen, four pastors, two denominational administrators, and one theological educator.<sup>12</sup> Blizzard's definitions of the six "practitioner roles" were used as a basis for these interviews, and in the development, evaluation and refinement of the items. The jury consultants were asked to evaluate the items on completeness, representativeness, appropriateness and clarity.

The jury was asked to categorize all items into one of the six areas listed above. They were also asked to suggest additions, deletions and changes. On the basis of the jury interviews a questionnaire was prepared,

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<sup>12</sup>For a listing of the jury consultants see Appendix A, p. 166.

including six items for each role area, or thirty-six total items. The category of the items was not shown on this questionnaire.

The items were variously worded so as to reduce the likelihood of the respondents developing a set toward answering the items either positively or negatively.

At this point Instrument II was drafted. A section was added to this questionnaire for the minister to fill out. It contained items of information about the respondent and the church. This information was needed in order to secure data for analysis of the secondary problems, concerning (a) age of parish minister, (b) education of parish minister, and (c) size of church membership.<sup>13</sup>

To determine the clarity of the instructions and the clarity of the items, both instruments were then mimeographed and tested on several small groups of persons. These subjects were not drawn from the general population of the study. After these groups had completed the questionnaires they were asked to specify points of confusion or any lack of clarity in the directions or in the items. Their criticisms resulted in changes in the wording of several of the items. In this pretest, the

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<sup>13</sup>Because of the problems involved in classification of communities, it was decided to rely upon the 1960 census and other criteria, and independently classify churches according to type of community served, thus providing data for the last secondary problem. For an explanation of procedures used in categorizing community types, see pp. 114-116 of this report.

directions were understood clearly, but there was a tendency to leave some of the items unanswered. The final form of the instruments then were prepared for distribution to the population under study. A number of the item changes were incorporated, and a second set of instructions to complete all items was added, in the hope that respondents would be more thorough.

#### Procedures of Securing Responses

It was decided that the best time for the securing of responses was in the early fall of the year, after summer vacations, and before the busy Christmas season. In late August, 1963, the Executive Secretary of the Detroit Association of American Baptist Churches and the Executive Secretary of the Michigan Baptist Convention each sent a letter to all of the pastors within their respective jurisdictions. These letters introduced the research project to the pastors, indicated that it had been authorized by the executives, and encouraged the pastors to cooperate with the researcher.<sup>14</sup>

On September 5, a 13" x 10" packet of materials was mailed to each of the pastors. This packet contained (a) a cover letter of explanation and directions to the pastor; (b) a copy of Instrument I boldly marked with a red grease

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<sup>14</sup>These letters appear in Appendix C, pp. 177-178.

pencil "PASTOR"; (c) a copy of Instrument II;<sup>15</sup> (d) a 9" x 12" unsealed envelope labeled with a red grease pencil "WIFE"; (e) a 9½" x 6½" sealed envelop labeled "DEACON"; (f) a 9½" x 6½" sealed envelope labeled "EDUCATOR"; and (g) a 9" x 12" envelope addressed to the researcher, with postage and label for first class mail. The envelope labeled "WIFE" contained a letter of instruction<sup>16</sup> and a copy of Instrument I. The envelopes marked "DEACON" and "EDUCATOR" each contained a letter of instruction,<sup>17</sup> a copy of Instrument I, and a stamped, self-addressed return envelope, size 9" x 6".

In the letter sent to the pastors, and in the letters of instruction to the other respondents, assurance was given of anonymity and coding of responses. The pastor and wife were instructed to return their questionnaires in the same envelope. The secondary data of Instrument II provided identification for this set of materials. As a further precaution, the pastor's copy of Instrument I was coded for identification. A code number was placed on the copies of Instrument I sent to the deacon and educator so that these could be identified and matched with the returns of the pastor and wife.

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<sup>15</sup>Instrument I and Instrument II appear in Appendix B, pp. 168-175.

<sup>16</sup>This letter appears in Appendix C, p. 181.

<sup>17</sup>These letters appear in Appendix C, pp. 182-183.

In November, 1963, a typed personal follow-up letter<sup>18</sup> was sent to every pastor who had failed to respond, with a copy of Instrument II enclosed with the letter for identification and reminder. The pastor was requested to comply with the directions sent him earlier, or return a self-addressed card with the indication that he failed to receive the original packet or had mislaid it. He was assured that another packet would be sent to him immediately upon receipt of the card.

The questionnaires were carefully examined, matched by church, and given to card punchers for the direct transfer of data to computer cards. This was completed by the spring of 1964.

#### Data Analysis

The chi square was the primary statistic used in the analysis of the data. Following the methods demonstrated by Gross,<sup>19</sup> the data were prepared and submitted to the Michigan State University CDC 3600 computer. The computer was programmed to print frequencies, theoretical frequencies, totals, means, standard deviation, and degrees of freedom for each problem. The program was set so as to "collapse categories" in the computation of the chi square, thus, the degrees of freedom varied from problem to problem. This

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<sup>18</sup>A sample copy of this letter appears in Appendix C, p. 184.

<sup>19</sup>Gross, op. cit.

was taken into account in determining the significance of the resulting chi squares.

For determining consensus within the position groups it was decided to use the variance of the distribution as the most appropriate measure, again following the work of Gross, who found that upon examination of several scoring methods on a sample of items, very similar results were achieved.<sup>20</sup>

There were 576 chi squares computed in testing the first basic hypothesis; 1152 were computed in testing the second basic hypothesis.

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<sup>20</sup>Ibid., p. 107.

## CHAPTER IV

### PRESENTATION OF FINDINGS

#### Pattern of Response

At the time of mailing, 178 churches were qualified to receive packets. There were ten Michigan churches and five Detroit churches not being served by pastors. A usable response was secured from 134, or 75% of these churches.<sup>1</sup> Not all of these 134 churches provided usable questionnaires for each position group, however. The totals for the position groups are as follows: Ministers--117, or 66%; Wives--112, or 63%; Deacons--116, or 65%; Educators--107, or 60%. The last four position groups, Mp, Wp, Dp and Ep, are equal in number, being taken from Instrument II, which was completed by the ministers. The total for these groups was 113, or 63%.

This response is unusually high for this kind of population. It is likely that this high percentage of responses was due to the fact that the investigator was known personally by a number of these persons, and that the study was conducted under the auspices of the Michigan

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<sup>1</sup>There was a 63% response from 46 Detroit churches and a 80% response from 132 Michigan churches.

Baptist Convention and the Detroit Association of American Baptist Churches. It is recognized as well that the favorable response might be offset by unknown variables introduced because of the fact that the study was conducted under these denominational auspices.

#### Outline of Presentation of Data

The presentation of data is divided into three general division. The first division deals with interpositional analysis and intrapositional analysis, or the sub-problems emerging from both general problems.<sup>2</sup>

The second division deals with the secondary problem of determining relationships between the expectations of ministers and significant others and the variables (a) age of the minister, (b) education of the minister, (c) size of church membership, and (d) type of community.

The third division is a presentation of other general observations.

A discussion of the findings related to each general division appears at the end of that division. Each method of presentation is introduced with a descriptive statement concerning its use.

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<sup>2</sup>For a listing of these problems see pp. 45, 15-16.

Findings Related to the Two  
General Problems

Again, the two general problems of the study are (a) to determine and examine the differences in expectations that Michigan Baptist parish ministers, wives of Michigan Baptist parish ministers, Michigan Baptist deacons and Michigan Baptist educators hold for the professional role of the Baptist parish minister, and (b) to determine and examine the Michigan Baptist parish ministers' perception of expectations that the four position groups hold for the professional role of the Baptist parish minister.

First General Problem--Differences  
in Expectations

This problem deals with the concepts, (a) expectation convergence--divergence; (b) role area convergence--divergence; (c) role convergence--divergence;<sup>3</sup> (d) consensus (and variance) of position group expectations; (e) consensus (and variance) of position group expectations grouped into role areas; (f) consensus (and variance) of position group expectations taken together into one role. Appendices D and E<sup>4</sup> present the basic data for reference in this determination.

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<sup>3</sup>For illustration of this part of the interpositional analysis (concepts a-c) see Figure 1, p. 8.

<sup>4</sup>Appendices D and E are found on pp. 186-203.

Appendix D presents for each item the number of responses in each of the five categories: (a) Absolutely Must, (b) Preferably Should, (c) May or May Not, (d) Preferably Should Not, and (e) Absolutely Must Not. The columns break down these responses into eight groups: (a) M--Ministers' Expectations, (b) W--Wives' Expectations, (c) D--Deacons' Expectations, (d) E--Educator's Expectations, (e) Mp--Ministers' Perceptions of Ministers' Expectations, (f) Wp--Ministers' Perceptions of Wives' Expectations, (g) Dp--Ministers' Perceptions of Deacons' Expectations, and (h) Ep--Ministers' Perceptions of Educators' Expectations. The total number of responses, the mean response, and the standard deviation are provided for each group. In computing the mean, a value of 0 was assigned to AM, 1 to PS, 2 to MMN, 3 to PSN, 4 to AMN.

Appendix E presents the chi square statistic for each possible combination of comparisons between the four position groups, on each of the 36 items of Instrument I, thus yielding a measure of convergence--divergence. The condition of divergence is identified by the chi squares that are marked by an asterisk for the .05 level of significance and two asterisks for the .01 level of significance. For subsequent tabulation of significance the .05 level is used. The direction of disagreement between two position groups can be determined by cross reference to Appendix D, by observing the means of the two position groups on the particular item.

Instruments I (Expectation Questionnaire) and II (Perception of Expectations Questionnaire) both were designed so that six items were assigned to each of the six role areas. These were arranged evenly, so that Item #1 matched with items #7, #13, #19, #25, and #31; Item #2 with #8, etc. The assignment of role areas was as follows:

Item #1, etc. -- Teacher  
 Item #2, etc. -- Pastor  
 Item #3, etc. -- Organizer  
 Item #4, etc. -- Priest  
 Item #5, etc. -- Preacher  
 Item #6, etc. -- Administrator<sup>5</sup>

By computing all possible combinations of comparisons of the position groups of Instrument I, and listing the number of chi squares at the .05 level of significance occurring in each role area, we secure a measure of divergence existing in the expectations as grouped in role areas. This treatment is based on the interpositional analysis data presented in Appendix E.<sup>6</sup> We investigate the other direction of the matrix of Appendix E to determine differences that are related to position group pairings.

All of the above data are summarized in Table I, which provides an interpositional measure of expectations

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<sup>5</sup>For a definition of these role areas see pp. 24-25.

<sup>6</sup>Appendix E is found on pp. 205-210.



TABLE 1.--Role area divergence and role divergence of position group pairings.

| Position<br>Group<br>Pairings | Role Area |        |           |        |          |               | Total |
|-------------------------------|-----------|--------|-----------|--------|----------|---------------|-------|
|                               | Teacher   | Pastor | Organizer | Priest | Preacher | Administrator |       |
| Ministers -<br>Deacons        | 4         | 3      | 4         | 2      | 4        | 2             | 19    |
| Ministers -<br>Educators      | 2         | 0      | 1         | 3      | 2        | 3             | 11    |
| Ministers -<br>Wives          | 1         | 1      | 2         | 1      | 2        | 1             | 8     |
| Wives -<br>Educators          | 0         | 2      | 1         | 1      | 2        | 2             | 8     |
| Deacons -<br>Educators        | 0         | 0      | 0         | 0      | 1        | 0             | 1     |
| Wives -<br>Deacons            | 1         | 2      | 2         | 1      | 2        | 3             | 11    |
| TOTAL                         | 8         | 8      | 10        | 8      | 13       | 11            | 58    |

by role area. The last row of Table I (Total) provides the role area divergence of all six position group pairings taken together. The last column of the table (Total) provides the role divergence of each pairing of position groups. In interpreting Table I, it must be recognized that the highest possible total entry for each position group pairing and for each role area is 36.

The method of presentation of data shown in Figure 2 is used by Brookover<sup>7</sup> in his adaptation of a presentation in a doctoral thesis by Doyle.<sup>8</sup> Doyle apparently used the ratio of the area enclosed within the intersecting circles to the area of the unit circle as the visual presentation of the percentage figure. Brookover used a ratio of the perpendicular bisector of the chord connecting the points of intersection of the circle, measured from arc to arc, to the length of the diameter of the unit circle in presenting the percentage. This visualizes the findings more effectively than the method used by Doyle.

Figure 2 presents in graphic form the data of Table 1 related to role divergence. A single circle would represent a lack of divergence (convergence). Completely separate circles, with edges just touching, would represent complete divergence. The percentage figure shown represents the percentage of the 36 items on which there was not a significant difference.

An important consideration in the interpretation of the findings concerning convergence--divergence is that of consensus within the position groups. We have selected

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<sup>7</sup>Wilbur B. Brookover, and David Gottlieb, A Sociology of Education, 2nd edition (New York: American Book Company, 1964), p. 336.

<sup>8</sup>Louis Andrew Doyle, "A Study of the Expectancies which Elementary Teachers, Administrators, School Board Members and Parents have of the Elementary Teachers' Roles" (unpublished Doctoral Thesis, Michigan State University, East Lansing, 1956), p. 102.

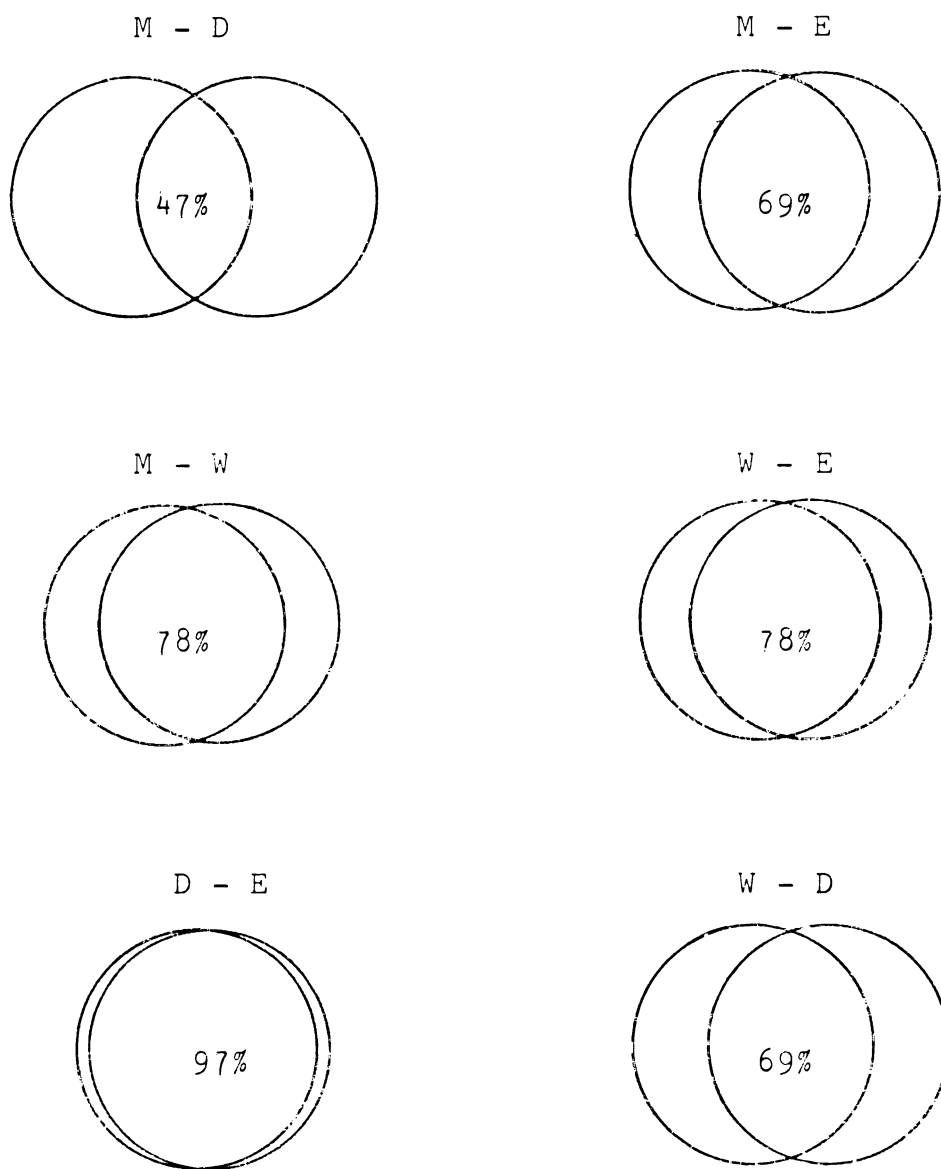


Figure 2.--Role convergence--divergence of position group pairings.

a standard deviation equal to or greater than 1.00 to identify the condition of lack of consensus. Appendix D<sup>9</sup> provides the standard deviation of responses of each position group on each of the 36 items. Table 2 is a partial summary of Appendix D; it lists the number of standard deviations equal to or greater than 1.00 occurring in each role area for each position group of Instrument I, thus providing an intrapositional measure of expectations by role areas. The last row of the table (Total) provides the lack of consensus, by role areas, of four position groups taken together. The last column of the table (Total) provides the lack of role consensus for each position group. In interpreting Table 2, it must be recognized that the highest possible total entry for each position is 36, and for each role area is 24.

#### Second General Problem--Differences in Perception of Expectations

The second general problem deals with the concepts, (a) expectation congruence--conflict; (b) role area congruence--conflict; (c) role congruence--conflict;<sup>10</sup> (d) consensus (and variance) of perceived position group expectations; (e) consensus (and variance) of perceived position group expectations grouped into role areas; (f) consensus (and variance) of perceived position group expectations taken together into one role.

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<sup>9</sup>Appendix D is found on pp. 186-203.

<sup>10</sup>For graphic illustration of this part of the interpositional analysis see Figure 1, p. 8.

TABLE 2.--Role area variance and role variance of position groups.<sup>a</sup>

| Position Group | Role Area |        |           |        |          |               | Total |
|----------------|-----------|--------|-----------|--------|----------|---------------|-------|
|                | Teacher   | Pastor | Organizer | Priest | Preacher | Administrator |       |
| Ministers      | 0         | 0      | 0         | 1      | 0        | 2             | 3     |
| Wives          | 0         | 0      | 1         | 2      | 1        | 3             | 7     |
| Deacons        | 0         | 1      | 2         | 2      | 1        | 3             | 9     |
| Educators      | 0         | 0      | 1         | 2      | 1        | 4             | 8     |
| TOTAL          | 0         | 1      | 4         | 7      | 3        | 12            | 27    |

<sup>a</sup>The matrix figures represent the number of SD  $\geq$  1.00.

Appendices D and F present data for reference in this determination. Appendix D has already been introduced. However, it should be noted that the total number of responses for the four position groups as perceived by ministers is the same (113) because these responses were all recorded by the pastors in the columns of Instrument II (Perception of Expectations Questionnaire).<sup>11</sup>

<sup>11</sup>See Instrument II, Appendix B, pp. 171-175.

Appendix F<sup>12</sup> presents the chi square statistic for each possible combination of comparisons between the ministers' perception of the four position groups, on each of the 36 items of Instrument II, thus yielding a measure of congruence--conflict. The condition of conflict is identified by the chi squares that are marked by an asterisk for the .05 level of significance and two asterisks for the .01 level of significance. For subsequent tabulation of significant difference the .05 level is used. In the event of a direction of disagreement between position groups, this direction can be determined by cross reference to Appendix D, by observing the means of the two position groups on the particular item.<sup>13</sup>

By computing all possible combinations of comparisons of the position groups of Instrument II (Perception of Expectations Questionnaire), and listing the number of chi squares at the .05 level of significance occurring in each role area, we secure a measure of the conflict existing in the perceived expectations as grouped in role areas.<sup>14</sup> By examining the other direction of the matrix of Appendix F, we determine the differences that are related to position group pairings.

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<sup>12</sup>Appendix F is found on pp. 212-217.

<sup>13</sup>Appendix D is found on pp. 186-203.

<sup>14</sup>This treatment is based on the interpositional analysis data presented in Appendix F, pp. 212-217.

All of the above data are summarized in Table 3, which provides an interpositional measure of perceived expectations by role areas. The last row of Table 3 (Total) provides the role area conflict of all six position group pairings taken together. The last column of the table (Total) provides the role conflict of each pairing of position groups. In interpreting Table 3, it must be recognized that the highest possible total entry for each position group pairing and for each role area is 36.

TABLE 3.--Role area conflict and role conflict of position group pairings.

| Position<br>Group<br>Pairings | Role Area |        |           |        |          |               | Total |
|-------------------------------|-----------|--------|-----------|--------|----------|---------------|-------|
|                               | Teacher   | Pastor | Organizer | Priest | Preacher | Administrator |       |
| Mp - Dp                       | 5         | 3      | 4         | 3      | 2        | 5             | 22    |
| Mp - Ep                       | 2         | 3      | 3         | 2      | 2        | 4             | 16    |
| Mp - Wp                       | 0         | 2      | 3         | 0      | 2        | 0             | 7     |
| Wp - Ep                       | 3         | 1      | 4         | 1      | 1        | 4             | 14    |
| Dp - Ep                       | 3         | 1      | 3         | 2      | 3        | 3             | 15    |
| Wp - Dp                       | 5         | 2      | 4         | 3      | 1        | 4             | 19    |
| TOTAL                         | 18        | 12     | 21        | 11     | 11       | 20            | 93    |

Figure 3 represents in graphic form the data of Table 3 related to role conflict. A single circle would represent a lack of conflict (congruence). Completely separate circles, with edges just touching, would represent complete conflict. The percentage figure shown represents the percentage of the 36 items on which there was not a significant difference.

Appendix D provides the standard deviation of ministers' responses of perceived position group expectations.<sup>15</sup> Table 4 summarizes this part of Appendix D by listing the number of standard deviations equal to or greater than 1.00 occurring in each role area for each position group of instrument II, thus providing an intrapositional measure of perceived expectations by role areas. The last row (Total) of Table 4 provides the lack of consensus of perceptions, by role areas, of the four position groups taken together. The last column of the table (Total) provides the lack of consensus of perceptions of each position group for the entire role. The highest possible total entry for each position group is 36, and for each role area is 24.

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<sup>15</sup>Appendix D is found on pp. 186-203.

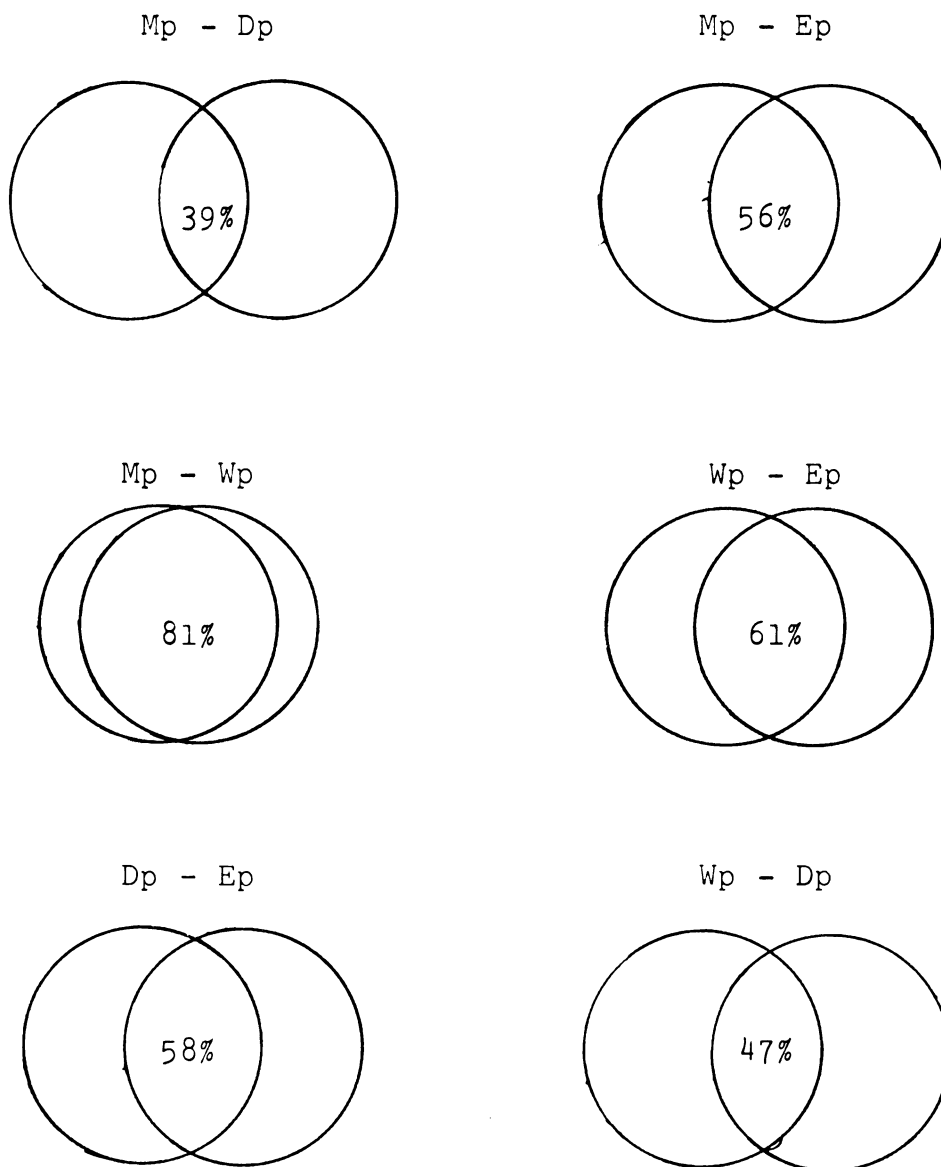


Figure 3. Role congruence--conflict of position group pairings.

TABLE 4.--Role area variance and role variance of position groups as perceived by ministers.<sup>a</sup>

| Position Group<br>as Perceived by<br>Ministers | Role Area |        |           |        |          |               | Total |
|------------------------------------------------|-----------|--------|-----------|--------|----------|---------------|-------|
|                                                | Teacher   | Pastor | Organizer | Priest | Preacher | Administrator |       |
| Ministers                                      | 0         | 1      | 0         | 2      | 0        | 2             | 5     |
| Wives                                          | 0         | 1      | 1         | 2      | 0        | 1             | 5     |
| Deacons                                        | 0         | 1      | 1         | 2      | 1        | 3             | 8     |
| Educators                                      | 0         | 0      | 0         | 2      | 0        | 0             | 2     |
| TOTAL                                          | 0         | 3      | 2         | 8      | 1        | 6             | 20    |

<sup>a</sup>The matrix figures represent the number of SD  $\geq$  1.00.

#### Differences in Expectations and Perceptions of Expectations

This division involves treatment of the concepts of consonance and inconsonance. Appendix G<sup>16</sup> presents the chi square statistic for each matched pairing of the expectations of the four position groups (responses to the items of Instrument I--Expectation Questionnaire) and the expectations of the position groups as perceived by ministers' responses to the items of Instrument II--Perception of

<sup>16</sup>Appendix G is found on pp. 219-223.

Expectations Questionnaire), thus yielding a measure of consonance--inconsonance. The condition of inconsonance is identified by the chi squares that are marked by an asterisk for the .05 level of significance and two asterisks for the .01 level of significance. For subsequent tabulation of significant difference the .05 level is used. In the event of a direction of disagreement between position groups this direction can be determined by cross reference to Appendix D, by observing the means of the responses of the two position groups on the particular item.<sup>17</sup>

These data are summarized in Table 5, which provides an interpositional measure based on role areas. The last row of Table 5 (Total) provides the role area inconsonance of all four position group pairings taken together. The last column of the table (Total) provides the role inconsonance of each pairing of position groups. The highest possible total entry for each pairing of position groups is 36, and for each role area is 24.

Figure 4 represents in graphic form the findings of Table 5. A single circle would represent a lack of inconsonance (consonance). Completely separate circles, with edges just touching, would represent complete inconsonance.

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<sup>17</sup>Appendix D is found on pp. 186-203.

TABLE 5.--Role area inconsonance and role inconsonance of position group pairings.

| Position<br>Group<br>Pairings | Role Area |        |           |        |          |               | Total |
|-------------------------------|-----------|--------|-----------|--------|----------|---------------|-------|
|                               | Teacher   | Pastor | Organizer | Priest | Preacher | Administrator |       |
| Mp - M                        | 1         | 0      | 1         | 0      | 0        | 0             | 2     |
| Wp - W                        | 2         | 3      | 2         | 5      | 2        | 2             | 16    |
| Dp - D                        | 3         | 2      | 3         | 3      | 3        | 4             | 18    |
| Ep - E                        | 4         | 3      | 5         | 3      | 5        | 4             | 24    |
| TOTAL                         | 10        | 8      | 11        | 11     | 10       | 10            | 60    |

#### Discussion of Findings Related to the Two General Problems

We note from an examination of Tables 1, 3, and 5<sup>18</sup> that there is little difference in the occurrence of chi squares at the .05 level of significance as grouped in role areas, either on divergence, conflict or inconsonance. Caution should be exercised in comparing Table 5 with Tables 1 and 3, as there are a total of 144 chi squares computed for Table 5, while 216 are computed for Tables 1 and 3. Therefore, any broad comparison of Table 5 with

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<sup>18</sup>Table 1 is found on p. 80.

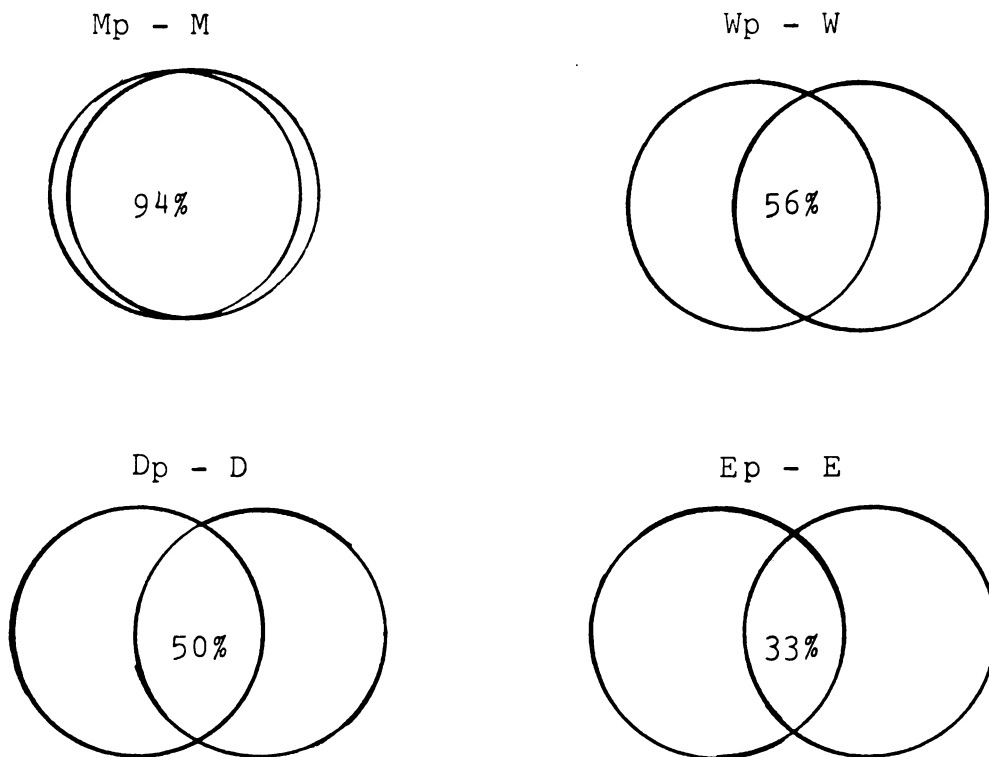


Figure 4.--Role consonance--inconsonance of position group pairings.

Tables 1 and 3 should provide for a multiplication of the chi squares in Table 5 by a factor of 1.5.

We conclude, then, that whatever differences are registered in relationship to sub-hypotheses (1), (2) and (3),<sup>19</sup> these do not exist on the basis of role areas.

The general spread of differences throughout the role areas suggests the possibility that the role areas chosen for the division of the items might not be the most appropriate or efficient. A different basis for dividing the items could be employed in order to secure a measure of role area differences. One such division could be based on the immediate, direct or personal relevance of the item to the incumbents of the several positions. Such a division would require a rebuilding of the instruments so as to provide a set of items that could be assigned with facility to the position groups. An examination of the responses to items of the instruments used in this study leads us to believe that such a restructuring of the items would be feasible, though there is no reason to believe that such a restructuring would yield different results. We discover a tendency for a registration of more differences on those items that are most immediately, directly or personally relevant to the respondent's position. It

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<sup>19</sup>Sub-hypotheses (1), (2), and (3) are found on pp. 6-7.

is also observed that there tends to be less consensus on these items. This tendency can be detected in items #6,<sup>20</sup> #7,<sup>21</sup> #13<sup>22</sup> and #36.<sup>23</sup>

An examination of Table 1<sup>24</sup> yields some provocative findings. It is discovered that there is most divergence between ministers and deacons; somewhat less divergence between ministers and educators, and between wives and deacons. The divergence between wives and ministers is equal to that between wives and educators. There is very little divergence between deacons and educators. Ministers and wives differ on eight items, while deacons and educators differ on only one. This means that there is more disagreement in the parsonage than in the pew on expectations for the professional role of the Baptist parish minister.

We conclude, therefore, that sub-hypothesis (1)<sup>25</sup> is generally supported, with the exception of the comparison of the expectations of the position group deacons with the position group educators.

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<sup>20</sup>Item #6 reads "carry out decisions of the board of deacons that he believes to be unsound."

<sup>21</sup>Item #7 reads "expect a layman rather than himself to teach a class for new church members."

<sup>22</sup>Item #12 reads "occasionally enroll in college courses in order to help him do a better job with leadership training of laymen."

<sup>23</sup>Item #36 reads "preside at the regular business meetings of the church."

<sup>24</sup>Table 1 is found on p. 80.

<sup>25</sup>Sub-hypothesis (1) is found on p. 6.

Table 1 also suggests that the deacons and educators are drawn from the same general population. These findings are somewhat conditioned by the observation that there is less consensus within the positions of deacon and educator than within the positions of minister and wife.<sup>26</sup> One might expect that there would be more agreement between groups with high consensus, especially between ministers and wives. But this is not borne out by the findings of Table 1.

An examination of Table 3<sup>27</sup> leads us to the conclusion that sub-hypothesis (2)<sup>28</sup> is supported. There are differences between the perceptions that Michigan Baptist parish ministers have of the expectations held by significant others for the professional role of the Baptist parish minister. This ranges from 22 items on the comparison of perceptions of the groups ministers and deacons, to seven items on the comparison of the perceptions of the groups ministers and wives.

An examination of Table 5<sup>29</sup> leads us to the conclusion that sub-hypothesis (3)<sup>30</sup> is generally supported,

<sup>26</sup>See Table 2, p. 84.

<sup>27</sup>Table 3 is found on p. 86.

<sup>28</sup>Sub-hypothesis (2) is found on p. 6.

<sup>29</sup>Table 5 is found on p. 92.

<sup>30</sup>Sub-hypothesis (3) is found on p. 7.

with the exception of the comparison of the expectations of ministers with the perceptions of the expectations of ministers.

One example of the inconsonance between minister and wife is found in the responses of the ministers and wives to item #10.<sup>31</sup> The ministers perceived that the wives would take a more permissive attitude toward baptism of an eight year old child, when, in fact, the wives took the most demanding stance of the four position groups. This difference between the expectation of the wives and the wives as perceived by the ministers was significant at the .01 level.<sup>32</sup>

In examining Tables 1<sup>33</sup> and 3<sup>34</sup> for a comparison of role divergence and role conflict we observe that ministers perceive more differences in the expectations of ministers and deacons than actually exists. The minister tends to overestimate the difference in expectations of ministers and deacons. The observation holds true in the comparison of role divergence and role conflict as related to ministers and educators. Ministers perceive less difference in the expectations of ministers and wives than exists,

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<sup>31</sup>Item #10 reads "baptize a child of eight years of age if he has made a profession of faith in Christ."

<sup>32</sup>See Appendix G, p. 219-223.

<sup>33</sup>Table 1 is found on p. 80.

<sup>34</sup>Table 3 is found on p. 86.

and perceive many more differences between wives and educators and wives and deacons than exist. Ministers perceive that there are more disagreements between ministers and the laymen in the church, while at the same time they perceive that there are even more disagreements between the ministers' wives and the laymen in the church. The most interesting finding of Table 3 is the perception of ministers concerning the differences between deacons and educators. They perceive that they disagree on fifteen items out of a possible 36, when, in reality, Table 1 shows a difference on only one item. The major conclusion of this general comparison is that ministers perceive more differences than in fact exist.

Table 5<sup>35</sup> reveals that the ministers are particularly faulty in their perceptions of the expectations of wives, educators and deacons. In the case of the educators, the perceptions of ministers are significantly different from the expectations of the educators on 24 of the 36 items. On the other hand, ministers' perceptions of expectations of their colleagues are quite accurate, for we discover a significant difference on only two items. It is likely that this agreement is influenced by the tendency to ascribe to other ministers the views that one himself holds.

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<sup>35</sup>Table 5 is found on p. 91.

It would be possible for a high level of divergence to be matched with an even higher level of conflict, yet with a relatively low level of inconsonance. This condition would indicate that the ministers had exaggerated the differences between the position groups, yet had diagnosed for most items the nature of the differences.

However, what we have in this constellation of data is the condition of a relatively high level of divergence matched with an even higher level of conflict, as well as a high level of inconsonance. This means that the ministers have exaggerated the differences between the position groups, and frequently failed to diagnose the nature of these differences. This is a more extreme condition than that described above, especially as we note the relatively low incidence of inconsonance between Mp - M. Clearly, the ministers have failed to properly perceive the expectations of wives, deacons and educators. In other words, the ministers' positive error of perception of the actual differences between the groups is compounded by their faulty perception of the groups themselves.

From the above findings it seems quite possible that clear communication is lacking between the minister and his wife as well as between the minister and the laymen of his church. Communication does not necessarily produce convergence, but it should tend to produce consonance. The ministers perceive that there are more differences in

expectations than actually exist, so they apparently experience more conflict than they would if there were better communication established between incumbents.

A comparison of Tables 2<sup>36</sup> and 4<sup>37</sup> indicates that ministers tend to perceive wives, deacons and educators as having a higher role consensus than in fact they do have. This is particularly true of the position group educators. Least consensus is perceived to be among the position group Deacons. Table 2 shows that ministers have the highest consensus, while wives, deacons and educators have an almost equal amount of consensus on the items. Deacons are perceived to lack consensus on eight items; educators on only two. From this we see, again, that the ministers make a faulty differentiation between the deacons and the educators, when, in fact, these two groups are quite alike on the basis of consensus. The comparison of these tables bears out the previous observation that the deacons and educators are apparently representative of one population.

Although the foregoing discussion of the findings related to a broad comparison of position groups as presented in the tables has proved to be profitable, another interesting method of examination is that of inspection of response patterns, item by item. The recording

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<sup>36</sup>Table 2 is found on p. 80.

<sup>37</sup>Table 4 is found on p. 89.

of a statistically significant chi square statistic does not imply a directional difference. Nor when a directional difference occurs, does this necessarily imply that the directional difference is the primary factor contributing to the chi square. Therefore, the technique of item-by-item inspection with particular reference to direction of difference has limitations. However, the technique does yield interesting and provocative findings, and provides a worthwhile supplement to the previous analysis. In each case where a significant chi square was recorded a direction of difference was clearly discernible. We now proceed to a discussion based on this inspection of individual items.

One example of the failure of ministers to perceive properly the expectations of significant others is that of item #3.<sup>38</sup> We discover that there is general consensus within all position groups for this expectation and in the perception of this expectation.<sup>39</sup> There is also a general convergence, with the exception of W - D, where the chi square is significant at the .05 level.<sup>40</sup> Yet the ministers perceive that there is a great difference between significant others on this expectation, with a recording of chi squares at the .01 level of significance on each of the comparisons.<sup>41</sup> They, then, experience

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<sup>38</sup>Item #3 reads "become a leader in a cub scout pack."

<sup>39</sup>See Appendix D, p. 187.

<sup>40</sup>See Appendix E, p. 205.

<sup>41</sup>See Appendix F, p. 212.

conflict where there is very little actual divergence. Two of the four chi squares related to consonance are at a significant level, while the chi square related to Mp - M is very low.<sup>42</sup> This analysis of item #3 indicates that ministers' perceptions on this item are particularly faulty as regards the positions wife and educator. In this case, the ministers perceived that the educators were close to the MMN category of response. In fact, the educators were very close to PSN in their responses. Ministers overestimated the disagreement between their own expectations and those of the wives and those of the educators, when, in reality, both position groups were very close to their own expectations. It is reasonable that educators might tend to wish for pastors to relate to a cub scout pack as a leader, but this was not the case.

Item #21<sup>43</sup> yields similar findings when analyzed in this way.

Item #7<sup>44</sup> falls into this same general pattern, with the ministers perceiving that the position groups, including colleagues, take a more conservative and demanding attitude than is the case. The ministers

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<sup>42</sup>See Appendix G, p. 219.

<sup>43</sup>Item #21 reads "play on an athletic team in a church league."

<sup>44</sup>Item #7 reads "expect a layman rather than himself to teach a class for new church members."

believe that the incumbents of other positions expect them to take a more direct part in teaching than they actually do. They are not mistaken in their belief that significant others expect them to be personally responsible for this part of the work of the church, but they are mistaken in what they believe is the strength of the expectations of significant others.

All position groups are more liberal than the ministers perceive them to be in item #31<sup>45</sup> as well.

The best example of the failure of the minister to perceive the expectations of others is that of item #16.<sup>46</sup> He apparently believes that his expectations are very much like those of others, when, in fact, they are not. He believes that others are more liberal than they prove to be on this item. The response of the other groups may be an indication that they feel a personal need for a more clear understanding as to the meaning of the ordinance of the Lord's Supper, or that they are concerned that the constituency clearly understand its meaning. In any event, the minister has altogether failed to perceive their expectations.

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<sup>45</sup>Item #31 reads "encourage laymen to lead week day study group meetings rather than lead them himself."

<sup>46</sup>Item #16 reads "give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper."

A cursory review of item #5<sup>47</sup> would lead one to conclude that the ministers have a fairly good perception of the expectations of significant others concerning this particular behavior. The existing divergence is recognized by the ministers, and translated into conflict. There is also a high level of general consonance, and one could conclude that no great problem of accommodation might exist. However, upon further inspection we see that there is conflict built into the expectation because of a high variance. The SD of both deacons and educators is above 1.00, the SD of the perceptions of these are also above 1.00. An examination of the responses falling into the categories indicates that there were fourteen responses from the four position groups in the AM category and 49 in the AMN category, with the lay groups of deacons and educators tending toward a more conservative stance. Thus we conclude that there could very well be considerable strife in a local situation concerning this particular expectation.

Another item presenting a general picture of lack of consensus is item #15,<sup>48</sup> where there are 39 AM responses and 41 AMN responses from the four position groups. This would indicate that there was a general disagreement or

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<sup>47</sup>Item #5 reads "speak from the pulpit in support of or against proposed legislation of the local government."

<sup>48</sup>Item #15 reads "avoid involvement with clubs or lodges in the community."

conflict built into this expectation on the basis of lack of consensus rather than on the basis of divergence. However, if the responses tended to be grouped by type of church the disagreement would not be so acute, as there would be a general consensus or homogeneity of opinion within the separate church memberships on the expectation. The same could be true of item #5 presented above.

We find that in the responses to a number of items the ministers perceive that significant others are more demanding than they actually are. Conversely, we could say that ministers tend to respond in ways that indicate their desire for more autonomy and self direction than they perceive that the other groups would allow. This proves to be a rather consistent direction of disagreement.

Item #8<sup>49</sup> falls into this category. The minister perceives that significant others are less willing to have him be available for counseling with non-church people, when, in fact, they are as willing as he to have him spend his time this way. He is more demanding of himself concerning his availability for counseling. Here we find that the minister tends to see others as being more restrictive than they are.

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<sup>49</sup>Item #8 reads "make himself available to all residents of the community for counseling at any time."

Items #20<sup>50</sup> and #28<sup>51</sup> provide an almost identical pattern of response as above.

An inspection of item #9<sup>52</sup> indicates that ministers perceive that others are more conservative than they really are. This is also true of item #34,<sup>53</sup> even with allowance for a uniform lack of consensus. In item #19<sup>54</sup> the ministers perceive that deacons and educators tend toward PS, when, in fact, they tend toward PSN.

It is common to hear ministers say that their church people do not want them to promote denominational programs within the church. This is born out in the pattern of responses to item #12.<sup>55</sup> The minister perceives that other ministers are inclined to be more conservative than he in promotion of unpopular denominational programs, and that the other three position groups tend to wish for him

<sup>50</sup>Item #20 reads "spend more than an average of four hours a week counseling with people who are not members of the church."

<sup>51</sup>Item #28 reads "conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement."

<sup>52</sup>Item #9 reads "avoid associating with other ministers who are of a radically different theological position or persuasion."

<sup>53</sup>Item #34 reads "depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate."

<sup>54</sup>Item #19 reads "be a teacher in the daily vacation Bible School."

<sup>55</sup>Item #12 reads "promote a program of the American Baptist Convention when this program has limited support within the church."

to avoid such promotion. The fact is that the responses of all position groups indicate that they are more ready to have him promote denominational programs than is he himself.

As to length of sermons, the minister perceives that the deacons and educators tend toward PSN on his preaching more than twenty minutes, when, in fact, they tend toward PS.<sup>56</sup>

A case of poor perception is presented in item #22,<sup>57</sup> where the minister perceives that there is a marked difference in the expectations of the deacons and educators. This difference is non existent, for there proves to be no significant difference between deacons and educators, nor is there a lack of consensus within the two groups. Ministers are mistaken if they hesitate to read from a variety of Scripture versions on the basis of conflict. It seems likely that they could do so with much less disagreement than they anticipate.

In item #24<sup>58</sup> the words "compromise" and "pressure groups" are likely to bring strong response. It is probable that the wording of this item was influential in producing the low consensus on the expectations of the position groups.

<sup>56</sup>This refers to Item #17, which reads "preach for more than twenty minutes in the Sunday morning worship service."

<sup>57</sup>Item #22 reads "read from different versions of the Bible from Sunday to Sunday during the regular morning worship service."

<sup>58</sup>Item #24 reads "compromise with pressure groups within the church."

Deacons' SD is .97; educators' 1.10.<sup>59</sup> In this case, the deacons tended to be most ready to allow the minister the right to refuse to compromise. The minister perceived that the educator and deacon both were about mid-way between MMN and PSN.

Item #26<sup>60</sup> is similar in construction and in response. Here, again, there is a tendency on the part of the minister to perceive the deacon and educator as being more restrictive than they are.

The wives consistently respond in favor of more free time and flexibility for their husbands, and for more casual family relationships. In item #27<sup>61</sup> we see the wives asserting their feelings concerning the wish to have their husbands spend more time away from their work (and, probably, with their families). Again, the pastor perceives his deacons and educators to be more restrictive and demanding of him than they actually are.

In items #7<sup>62</sup> and #9<sup>63</sup> ministers perceive other ministers to have different expectations than themselves.

<sup>59</sup>See Appendix D, p. 197.

<sup>60</sup>Item #26 reads "offer advice to a church member when it is not asked for."

<sup>61</sup>Item #27 reads "spend as much as one day a week engaged in activities not directly related to his church responsibilities."

<sup>62</sup>Item #7 reads "expect a layman rather than himself to teach a class for new church members."

<sup>63</sup>Item #9 reads "avoid associating with other ministers who are of a radically different theological position or persuasion."

In item #7 ministers perceive other ministers to be more ready to expect laymen to teach a class; in item #9 other ministers were perceived to be more conservative than themselves in associating with ministers of a radically different theological position or persuasion.

Table 2,<sup>64</sup> dealing with variance and consensus of position groups in role areas, reveals that there is more consensus among ministers and wives than among deacons and educators, with the role areas administrator and priest recording the least consensus of the six areas.

A comparison of Table 4<sup>65</sup> with Table 2 reveals that the ministers are particularly faulty in their perceptions of the expectations of educators. The consensus of the ministers' perceptions was much higher than the consensus of educators.

In Appendix D<sup>66</sup> we discover some items marked by a lack of consensus within several groups. These items are not necessarily marked by a corresponding divergence. Items #30,<sup>67</sup> #34<sup>68</sup> and #36<sup>69</sup> are examples of this pattern.

<sup>64</sup>Table 2 is found on p. 80.

<sup>65</sup>Table 4 is found on p. 89.

<sup>66</sup>Appendix D is found on pp. 186-203.

<sup>67</sup>Item #30 reads "know how much each church member contributes financially to the support of the church."

<sup>68</sup>Item #34 reads "depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate."

<sup>69</sup>Item #36 reads "preside at the regular business meetings of the church."

It is likely that whatever the practice of the particular church or pastor in regard to these activities, they will occasion disagreement, and, depending upon the disposition of the persons involved, possibly disruptive disagreement.

It might be said that the responses of a cross section of the laity of the churches would be different from those of the deacons or educators selected for this study. On the other hand, the pastors' responses might be different if they were asked to respond to the items in Instrument II according to their perception of a "typical" layman of the church. Both of these possibilities are speculation, however. Offsetting these suppositions is the fact that there has been a remarkable convergence in the responses of the deacons and educators, even more so than on the part of the ministers and wives, where one might expect a higher convergence than has been demonstrated.

#### Findings Related to the Secondary Problem

This division of the presentation of findings deals with the relationships between the expectations of ministers and significant others and the variables (a) minister's age, (b) minister's education, (c) size of church membership, and (d) type of community. Also presented will be findings concerning relationships between ministers' perceptions of the expectations of significant others and these variables.

The ministers were quite lax in completing the last section of Instrument II, concerning age, education and size of church membership.<sup>70</sup> The church membership figures that were provided by the ministers proved to be quite unreliable. Because of this the investigator used the membership figures printed in the Michigan Baptist Convention annual.<sup>71</sup> A number of ministers failed to provide information concerning their educational attainment. In each case where this information was not provided, the investigator was able to secure it from the executive secretary of the Michigan Baptist Convention, or from other reliable sources. In a very few cases the minister's age had to be secured from these sources. Fortunately the records were available for all respondents who failed to provide this data.

#### Age of Parish Minister as a Variable

Table 6 presents the number of pastors assigned to groups according to their age. As pointed out earlier, usable questionnaires were returned from 134 churches. There were seven sets of "yoke parishes" in the total group of 134. A yoke parish situation is one in which two churches are served by one pastor. This accounts for

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<sup>70</sup>See Instrument II, Appendix B. pp. 171-175.

<sup>71</sup>Michigan Baptist Annual, 1960, Lansing, Michigan: Michigan Baptist Convention (1961).

the total number of pastors listed in Table 6 as 127. Extra sets of materials were provided these pastors so that they might provide materials for the educators and deacons of both of the churches they served.

TABLE 6.--Number of parish ministers according to age.

| Age     | No. | Age      | No. |
|---------|-----|----------|-----|
| - 34    | 22  | Up to 43 | 64  |
| 35 - 49 | 68  | Over 43  | 63  |
| 50 +    | 37  |          |     |
| TOTAL   | 127 |          | 127 |

Table 6 presents two sets of figures--one with the ministers divided into three age groups, the other with the ministers divided into two groups. Because of the small N anticipated in the expected frequencies when a three-part division was used, it raised the question of the reliability of the resulting chi squares. Because of this, two sets of figures were prepared, and submitted to the computer. The results were not appreciably different, so it was decided to use the data related to the three-part division of age groups.

The findings of the comparison of age with responses of position groups is found in Appendix H.<sup>72</sup>

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<sup>72</sup>Appendix H is found on pp. 225-234.

Education of Parish Minister  
as a Variable

Table 7 presents a listing of the number of pastors assigned to groups according to their educational level. The classification "non College" included men who had completed high school, Bible school or junior college, and possibly had completed some work toward a college degree. The classification "College" included men who had completed either the Bachelor of Arts, Bachelor of Theology, Master of Science, Master of Arts or Master of Religious Education degree, and possibly had completed some work toward a standard three year Bachelor of Divinity degree. The classification "Professional" included men who had earned one of the following degrees: Bachelor of Divinity, Master of Theology, Master of Sacred Theology, Doctor of Education or Doctor of Philosophy.

The range of educational level of the pastors of respondent churches was from high school graduate to Ph.D.

TABLE 7.--Number of parish ministers  
 according to educational level.

| Education    | No. |
|--------------|-----|
| Non College  | 21  |
| College      | 35  |
| Professional | 71  |
| TOTAL        | 127 |

The findings of the relationship of educational level with responses of position groups is found in Appendix H.

Size of Church Membership  
as a Variable

Table 8 presents the number of the respondent churches assigned to categories based on total membership. In addition to the breakdown by hundreds there is a breakdown into the three categories that were used for the computation of the chi squares. Most denominational statistics divide the churches into two sizes, with 200 members being the dividing point.<sup>73</sup> However, it was felt that for our purposes it was best to divide the churches into three categories of size. There are obvious differences in the kind of program and activities that can be planned and carried out by churches of different size membership. There are limitations placed upon a church with a total membership that is lower than 100. The medium size church should be able to carry on most of the traditional patterns of activities, while the larger churches often conduct a variety of novel or special programs that the other churches cannot afford because of fewer members, smaller staff and limited financial resources. Because of these factors it is reasonable to expect that the responses to some items would reflect a relationship to size of church.

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<sup>73</sup>An example of this method of reporting is: Characteristics of American Baptist Churches Reporting 200 or Fewer Members (Valley Forge: American Baptist Home Mission Societies, American Baptist Convention, 1960).

TABLE 8.--Number of churches according to total membership.

| Membership | No. | Membership | No. |
|------------|-----|------------|-----|
| - 99       | 34  |            |     |
| 100 - 199  | 34  |            |     |
| 200 - 299  | 20  |            |     |
| 300 - 399  | 16  |            |     |
| 400 - 499  | 5   |            |     |
| 500 - 599  | 5   |            |     |
| 600 - 699  | 4   |            |     |
| 700 - 799  | 5   | - 99       | 34  |
| 800 - 899  | 4   | 100 - 299  | 54  |
| 900 +      | 7   | 300 +      | 46  |
| TOTAL      | 134 |            | 134 |

The findings of the relationship of church size to responses of position groups is found in Appendix H.

#### Type of Community as a Variable

Table 9 presents the number of the respondent churches falling into the community types used in our study. It is noted that there are two sets of figures, one based on a breakdown into five types of communities, the other based on a breakdown into three broad types. Because of the low N occurring in the Suburban and Downtown categories, it was decided that the best division for our purposes was that of rural, town and urban. Thus, the data appearing in the second column of figures was used in computing the

differences shown for our study. The last three categories of the first column were collapsed to make up the third category of the second column.

TABLE 9.--Number of churches according to community type.

| Type     | No. | Type  | No. |
|----------|-----|-------|-----|
| Rural    | 29  | Rural | 29  |
| Town     | 47  | Town  | 47  |
| City     | 33  |       |     |
| Suburban | 15  |       |     |
| Downtown | 10  | Urban | 58  |
| TOTAL    | 134 |       | 134 |

In the assignment of churches to community type the following definitions were used:

Rural.--A church located in a community with a population of up to 500.<sup>74</sup>

Town.--A church located in a town or city with a population of 500 or more, so long as this is the only American Baptist church in the town or city.

City.--A church located in a town or city that contains more than one American Baptist church.

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<sup>74</sup>Population figures were taken from the 1960 U. S. Census.

Suburban.--A church located in a community associated with a larger city or metropolitan area with a population of 80,000 or more.

Downtown.--A church located in a declining inner-city area of a city with a population of 80,000 or more.

This method of division of community type is based partly on the church factor and partly on other sociological factors. It is believed to be important to differentiate by some reasonable method between churches that are obviously of different type rather than arbitrarily assign by more or less unrelated, if objective criteria. In a community of 20,000 in which there are several American Baptist churches, these churches are more likely to be equated to churches in larger cities than would be the case in a community of equal size where "all" Baptists attend the only Baptist church in town. In cities where there is more than one American Baptist church, the churches tend to be quite different. This might be less true of denominations with more homogeneity than American Baptists possess. It is generally recognized that there is much heterogeneity among Baptists. We tried to allow for this in using this method of assignment to community type.<sup>75</sup>

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<sup>75</sup>This classification possibly could be called community-church type.

The findings of the comparison of community type to responses of position groups is found in Appendix H.

Appendix H presents the findings of the comparison of responses on the basis of the minister's age, minister's education, size of church membership and type of community. These four variables are indicated in the table under each item by the lower case letters, (a), (e), (m), and (c). There was a discernible direction of difference in all cases where a significant difference occurred. A significant difference is indicated by the symbols (/) and (-). When no symbol appears this is an indication that there is no relationship between the variable and the position group. An asterisk next to the directional symbol indicates that the registered difference is at the .01 level of significance. No asterisk next to the directional symbol indicates that the registered difference is at the .05 level of significance. A cross reference to Appendix D<sup>76</sup> will provide the mean and the variance of the responses for each item for the position groups if it is desired.

In the case of the variable minister's age, the symbol (/) indicates that there is a positive relationship between the tendency toward AMN responses and churches being served by older ministers; the symbol (-) indicates a negative relationship between the tendency toward AMN responses and churches being served by older ministers.

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<sup>76</sup>Appendix D is found on pp. 186-203.

In the case of the variable minister's educational level, the symbol ( $\nearrow$ ) indicates that there is a positive relationship between the tendency toward AMN responses and churches being served by ministers with more education; the symbol ( $-$ ) indicates a negative relationship between the tendency toward AMN responses and churches being served by ministers with more education.

In the case of the variable total church membership, the symbol ( $\nearrow$ ) indicates that there is a positive relationship between the tendency toward AMN responses and churches with larger total membership the symbol ( $-$ ) indicates a negative relationship between the tendency toward AMN responses and churches with larger total membership.

In the case of the variable community type, the symbol ( $\nearrow$ ) indicates that there is a positive relationship between the tendency toward AMN responses and churches assigned to the classification urban; the symbol ( $-$ ) indicates a negative relationship between the tendency toward AMN responses and churches assigned to the classification urban.

The advantage of presenting the data related to these four variables in a single table is that one can make item-by-item comparison of the variables at a glance. Also affecting this choice of presentation is the relatively few number of significant differences found in the comparisons. It is further noted that the direction of differences is of value only in an item-by-item analysis.

Table 10 presents a compilation of the data of Appendix H so that we can readily survey the number of significant chi squares occurring within the position groups according to the four variables under examination.

TABLE 10.--Number of chi squares at the .05 level of significance occurring in the comparison of the responses of the position groups divided according to minister's age, minister's education, size of church membership, and type of community.

| Variables                 | M  | W  | D  | E  | Mp | Wp | Dp | Ep | Total |
|---------------------------|----|----|----|----|----|----|----|----|-------|
| Minister's Age            | 0  | 2  | 3  | 2  | 4  | 2  | 0  | 4  | 17    |
| Minister's Education      | 9  | 8  | 2  | 2  | 7  | 7  | 3  | 0  | 38    |
| Size of Church Membership | 3  | 1  | 2  | 4  | 1  | 2  | 2  | 1  | 16    |
| Type of Community         | 1  | 2  | 3  | 4  | 1  | 2  | 4  | 4  | 21    |
| TOTAL                     | 13 | 13 | 10 | 12 | 13 | 13 | 9  | 9  | 92    |

#### Discussion of Findings Related to The Secondary Problem

The first general impression that one gets upon reviewing the data related to the secondary problem is that there is a low incidence of significant difference. This observation holds up fairly well as we examine the number of significant chi squares occurring in the different position groups. This examination leads to the conclusion that the variables under study are only selectively operative.

Table 10<sup>77</sup> indicates that there is little difference in the number of significant chi squares occurring according to position groups. However, there is a difference in the number of significant chi squares occurring according to the four variables.

In the drawing of conclusions and in the discussion of the findings related to the secondary problem, it must be kept in mind that of 1152 chi squares computed for the secondary problem, there were only 95, or 8.2% that proved to be significant at the .05 level of significance.

On the basis of the findings presented in Table 10, we conclude that sub-hypothesis (5) is well supported; sub-hypothesis (7) is generally supported; sub-hypotheses (4) and (6) are partially supported.<sup>78</sup>

With some of those items where there is a significant difference between ministers' perceptions based on one of these variables, it is possible to determine which ministers are more accurate in their perceptions. This is possible when for one of these items there also happens to be a significant difference between the expectations of a position group and the expectations of that group as perceived by ministers (inconsonance). In this case we

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<sup>77</sup>Table 10 is found on p. 119.

<sup>78</sup>Sub-hypotheses (4), (5), (6), and (7) are found on pp. 9, 10.

must determine whether the distribution based on the variable matches the direction of the difference between the expectations of the position group and the expectations of the position group as perceived by ministers. The location of the mean of the position group orders the statement that one can make concerning the accuracy of the ministers in their perceptions. The same caution holds here as in the previous case of inspection of response patterns with special reference to the direction of difference. The chi square statistic does not necessarily depend upon a directional difference between the sets of observations. In each case where a significant chi square occurred the direction of difference was discernible by inspection of the pattern of response. The following analysis provides an example of this procedure.

Item #12<sup>79</sup> is the only item on which we find a number of significant differences for the variable age of the minister. We discover the same direction of differences in the position groups Mp, Wp, and Ep. In each case the older minister perceives that colleagues, wives and educators tend toward AM responses.<sup>80</sup> Appendix G<sup>81</sup>

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<sup>79</sup>Item #12 reads "promote a program of the American Baptist Convention when this program has limited support within the church."

<sup>80</sup>See Appendix H, p. 228.

<sup>81</sup>See Appendix G, p. 220.

reveals a difference between Wp - W and Ep - E at the .01 level of significance. We find the mean responses of these position groups in Appendix D: W - 1.64; E - 1.66; Wp - 2.02; Ep - 2.17.<sup>82</sup> By comparing these means we can determine if the direction of the difference between the position groups matches the direction of the differences recorded in Appendix H. From this comparison, and noting the location of the mean of the position groups, we can make the following statements regarding item #12 as pertains to the variable age of the minister: (a) The older ministers tended to perceive that wives and educators prefer that a minister promote a program of the American Baptist Convention when this program has limited support within the church; (b) The older ministers tended to be more accurate in their perception of the expectations held by wives and educators for item #12.

Table 10<sup>83</sup> reveals that the variables education of the minister and type of community are the most operative of those we have chosen to investigate. Although there is no clearly established pattern of occurrence of significant differences in the position groups, there is the tendency for a higher occurrence of significant differences related to the variable education of the minister in

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<sup>82</sup>See Appendix D, p. 191.

<sup>83</sup>Table 10 is found on p. 119.

the position groups M, W, Mp, and Wp. Perhaps this tendency is due to the fact that the education of the minister is more personally relevant to the ministers and wives than to the church laymen. Appendix H reveals that in most instances the direction of significant differences associated with the variables is consistent. The most notable example of this consistency is found in the responses to item #35,<sup>84</sup> where five position groups show a positive relationship between responses toward AMN and more education of the minister.<sup>85</sup> Appendix G<sup>86</sup> indicates a significant difference between the expectations of wives and the ministers' perception of wives' expectations for item #35. The direction of this difference is provided by reference to the mean of the position group responses in Appendix D.<sup>87</sup> The direction of the difference between Wp - W in Appendix G does not match the direction of the difference based on the variable education of the minister recorded in Appendix H. We also discover that the mean of all position groups is close to the MMN category. In this case it is clear that ministers with more education

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<sup>84</sup>Item #35 reads "primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings."

<sup>85</sup>See Appendix H. p. 223.

<sup>86</sup>See Appendix G, p. 223.

<sup>87</sup>See Appendix D, p. 203.

were more likely to perceive that ministers, wives, and deacons are less absolute in favoring primarily speaking on passages of the Bible rather than on contemporary problems on Sunday mornings. We can state further that ministers with more education tended to be less accurate in their perception of wives' expectations concerning item #35.

In a similar examination of item #21<sup>88</sup> we discover that ministers with more education, and their wives, both tend toward AM responses.<sup>89</sup> The mean response for W on item #21 is 2.16; the mean response for Wp is 2.44.<sup>90</sup> Appendix G reveals a significant difference between Wp - W.<sup>91</sup> From this analysis, we can say that ministers with more education tended to be more accurate in their perception of wives' expectations concerning the question of a minister playing on an athletic team in a church league.

There are four instances where the significant differences recorded in the perceptions of ministers for

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<sup>88</sup>Item #21 reads "play on an athletic team in a church league."

<sup>89</sup>This is shown by the symbol (-) in Appendix H, P. 230.

<sup>90</sup>See Appendix D, p. 196.

<sup>91</sup>See Appendix G, p. 221.

the variable size of church membership are coupled with inconsonance. These are items #3, #4, #6, and #24.

In examining item #3<sup>92</sup> we discover that ministers who served churches with larger membership tended toward AMN responses.<sup>93</sup> Appendix G indicates that there is a significant difference between Dp - D.<sup>94</sup> Appendix D shows that the direction of the differences between Dp - D is positive, and that the mean response of D is 2.74.<sup>95</sup> Ministers who served churches with larger membership tended to perceive that deacons prefer that ministers not become a leader in a cub scout pack. Also, these ministers tended to be more accurate in their perceptions of the expectations held by deacons for item #3.

Ministers who served churches with larger membership tended toward AM responses on item #4.<sup>96, 97</sup> A significant difference is registered between Wp - W.<sup>98</sup> The direction of this difference is negative, and the mean

<sup>92</sup>Item #3 reads "become a leader in a cub scout pack."

<sup>93</sup>This is shown by the symbol (✓) in Appendix H, p. 225.

<sup>94</sup>See Appendix G, p. 219.

<sup>95</sup>See Appendix D, p. 187.

<sup>96</sup>Item "4 reads "wear clothing that sets him apart from the layman as he leads in worship."

<sup>97</sup>See Appendix H, p. 226.

<sup>98</sup>See Appendix G, p. 219.

response of wives is 2.25.<sup>99</sup> Ministers who served churches with larger membership tended to perceive that wives tended toward MMN rather than toward PSN in their responses to item #4, and they tended to be more accurate in their perceptions.

Item #24<sup>100</sup> follows an identical pattern of analysis to that of item #4, with the notation that the mean response of wives is 2.88.<sup>101</sup>

In the case of item #6<sup>102</sup> we find that the ministers who served churches with larger membership tended toward AM responses,<sup>103</sup> and tended to be less accurate in their perceptions of the expectations held by educators.<sup>104</sup>

There are six instances where the significant differences recorded in the perceptions of ministers for the variable type of community are coupled with inconsonance.

<sup>99</sup>See Appendix D, p. 187.

<sup>100</sup>Item #24 reads "compromise with pressure groups within the church."

<sup>101</sup>See Appendix D, p. 197.

<sup>102</sup>Item #6 reads "carry out decisions of the board of deacons that he believes to be unsound."

<sup>103</sup>See Appendix H, p. 226.

<sup>104</sup>For a further observation concerning item #6 see p. 94.

These are items #1,<sup>105</sup> #17,<sup>106</sup> #19,<sup>107</sup> #24,<sup>108</sup> #29,<sup>109</sup> and #34.<sup>110</sup> The ministers who served rural churches tended to be more accurate in their perceptions of expectations of significant others on items #1 and #34. Ministers of urban churches tended to be more accurate on the other four items.

#### Other Observations

In addition to the foregoing analysis of the responses to the items, it is of interest to note the reasons cited by a few concerning their failure to complete the questionnaires. Such material may be of value to other researchers interested in this or similar problems, and may generate hypotheses for further research.

#### Refusals to Co-operate

In spite of the satisfactory percentage of response, there were three ministers failing to complete the questionnaires who wrote letters or short notes to the researcher explaining their refusal. One pastor returned his wife's questionnaire with the note, "wife does not wish to cooperate."

<sup>105</sup>Item #1 reads "teach a Sunday school class."

<sup>106</sup>Item #17 reads "preach for more than twenty minutes in the Sunday morning worship service."

<sup>107</sup>Item #19 reads "be a teacher in the daily vacation Bible school."

<sup>108</sup>Item #24 reads "compromise with pressure groups within the church."

<sup>109</sup>Item #29 reads "endorse a local candidate for political or civic office from the pulpit."

<sup>110</sup>Item #34 reads "depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate."

One pastor returned Instrument II, partially completed, along with a follow-up letter that he had received. The note read:

I found it impossible to carry out your wishes to complete the enclosed form because I cannot conceive either of a Typical pastor, or deacon or educator, etc. It seemed to me that we have as many views on most of these matters as we have people on our boards. Please forgive my withdrawal and noncooperation, but I thought I should tell you quite honestly how I feel. Best of luck in your project.

P.S. My wife felt the same.

Another pastor sent the following postcard message:

My wife and I both worked on the questionnaire when it first came and decided that we couldn't really answer the questions. It wasn't possible for us to check other than MMN on 90% or more of them. Circumstances and people and situations are different and there is no "norm."

So we decided not to participate.

The best to you.

Another pastor returned Instrument I with a full page letter explaining why he responded the way he did, and offering the suggestion that an additional category be added. Most of the spaces between the items on his questionnaire were filled with interpretive comments.

Excerpts from his letter:

I've just looked over the questionnaire you enclosed in which you suggested sending thoughts or impressions. My immediate impression (and please know that I mean this in what I hope is constructive comment) is that I wish you had included at least one more category--STC--"Subject to Condition." Either I have been in the pastorate too long or not long enough (the latter I suspect), but I find it very difficult to give a simple categorized answer to most of the questions and still be honest with you.

Some questions I feel that I can be absolutist about, but others I feel are simply too complex to deserve an objective answer. For example, on #6, this would depend upon the nature of the deacon's decision (a question concerning race relations would likely make me more dogmatic than a question on the frequency of having communion). On #7, I must be non-dogmatic since we require an extensive period of membership instruction during which both laymen and I teach. Some classes I feel must be done by them and others by myself. On such "counseling" questions as #s 2, 8, 14, 20, 26, 32, I guess I have had too much clinical training to be dogmatic. Here, it would depend upon the nature and circumstances of each case (sometimes the response would have to be "AM" and at other times "AMN"). Therefore, I am circling "MMN" on those which I would rather label "STC," . . .

Sincerely,

All of the non co-operatives were from a city church of outstate Michigan. Two of these churches had a total membership between 100 and 199; one had a membership over 400; one over 700. All of these pastors had received full professional training.

#### Remarks Recorded on the Instruments

In a study of this nature it is usually helpful to provide opportunity for the respondents to express their impressions and ideas concerning specific items, the general subject of the research methods of securing responses, or difficulties experienced in completing the questionnaires. Frequently new insights are gained from this kind of response. Occasionally such responses generate hypotheses for subsequent research.

Instrument I contained a statement encouraging respondents to write on the back of the questionnaire any comments

they might wish to share. There was little difference in the frequency of responses among the four position groups; with major observations recorded by 21 ministers, 23 wives, 23 deacons and 24 educators. An equal number wrote minor comments, usually of an interpretive nature, next to the items on the questionnaire.

There was no discernible pattern among the position groups in these responses. Seven kinds of responses were noted, however.

Most frequent were comments indicating that responses to the items were difficult to generalize because much depended upon circumstances.

There were 35 such comments. A wife wrote:

It is impossible to give an answer that is generally correct. Since every individual and every situation presents a different need, there must be flexibility in what the pastor may or may not do. Since he is given over to the leadership of the Holy Spirit he will be sensitive to the right action when the time comes. At least this is our prayer.

Along the same line, an educator commented:

My only "absolute" response is to absolutely avoid being absolute on most all situations. Baptists, being different, require different responses.

One pastor inserted next to six items, parenthetically, "U. C. S.," and provided a footnote, "Use Common Sense." However, he did complete the questionnaire satisfactorily. Several persons indicated that the size of church, age of pastor or the "kind of congregation" were variables that must be taken into account in responding to the questionnaire items.

There were 29 comments that were primarily of an interpretive nature. One pastor wrote, "Many of the answers are from a personal reaction, others are from a present situation." An educator: "As you can see, most of my answers leave the whole decision of what the pastor should do strictly up to the pastor." Another educator typed out an extra page, and indicated in a short statement the basis of his choice for 19 of the 36 items. A deacon: "I feel a pastor's time is better spent calling on prospects than in sermon preparation of seven hours."

There were eight responses that took the form of a philosophical statement. These proved to be of special interest because of their divergence. A wife wrote, "Most of all, I feel a Baptist pastor should feel free to serve God in whatever way he may wish without pressure from the congregation or society." The following quotations are from educators:

The pastor of a church is primarily a general manager of the Lord's business in the local church, and I feel that he should have great latitude in the carrying out of his duties.

When a minister is Spirit-filled--walking close to God, he knows what is the will of God in these areas covered. This leading he Must obey even to conflict within the church, trusting God for the smoothing out of these upsets.

Three deacons provided a statement of philosophy. These are recorded here in full:

I thought that I should explain some of my thoughts regarding an ideal pastor. Altho elected by the church body, I feel that he is a messenger from God to us and must be allowed to speak freely to us, in whatever way he prayerfully feels is God's will.

To me the pastor's responsibility is primarily a spiritual thing. Worship, sermons, and calling are spiritual in purpose. The less the pastor has to do with administration, finances and the like, the better.

Our pastors should confine themselves to the growth of their church and meetings. I believe that this is not being done and this is one reason for the lack of growth in the American Baptist Convention.

Next in order of frequency were six requests for a report of the findings of the study.

There were five statements predominantly of a pietistic nature. Typical of these was the comment of an educator, "He should be a very contentious disciple of Christ and his motives for any thing he does should be winning souls to Christ, and helping them to know the way of Jesus Christ."

Three pastors and one deacon offered complimentary comments such as, "This certainly is a needed study," or "Keep up the good work!"

Finally, one pastor was critical of the construction of the items. His comment: "Question 9 and 15 are so worded that you may have 'confused' answers."

There were two items that elicited much more written responses than the others. These were items #6<sup>111</sup> and

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<sup>111</sup>Item #6 reads "carry out decisions of the board of deacons that he believes to be unsound."

#35.<sup>112</sup> It is clear that Item #6 challenged the authority of some of the deacons. This is born out by comments of deacons, referring specifically to this item.

As for number six, the importance of discipline cannot be stressed too strongly. No organization is any stronger than its discipline. Sound or unsound, the decisions of a duly constituted authority must be carried out.

After serving on the board of deacons for six years composing of ten members, it is my sincere belief that we would not give our pastor an unsound decision. (referring to Q. 6) We too are working for our Lord Jesus Christ.

I would draw your attention to question #6--The pastor never knows the needs of the church better than the Board of Deacons and should recognize this. If he doesn't, he is bound to get into serious trouble.

While many deacons provided written comment concerning item #6, many pastors commented concerning item #35. They were unanimous in their stand that there was no legitimate bifurcation of preaching on passages of the Bible or on contemporary problems. Obviously, they were sensitive to the suggestion that the Bible might be irrelevant to contemporary life. One pastor wrote, "I believe that it is possible to speak on a Bible passage and make application to contemporary problems at the same time." Others wrote a more detailed explanation of how this is possible. A typical explanation:

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<sup>112</sup> Items #35 reads "primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings."

In the Sunday morning sermon, I believe that neither contemporary problems or passages from the Bible should take precedence. The stress should be on finding solutions to contemporary problems from Christian and Biblical teachings--I do not favor the "service club" type of address, as is delivered from many pulpits on Sunday mornings.

One pastor offered the following worthwhile comment concerning role theory:

Contrary to most contemporary literature on the subject, my frustrations are not from the differences but from the agreements in role expectation. For example, I think the other three from here will agree with my "PSN" on #1, yet I do wind up teaching; their agreement is what intensifies the anxiety. Again, we probably all agree on "PS" or "AM" for #23, yet I wind up not doing it; whether their pressures or my inadequacies prevent me, still it is their agreement that intensifies my anxiety. Not that this crushes me; but I think the point is germane to your study.

Apparently this man had given considerable thought to the frustrations he feels in his work, and apparently has concluded that he does not fit well into the general expectations of his parishioners. He responds to their consensus with feelings either of inadequacy or of disinterest.

## CHAPTER V

### SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

#### Summary

It is generally believed that Protestant ministers are experiencing uneasiness and confusion concerning the role of the pastor. Also, it is generally believed that laymen are quite uncertain concerning the role of the pastor. Most observers agree that Baptist pastors share in this pervading uneasiness and confusion. An unfavorable trend of recruitment for the ministry, and an increasing exodus from the pastorate are believed by many to be partly due to the above conditions. Because of these conditions, Baptist denominational administrators, educators, and others, want to establish as clearly as possible what the role of the pastor is and should be. This exploratory study was conceived as an effort to help determine and understand the extent of this uncertainty, uneasiness and confusion concerning the role of the pastor. Comparative information was gathered concerning expectations and perceptions of expectations held for the professional role of the Baptist parish minister by pastors and significant others.

A preliminary investigation of literature was undertaken in order to secure a general consensus of the nature of the problems concerning the role of the pastor, to review the findings of related studies, to discover what methods of research have been employed effectively to solve related problems, and to become familiar with contemporary role theory. The resultant information helped in the planning and methodology of the emerging study.

The two general problems of the study were (a) to determine and examine the differences in expectations that significant others hold for the professional role of the Baptist parish minister, and (b) to determine and examine the Michigan Baptist parish ministers' perception of expectations that significant others hold for this role.

A secondary problem was to identify relationships between expectations of significant others, and relationships between Baptist parish ministers' perceptions of the expectations of significant others, on the basis of the variables, (a) minister's age, (b) minister's education, (c) size of church membership, and (d) type of community.

There were two basic hypotheses of the study. The first basic hypothesis was that there are differences (a) between the expectations of significant others (divergence), (b) between the expectations of significant others as

perceived by an incumbent of a position (conflict), and (c) between the expectations of significant others and these expectations as perceived by an incumbent of a position (inconsonance). From this basic hypothesis, three sub-hypotheses were established concerning these differences, according to four selected groups of significant others and the incumbent, Baptist parish minister. The four position groups chosen for the study were (a) Ministers, (b) Ministers' Wives, (c) Deacons, and (d) Educators.

The second basic hypothesis was that factors inherent in a group or in a group's environment (background variables) affect the expectations and the perceptions of expectations that the group holds for an incumbent of a position. From this basic hypothesis, four sub-hypotheses were established concerning the affect of the variables, (a) minister's age, (b) minister's education, (c) size of church membership, and (d) type of community.

It was decided that the population to be studied would be the churches affiliated with the Michigan Baptist Convention and the Detroit Association of American Baptist Churches. This group of churches reflects fairly well the pattern of membership of the American Baptist Convention. Therefore, the findings of the study should be of particular interest to the entire denomination.

The data in the present study were obtained through the mailed questionnaire technique. Also used in the

analysis was information contained in the Michigan Baptist Convention Annual<sup>1</sup> and the 1960 U. S. Census.

Two questionnaires were developed especially for the study. The final form of the instruments contained 36 "expectation" items concerning the professional activities of the Baptist pastor, calling for a response on a five point scale ranging from Absolutely Must to Absolutely Must Not. These items were further divided into six sub-scales matching six definitional professional role areas. The items were arranged so as to distribute each sub-scale throughout the instruments, with every sixth item taken from the same sub-scale. The six role areas were: (a) Teacher, (b) Pastor, (c) Organizer, (d) Priest, (e) Preacher, and (f) Administrator. The jury technique was used in the determination and in the role area classification of the items. The items were pretested before the final draft of either instrument was completed.

Instrument II was prepared for the sole use of the pastor, using the same items contained in Instrument I. He was instructed to respond to the items according to his perception of the expectations of the four position groups. This instrument also contained a section on background variables for the pastor to complete.

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<sup>1</sup>Michigan Baptist Annual, 1960. Lansing, Michigan: Michigan Baptist Convention, 1961.

Arbitrary values from zero to four were assigned to the responses that could be made on each item. The items were worded variously so as to avoid a positive or a negative mind set in responding. Agreement within position groups (consensus) was determined by the variance in the responses to each item, each sub-scale, or the total instrument (intrapositional analysis). A standard deviation  $\geq 1.00$  was selected to determine lack of consensus. The chi square statistic was used to test the hypotheses concerning group differences (interpositional analysis). In testing the hypotheses, the confidence limit was set at the five per cent level of significance.

In the fall of 1963 a packet was mailed to all of the pastors related to churches in the population, with instructions for securing the cooperation of the pastor's wife, a specified church deacon and a specified church educator. This packet contained a cover letter of instructions, separate smaller packets for the wife, deacon and educator, and return envelopes. The wife, deacon and educator each received instructions as part of the materials in their separate packets.

Packets were mailed to 178 churches. Usable questionnaires were returned from 134 churches, for a 75% response. The returns on Instrument I were as follows: 117 ministers (66%), 112 wives (63%), 116 deacons (65%), and 107 educators (60%). A total of 113 usable copies of Instrument II were returned by the pastors.

## Conclusions

### Methodology

1. It was discovered that the methods employed in this study in examining the role of the Baptist parish minister are useful.

2. In the analysis related to the general problem of the study, it was discovered that the grouping of role areas made little difference as pertains to divergence, conflict or inconsonance. No distinct patterns emerged on the basis of role areas. We conclude, therefore, that this a priori division of the items into role areas is of questionable value.

### Basic Hypothesis 1<sup>1</sup>

3. This basic hypothesis was generally supported.

The following conclusions are drawn from the data analysis of the sub-hypotheses (1), (2), and (3), related to basic hypothesis 1:<sup>2</sup>

4. In measuring role divergence (taking all items together), it was discovered that there was most divergence between ministers and deacons, somewhat less divergence between ministers and educators and between wives and deacons. There was little divergence between deacons and educators. Ministers and wives differed on

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<sup>1</sup>A statement of basic hypothesis 1 is found on p. 8.

<sup>2</sup>Sub-hypotheses (1), (2), and (3) are found on pp. 6-7.

eight items, while deacons and educators differed on only one. This leads us to conclude that deacons and educators were taken from the same population, a population that might be called "Lay Church Leaders." There is reason to believe that there is more divergence in the parsonage than in the parish.

5. Ministers recorded the highest consensus on expectations, while wives, deacons and educators recorded an almost equal amount of consensus on the items. In this study, group homogeneity tended to produce more consensus.

6. A high degree of conflict exists on the specific items used in the study. In the analysis of conflict it was discovered that ministers perceived many more differences than in fact existed. This was particularly true of deacons and educators, for ministers perceived that they differed on fifteen items out of a possible 36, when, in fact, these two groups differed on only one item. We conclude that ministers overestimate divergence. If they were more accurate in their perceptions they would experience less conflict.

7. As for role inconsonance, it was discovered that the perceptions of ministers are significantly different from the expectations of the educators on 24 of the 36 items, on 18 when matched with deacons, and on 16 with wives, while on only two when matched with ministers' expectations.

This fact, along with the foregoing, reveals that a high level of divergence was matched with an even higher level of conflict, as well as a high level of inconsonance. This means that the pastors exaggerated the differences between the position groups, and frequently failed to diagnose the nature of these differences. The ministers' error in perception of the actual differences between the groups is compounded by their faulty perception of the groups themselves.

8. The general conclusion emanating from the intra-positional analysis of perceived expectations is that there is less consensus existing in the expectations of significant others than in ministers' perceptions of the expectations held by significant others. This was especially true with the position group educators.

#### Item-by-Item Inspection

Of great interest and value was the item-by-item inspection of the responses. Such examination reveals the nature of the differences, and this, in turn, tends to generate hypotheses and suggest possibilities for further investigation. Assuming face validity for the items, this method yields information that is of practical value to persons engaged in training ministers and in working with church laymen, for it provides a more complete appraisal based on specific activities.

The chi square statistic does not require a directional difference between sets of observations, and there is a consequent limitation on the strength of findings based on inspection of response patterns with specific reference to the direction of difference. However, where inspection of data did yield a clearly discernible directional pattern of difference, worthwhile observations could be made. Following are several observations based on this technique of item-by-item inspection:

9. Ministers consistently believed that incumbents of the position groups, including colleagues, tend to be more conservative, demanding, and restrictive than was the case. On item after item, significant others tended to be more liberal with the minister than the ministers perceived them to be.

10. It was also demonstrated that ministers tend to respond in ways that indicate their desire for more autonomy and self direction than they perceive that the other groups would allow.

11. On some items where little or no divergence was shown, there was a very low consensus. This indicates that in fact there is potential for much disagreement within and between position groups on those particular activities, but that, because of a lack of pattern of interpositional difference, this was not registered as divergence.

Basic Hypothesis 2<sup>3</sup>

12. This basic hypothesis was partially supported.

The following conclusions are drawn from the data analysis of the sub-hypotheses (4), (5), (6), and (7), related to basic hypothesis 2:<sup>4</sup>

13. Although it was reasonable to expect that the variables would affect the responses, only a relatively few items did reflect a relationship to these variables. The following low incidence of significant differences was recorded: Of 1152 chi squares computed for the secondary problem, only 95, or 8.2% proved to be significant at the 5% level of significance.

14. There was little difference in the total number of disagreements recorded according to position groups.

15. There was some difference in the number of significant differences recorded according to the four variables under consideration. Minister's education was the most operative variable.

16. Consensus within groups did not seem to be greatly influenced by the background variables chosen for our study, except for the variable minister's education.

17. For some items there was a significant difference between perceptions of the ministers grouped on the basis

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<sup>3</sup>A statement of basic hypothesis 2 is found on pp. 6.

<sup>4</sup>Sub-hypotheses (4), (5), (6), and (7) are found on pp. 9-10.

of one or more of the four variables and at the same time a significant difference was registered between the expectations of a position group and the expectations of that group as perceived by ministers. Where this kind of matching of differences occurred it was possible to determine the relative accuracy of ministers in their perceptions, based on the four variables. Although not many items met these conditions, it was profitable to determine this where possible. In employing this technique, it was discovered that there were no apparent trends of accuracy of perception based on the variables under study.

#### Other Observations

18. Observations recorded on the back of the instruments by the respondents tended to confirm commonly held beliefs concerning role conflict as experienced in the ministry. Of special interest were the philosophical statements recorded by the respondents, with the ministers and wives expressing the desire for more self determination for the pastors, and the deacons and educators tending to express the need for more lay control. Some of these comments were particularly pointed and emphatic.

#### Implications

The following implications based on the findings of this study are considered to be pertinent.

Implications for the Work of the Pastor  
and the Work of the Church

1. The four position groups examined have definite, and sometimes, differing expectations for the pastor's professional role. Because of different orientations and different responsibilities, group differences in expectations can, and, probably should exist in some degree, as these expectations, as perceived by the pastor, are used to determine his day-to-day activities. It appears that there is a sufficient amount of disagreement on some of the activities examined in this study to cause the pastor immediate frustration, or, perhaps, an environment of frustration in which to perform his duties. Such a climate can be detrimental, affecting the quality of his work as well as the satisfaction he derives from his work.

2. Disagreement concerning the role of the pastor means that there is probably a lack of understanding about the pastoral function. It follows that there is probably limited communication between persons within the general framework of the church--both professional persons and lay persons. It is also possible to interpret this disagreement as primarily a reflection of today's complex society; that the church "family" is no longer as cohesive and ingrown as it once was; that the church is not "separated" from the world, or "other worldly." This might be either a good or a bad sign, depending upon one's

point of view and one's understanding of the mission of the church in society.

3. It is possible that the professional training of Baptist ministers is dominated too much by idealistic professionals, and that more voice should be given to the lay leaders of the church, and that theological educators should develop curricula based on a more conscious involvement with lay church leadership.

4. In the Baptist tradition, the privilege and responsibility of leadership is granted to the pastor by the layman. Part of this responsibility is to serve the layman by leading him to a broader and more complete understanding of the role of the various members of the church--including the role of the pastor himself. This apparently is one area where the professional is failing to fulfill his responsibility. The minister's role conflict should motivate him to engage his laymen in the kind of exchange that would tend to produce more definite and compatible expectations. This implies the need for adjustments on the part of the professional as well as on the part of the layman. With the congregational polity held by Baptists, this seems to be the only valid approach to accommodation.

5. It is reasonable to believe that the current re-evaluation of the basic mission or purpose of the church--what the church is doing and what it is supposed

to be doing in this world--is having an impact upon expectations held for the pastor. Whatever attempts toward accommodation are undertaken must take this current reappraisal and re-examination into account, or they are likely to fail.

6. The fact that there is divergence in the expectations of position groups should not necessarily be a matter of overriding concern. Such a condition is likely to be conducive to democratic innovation and change. A climate now exists that should serve the frequently expressed need for change, and possibly a sweeping change, in the professional ministry of the church. In the oldest profession of all there is need for a readiness for the kind of accommodation and innovation that is commonly experienced in most of the infant professions. Therefore, a condition of divergence should not be decried if it leads to profitable and beneficial change.

#### Implications for Role Theory

This study provides support for the following theoretical postulates:

1. Role expectations people hold are related to their position in the social system.
2. Persons within the same position groups tend to have similar role expectations.

3. When significant others are divided into position groups they exhibit interpositional divergence on expectations held for the role of an incumbent of a position.
4. The incumbent of a position perceives that the expectations significant others hold for his role are related to the position of significant others in the social system.
5. The incumbent of a position perceives that the expectations that position groups of significant others hold for his role tend to be similar.
6. The incumbent of a position perceives that when significant others are divided into position groups they exhibit interpositional divergence on expectations held for his role.
7. A measure of role agreement is necessary for the satisfactory performance of an actor in a social system.

#### Recommendations

On the basis of the foregoing conclusions and implications two kinds of recommendations will be made. The first has to do with research. The second has to do with measures that might be taken by the Baptist denomination in utilizing research findings concerning the role of the Baptist pastor.

### Recommendations for Further Research

More exploratory and descriptive research needs to be completed before any inclusive, integrative or conclusive statements can be made concerning the role of the pastor. The investigator believes that the following problems are worth special consideration.

1. Greater effort should be extended to define the differences between significant others on their expectations for the role of the pastor.
2. Research could be conducted on the role of the deacon, the educator, or the "layman."
3. The development of a more precise instrument is recommended. Although used effectively for item-by-item evaluation, a questionnaire constructed by the a priori method has limitations.
4. Replications of this study or similar studies could be conducted among other denominations to try to determine similarities and differences based on denomination.
5. This study has not dealt with the normative aspects of role behavior--how ministers actually perform, or the perceptions of how they perform. Research could be initiated to discover how perceptions of the expectations

of significant others influence the real behavior of the pastor in his local situation.

6. This study was limited to the professional role of the pastor, and did not include other roles he may be called upon to play. Research could be undertaken that would deal with these other roles and how they affect the pastor's professional performance.
7. It has yet to be determined whether there is actually more or less divergence, conflict, or inconsonance on activities associated with role areas. Studies could be designed with role areas assigned on a different basis than that used in this study. The division into role areas would have to be done on a different basis than was used for this study, and would require rebuilding some items, or possibly all of the items, in order to match such a division. One basis for division into role areas could be relatedness--remoteness. A questionnaire developed on this basis could be administered to a sample of the leadership or membership of churches with the purpose of discovering whether there tends to be more or less agreement on items more personally relevant to the respondent. Another basis for

division might be depth of involvement in the life of the church, using groups such as (a) church leaders, (b) occasional attenders, (c) "drop-outs," and (d) non-churchmen.

8. No clear evidence has been presented to show that more training either of the pastor or of significant others will necessarily decrease role conflict. There is a need for such sequential research. This could be focused on how in-service training programs for ministers and laymen affect role divergence and role conflict. Such research could be based on expectations recorded before and after training.
9. There is need for research in the area of ministerial job satisfaction. This research could be directed toward a determination of the affect of role conflict on morale and performance of pastors. Does poor performance tend to produce conflict, or does conflict tend to produce poor performance?
10. It would be helpful to know if activities shown to occasion disagreement on the professional role of the Baptist pastor, when made analogous to other professions, are activities that occasion disagreement on these professional roles.

Recommendations for Denominational Action

The following recommendations evolve primarily from the impressions received, the observations made, and the opinions formed on the part of the investigator during the course of his pursuit of this study.

11. Because of the lack of definition of the role of the Baptist pastor, and of the apparent divergence in expectations, a "conclave" or a series of conferences could be undertaken to work toward a consensus definition. This could include theological educators, social science researchers, pastors, and laymen. A document could emerge from such a program of interaction, defining in some detail the role of the Baptist pastor, and offering appropriate guidelines within which to operate. No up-to-date manual of operation is now available upon which a Baptist pastor can rely, and to which he can refer as an objective authority in his dealing with laymen within the church. The denomination, through its appropriate agencies, could work toward publication of such guidance material.
12. The denominational in-service program of education could be expanded to provide guidance for pastors in the field as they seek an

understanding of their professional role and of proper relationships between themselves and their parishioners.

13. Theological seminary educators could discover in this study and in other similar studies some helpful additional guidelines for the development of curricula for training pastors.
14. Special sections for pastors' wives could be incorporated in the schedules of state and national pastors' conferences, during which time they could be involved in directed discussions concerning the roles of pastor and pastor's wife.
15. An expectations check list could be developed by adapting items contained in the instruments used in this study and in instruments used in discussion sessions for pastors and laymen in regional conferences or workshops, or at the local church level. It could be used as a stimulus to discussion in orientation sessions with lay leaders or with other persons studying Baptist polity.
16. Any program directed toward accommodation of differences concerning the role of the pastor should not avoid the study of expectations

marked by general convergence and consensus. These should be studied along with those that are marked by divergence and variance. It is helpful to be aware of the common ground that is shared, even as it is important to recognize that some divergence is both desirable and essential to creative dialogue, continued movement, and beneficial change.

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## APPENDICES

APPENDIX A

LIST OF JURY MEMBERS

LIST OF JURY MEMBERS USED IN THE  
DEVELOPMENT OF THE INSTRUMENTS

Rev. William Hartman, pastor

Rev. Clyde Masten, pastor

Rev. Raymond Mecca, pastor

Rev. Harold Malmberg, pastor

Dr. C. Adrian Heaton, theological educator

Dr. Arthur L. Farrell, denominational executive

Dr. Selwyn Smith, denominational executive

Mr. Theodore Balthrop, layman

Mr. Jon Richmond, layman

A group of five laymen from Cherry Hill Baptist Church,  
Dearborn, Michigan

A group of fourteen laymen of the Mills Memorial Baptist  
Church, Mayville, Michigan

Several graduate students, College of Education, Michigan  
State University

## APPENDIX B

### INSTRUMENTS USED IN THE STUDY

## EXPECTATION QUESTIONNAIRE

## PROFESSIONAL ACTIVITIES OF THE BAPTIST PASTOR

Directions: Please consider each activity listed in this questionnaire, and indicate how important you think it is for the Baptist pastor to do it.

In responding to these items, please choose one of the following:

AM absolutely must  
 PS preferably should  
 MMN may or may not  
 PS preferably should not  
 AMN absolutely must not

Begin reading each item with the words, "The Baptist pastor."  
 Then choose one of the above responses which best expresses to what extent you expect the Baptist pastor to perform the function mentioned in the item.

Circle the response you select. Circle only one response per item.

Be certain to answer all (36) items.

The Baptist pastor:

1. AM PS MMN PSN AMN teach a Sunday school class.
2. AM PS MMN PSN AMN call on hospitalized members at least every two days.
3. AM PS MMN PSN AMN become a leader in a cub scout pack.
4. AM PS MMN PSN AMN wear clothing that sets him apart from the laymen as he leads in worship.
5. AM PS MMN PSN AMN speak from the pulpit in support of or against proposed legislation of the local government.
6. AM PS MMN PSN AMN carry out decisions of the board of deacons that he believes to be unsound.
7. AM PS MMN PSN AMN expect a layman rather than himself to teach a class for new church members.

## The Baptist pastor:

8. AM PS MMN PSN AMN make himself available to all residents of the community for counseling at any time.
9. AM PS MMN PSN AMN avoid associating with other ministers who are of a radically different theological position or persuasion.
10. AM PS MMN PSN AMN baptize a child of eight years of age if he has made a profession of faith in Christ.
11. AM PS MMN PSN AMN schedule his preaching so as to deal with all of the books of the Bible over a period of time.
12. AM PS MMN PSN AMN promote a program of the American Baptist Convention when this program has limited support within the church.
13. AM PS MMN PSN AMN occasionally enroll in college courses in order to help him do a better job with leadership training of laymen.
14. AM PS MMN PSN AMN directly encourage qualified young people of the church to enter a church-related vocation.
15. AM PS MMN PSN AMN avoid involvement with clubs or lodges in the community.
16. AM PS MMN PSN AMN give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper.
17. AM PS MMN PSN AMN preach for more than twenty minutes in the Sunday morning worship service.
18. AM PS MMN PSN AMN have on paper a long-range plan for development of building and program.
19. AM PS MMN PSN AMN be a teacher in the daily vacation Bible school.
20. AM PS MMN PSN AMN spend more than an average of four hours a week counseling with people who are not members of the church.
21. AM PS MMN PSN AMN play on an athletic team in a church league.
22. AM PS MMN PSN AMN read from different versions of the Bible from Sunday to Sunday during the regular morning worship service.
23. AM PS MMN PSN AMN spend more than seven hours in specific preparation for the morning sermon.

The Baptist pastor:

- |     |    |    |     |     |     |                                                                                                                               |
|-----|----|----|-----|-----|-----|-------------------------------------------------------------------------------------------------------------------------------|
| 24. | AM | PS | MMN | PSN | AMN | compromise with pressure groups within the church.                                                                            |
| 25. | AM | PS | MMN | PSN | AMN | use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting.           |
| 26. | AM | PS | MMN | PSN | AMN | offer advice to a church member when it is not asked for.                                                                     |
| 27. | AM | PS | MMN | PSN | AMN | spend as much as one day a week engaged in activities not directly related to his church responsibilities.                    |
| 28. | AM | PS | MMN | PSN | AMN | conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. |
| 29. | AM | PS | MMN | PSN | AMN | endorse a local candidate for political or civic office from the pulpit.                                                      |
| 30. | AM | PS | MMN | PSN | AMN | know how much each church member contributes financially to the support of the church.                                        |
| 31. | AM | PS | MMN | PSN | AMN | encourage laymen to lead week day study group meetings rather than lead them himself.                                         |
| 32. | AM | PS | MMN | PSN | AMN | refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide.                              |
| 33. | AM | PS | MMN | PSN | AMN | hold a political office in the local government.                                                                              |
| 34. | AM | PS | MMN | PSN | AMN | depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate.                |
| 35. | AM | PS | MMN | PSN | AMN | primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings.                             |
| 36. | AM | PS | MMN | PSN | AMN | preside at the regular business meetings of the church.                                                                       |

Now please check to be sure that you have circled ONE response for EVERY item.

If you wish to share some thoughts or impressions, feel free to do so by using the back of this page. You may sign your name if you wish, but this is not necessary.

Please enclose the three page questionnaire in the envelope provided and mail it directly to the researcher. Thank you very much for your cooperation.

# RECEPTION OF EXPECTATIONS QUESTIONNAIRE

This questionnaire is to be filled out by the Baptist pastor after he has completed the questionnaire titled EXPECTATION QUESTIONNAIRE.

Pastor: Please read the following directions very carefully, and examine the example and the explanation of the example at the bottom of this page.

DIRECTIONS: Please examine each of the 31 items listed in this questionnaire, considering each item from the viewpoint of the following persons: a Baptist deacon, a church educator, a Baptist pastor, and a Baptist pastor's wife. Consider how important these four kinds of persons think it is for the Baptist pastor to engage in the activity suggested in each item. Then select the response that you think each of these persons would choose. In selecting the response for the Baptist pastor, choose a response that you think would be that of a typical Baptist pastor. Do not confer with anyone.

Choose one of the following responses:

- 1 absolutely must
- 2 probably should
- 3 preferably no
- 4 preferably should not
- 5 absolutely must not

Then select the number that appears before the chosen response and write that number in the appropriate column. Be sure to write one number in every box. Do not use fractions or decimals.

## EXAMPLE:

|                    | DEACON | EDUCATOR | PASTOR | WIFE |                                                                           |
|--------------------|--------|----------|--------|------|---------------------------------------------------------------------------|
| The Baptist pastor | 5      | 4        | 2      | 1    | try to trace down bad rumors about the moral behavior of a church member. |

## EXPLANATION OF EXAMPLE:

If you believe that a typical Baptist deacon would think that a Baptist pastor absolutely must not try to trace down and remove about the moral behavior of a church member, you would select number 1 (coinciding with "absolutely must not"), and write that number in the column headed the word DEACON. If you believe that a typical church educator (such as a Sunday School teacher or Church School superintendent) would think that a Baptist pastor probably should not try to trace down and remove about the moral behavior of a church member, you would select number 4 (coinciding with "preferably should not"), and write that number in the column beneath the word EDUCATOR. If you believe that the typical Baptist pastor would feel that he preferably should try to trace down such rumors, you would select number 2 to write in the column headed PASTOR. If you believe that a Baptist pastor's wife would think that a pastor absolutely must try to trace down such rumors, you would, accordingly, select number 1 to write in the column headed WIFE.

Choose one of the following responses:

- 1 absolutely must
- 2 preferably should
- 3 may or may not
- 4 preferably should not
- 5 absolutely must not

|                        | DEACON                   | EDUCATOR                 | PASTOR                   | WIFE                     |                                                                                                             |
|------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------------------------------------------------------------------------------|
| 1. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | teach a Sunday school class.                                                                                |
| 2. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | call on hospitalized members at least every two days.                                                       |
| 3. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | become a leader in a cub scout pack.                                                                        |
| 4. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | wear clothing that sets him apart from the laymen as he leads in worship.                                   |
| 5. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | speak from the pulpit in support of or against proposed legislation of the local government.                |
| 6. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | carry out decisions of the board of deacons that he believes to be unsound.                                 |
| 7. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | expect a laymen rather than himself to teach a class for new church members.                                |
| 8. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | make himself available to all residents of the community for counseling at any time.                        |
| 9. The Baptist pastor  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | avoid associating with other ministers who are of a radically different theological position or persuasion. |
| 10. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | baptize a child of eight years of age if he has made a profession of faith in Christ.                       |
| 11. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | schedule his preaching so as to deal with all of the books of the Bible over a period of time.              |

Choose one of the following responses:

- 1 absolutely must
- 2 preferably should
- 3 may or may not
- 4 preferably should not
- 5 absolutely must not

|                        | DEACON                   | EDUCATOR                 | PASTOR                   | WIFE                     |                                                                                                                 |
|------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-----------------------------------------------------------------------------------------------------------------|
| 12. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | promote a program of the American Baptist Convention when this program has limited support within the church.   |
| 13. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. |
| 14. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | directly encourage qualified young people of the church to enter a church-related vocation.                     |
| 15. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | avoid involvement with clubs or lodges in the community.                                                        |
| 16. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper.            |
| 17. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | preach for more than twenty minutes in the Sunday morning worship service.                                      |
| 18. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | have on paper a long-range plan for development of building and program.                                        |
| 19. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | be a teacher in the daily vacation Bible school.                                                                |
| 20. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | spend more than an average of four hours a week counseling with people who are not members of the church.       |
| 21. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | play on an athletic team in a church league.                                                                    |

Choose one of the following responses:

- 1 absolutely must
- 2 preferably should
- 3 may or may not
- 4 preferably should not
- 5 absolutely must not

|                       | never                    | occasionally             | often                    | never                    |                                                                                                                               |
|-----------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| 1. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | read from different versions of the Bible from Sunday to Sunday during the regular morning worship service.                   |
| 2. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | spend more than seven hours in specific preparation for the morning sermon.                                                   |
| 3. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | compromise with pressure groups within the church.                                                                            |
| 4. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting.           |
| 5. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | offer advice to a church member when it is not asked for.                                                                     |
| 6. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | spend as much as one day a week engaged in activities not directly related to his church responsibilities.                    |
| 7. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. |
| 8. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | endorse a local candidate for political or civic office from the pulpit.                                                      |
| 9. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | know how much each church member contributes financially to the support of the church.                                        |

Choose one of the following responses:

- 1 absolutely must
- 2 preferably should
- 3 may or may not
- 4 preferably should not
- 5 absolutely must not

|                        | DEACON                   | EDUCATOR                 | PASTOR                   | WIFE                     |                                                                                                                |
|------------------------|--------------------------|--------------------------|--------------------------|--------------------------|----------------------------------------------------------------------------------------------------------------|
| 31. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | encourage laymen to lead week day study group meetings rather than lead them himself.                          |
| 32. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide.               |
| 33. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | hold a political office in the local government.                                                               |
| 34. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate. |
| 35. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings.              |
| 36. The Baptist pastor | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | preside at the regular business meetings of the church.                                                        |

Please fill in the following:

Your name . . . . . Your age . . . . .

Your highest educational attainment or your highest earned degree . . . . .

The number of church members active in your church . . . . .

Now please check back to be certain that a number appears in EVERY box.

Please enclose this completed questionnaire, along with the other questionnaire you have completed, and your wife's completed questionnaire in the envelope provided and mail it directly to the researcher. Thank you very much for your cooperation.

APPENDIX C

CORRESPONDENCE USED IN THE STUDY



## MICHIGAN BAPTIST CONVENTION

EXECUTIVE SECRETARY, DR. ARTHUR L. FARRELL

INCORPORATED 1842

P.O. BOX 126  
213 W. MAIN  
LANSING, MICH., 48901  
TEL. AREA CODE 517 484-9431

August 30, 1963

Dear Pastor:

The Michigan Baptist Convention is cooperating with the Rev. James Didier, our University Chaplain at Michigan State University, in a research study among our churches on "The Professional Role of the Baptist Pastor." This study is in partial fulfillment for Mr. Didier's Ph. D. degree in Guidance and Pastoral Counseling at Michigan State University.

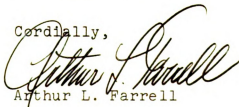
Within a few days you will receive a packet containing questionnaires and other materials that Mr. Didier has carefully prepared to yield the basic information on the role of the pastor.

All data gathered in this research will be coded by the researcher for processing by electronic computer, assuring anonymity for all respondents.

It is hoped that the findings of this project will be helpful to American Baptist pastors and laymen alike, and we shall distribute these findings to you as soon as they are available.

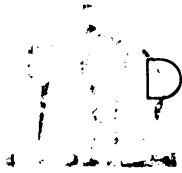
I heartily endorse this work and urge you to contribute the time required to carry out your part of the project, according to the directions that you will receive in the packet. Since time and complete coverage of our constituency are two vital factors, your immediate and personal attention will help to guarantee the validity of this survey.

Cordially,



Arthur L. Farrell

ALF/lm



# DETROIT ASSOCIATION of AMERICAN BAPTIST CHURCHES

2504 broderick tower

detroit, michigan 48226

telephone: 962-3927  
(area 313)

Fraser E. Pomeroy  
*President*

Mrs. George Hopkins  
*Secretary*

Frederick L. Sturdy, Jr.  
*Treasurer*

Selwyn Smith, D.D.  
*Executive Secretary*

Christian Education  
Walter B. Pulliam, B.D.

Church Extension, Development  
and Strategy  
Edward Goodman, B.D.

Division of World Mission  
Support  
Raymond D. Weigum, Th.D.

August 26, 1963

To Pastors,  
Detroit Association of American  
Baptist Churches

Dear Friends:

I trust that you have had, or are having a  
profitable summer, whether you are on  
vacation, or "staying by the stuff."

Shortly after Labor Day you will receive a  
questionnaire from James W. Didier, minister  
to students at Michigan State University.  
This will be incorporated into his doctor's  
dissertation, but there will be the possi-  
bility of providing a practical synopsis of  
his findings. I hope you will respond  
immediately to the questionnaire.

Sincerely,

Selwyn Smith  
Executive Secretary

SS/bm  
cc: James W. Didier

# *American Baptist Student Foundation*

AT MICHIGAN STATE UNIVERSITY

336 OAKHILL  
EAST LANSING, MICHIGAN  
EDGEWOOD 2-8472

JAMES W. DIDIER  
UNIVERSITY BAPTIST CHAPLAIN

September 5, 1963

Dear Michigan Baptist Pastor:

This packet contains materials that are being used in a research project I am conducting in partial fulfillment of the requirements for a degree in the area of Guidance and Pastoral Counseling. The project is under the direction of Dr. John E. Jordan, College of Education, Michigan State University

As you will note from the nature of the questionnaires, the study deals with the role of the Baptist pastor - as perceived by pastors, pastors' wives, deacons and church educators. We hope that the study will provide information that will help pastors in their work, as well as provide helpful information for those engaged in training pastors.

All of the pastors of the Michigan Baptist Convention and the Detroit Association of American Baptist Churches are being requested to cooperate in the study. No doubt, you already have received a letter from Dr. Arthur L. Farrell referring to this research.

Several copies of a general report of the findings will be provided to all participating pastors.

Now - your part. Will you please do the following:

1. Give the envelope marked "WIFE" to your wife. She is to complete the questionnaire it contains. Her envelope contains complete instructions for her. (Please do not help her complete her questionnaire, and do not confer with her in completing your questionnaires.)
2. Fill in the questionnaire titled EXPECTATION QUESTIONNAIRE; PROFESSIONAL ACTIVITIES OF THE BAPTIST PASTOR. This questionnaire is identical to the one to be filled in by your wife, your deacon and your church educator. Your copy is marked "PASTOR" in red letters.
3. Fill in the questionnaire titled PERCEPTION OF EXPECTATION QUESTIONNAIRE.

# *American Baptist Student Foundation*

AT MICHIGAN STATE UNIVERSITY

336 OAKHILL  
EAST LANSING, MICHIGAN  
EDGEWOOD 2-8472

JAMES W. DIDIER  
UNIVERSITY BAPTIST CHAPLAIN

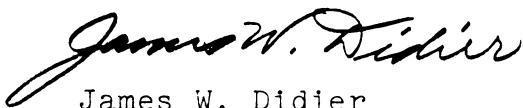
Baptist Pastor - Page Two

4. Enclose the two questionnaires you have completed, along with your wife's completed questionnaire, in the large, stamped, addressed manila envelope, and mail it directly to me.
5. Give the envelope marked "DEACON" to the chairman of your board of deacons (board of elders), and encourage him to carry out his part of this project quickly, according to the instructions contained in his envelope. (The deacon's and educator's envelopes contain a questionnaire, an instruction sheet and a return envelope. They will mail their completed questionnaires directly back to me.)
6. Give the envelope marked "EDUCATOR" to the chairman of the Christian Education Committee of your church. If there is no such committee chairman, give it to the general superintendent of the Sunday Church School. If there is no general superintendent, then select, in order, the superintendent of the adult department of the Sunday Church School, the teacher of the adult class, or the teacher of the young people's class.
7. Check with the deacon and educator to be sure<sup>7</sup> that they have filled in and mailed their questionnaire.

Your prompt cooperation will be greatly appreciated.

Thank you.

Sincerely yours,



James W. Didier

August 28, 1963

Dear Pastor's Wife:

The enclosed questionnaire is one that is being submitted to all of the American Baptist pastors of Michigan, their wives, the chairmen of the boards of deacons and one educator from each church. The responses of these four groups of persons will be compared to determine the similarities and differences in the expectations the groups hold for the professional role of the Baptist pastor. This research is being conducted in cooperation with the Detroit Association of American Baptist Churches and the Michigan Baptist Convention, and is to be incorporated into a Ph.D. thesis in the area of Guidance and Pastoral Counseling at Michigan State University.

I appreciate your willingness to spend a few minutes to contribute to the study. I believe that you will find the questionnaire both challenging and thought-provoking.

Will you please read carefully the directions on the first page of the questionnaire, fill it in promptly, and then mail it back to me along with your husband's completed questionnaires, using the stamped, addressed envelope provided in his packet. Please do not discuss the questionnaire with your husband, or consult with him on any of the items until both of you have completed your questionnaires and they have been mailed back to the researcher.

These suggestions seem helpful when filling out the questionnaire: (1) Please consider the activities on the basis of Baptist pastors in general and not in terms of your husband. (2) Please be frank and select the response that most nearly expresses your own opinion. Your responses will be combined with other pastor's wives, and will not be specifically identified. All responses will be coded and all respondents will be kept anonymous.

The findings of the study will be distributed to all participating pastors.

Thank you very much.

Sincerely,

  
James W. Didier

# *American Baptist Student Foundation*

AT MICHIGAN STATE UNIVERSITY

336 OAKHILL  
EAST LANSING, MICHIGAN  
EDGEWOOD 2-8472

August 23, 1963

JAMES W. DIDIER  
UNIVERSITY BAPTIST CHAPLAIN

Dear Baptist Deacon:

The enclosed questionnaire is one that is being submitted to all the American Baptist pastors of Michigan, their wives, the chairmen of the boards of deacons and one educator from each church. The responses of these four groups of persons will be compared to determine the similarities and differences in the expectations the groups hold for the professional role of the Baptist pastor. This research is being conducted in cooperation with the Detroit Association of American Baptist Churches and the Michigan Baptist Convention, and is to be incorporated into a P.D. thesis in the area of Guidance and Pastoral Counseling at Michigan State University.

I appreciate your pastor's willingness to cooperate in this project, and your willingness to spend a few minutes to contribute to the study. I believe that you will find the questionnaire both challenging and thought-provoking.

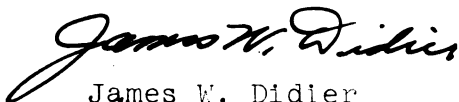
Will you please read carefully the directions on the first page of the questionnaire, fill it in promptly, and then mail it back to me, using the enclosed, stamped envelope. Please do not discuss the questionnaire or consult with anyone on any of the items until all four respondents from your church have completed their questionnaires and mailed them back to the researcher.

These suggestions seem helpful when filling out the questionnaire: (1) Please consider the activities on the basis of Baptist pastors in general and not in terms of you specific pastor. (2) Please be frank and select the response that most nearly expresses your own opinion. Your responses will be combined with other deacons and will not be specifically identified. All responses will be coded and all respondents will be kept anonymous.

The findings of the study will be distributed to all participating pastors. I am sure that your pastor will be glad to share the findings with you when they are made available.

Thank you very much.

Sincerely,



James W. Didier

*American Baptist Student Foundation*

AT MICHIGAN STATE UNIVERSITY

336 OAKHILL  
EAST LANSING, MICHIGAN  
EDGEWOOD 2-8472

August 23, 1963

JAMES W. DIDIER  
UNIVERSITY BAPTIST CHAPLAIN

Dear Baptist Church Educator:

The enclosed questionnaire is one that is being submitted to all the American Baptist pastors of Michigan, the chairman of the boards of deacons and one educator from each church. The responses of these four groups of persons will be compared to determine the similarities and differences in the expectations the groups hold for the professional role of the Baptist pastor. This research is being conducted in cooperation with the Detroit Association of American Baptist Churches and the Michigan Baptist Convention, and is to be incorporated into a Ph.D. thesis in the area of Guidance and Pastoral Counseling at Michigan State University.

I appreciate your pastor's willingness to cooperate in this project, and your willingness to spend a few minutes to contribute to the study. I believe that you will find the questionnaire both challenging and thought-provoking.

Will you please read carefully the directions on the first page of the questionnaire, fill it in promptly, and then mail it back to me, using the enclosed, stamped envelope. Please do not discuss the questionnaire or consult with anyone on any of the items until all four respondents from your church have completed their questionnaires and mailed them back to the researcher.

These suggestions seem helpful when filling out the questionnaire: (1) Please consider the activities on the basis of Baptist pastors in general and not in terms of your specific pastor. (2) Please be frank and select the response that most nearly expresses your own opinion. Your responses will be combined with other church educators, and will not be specifically identified. All responses will be coded and all respondents will be kept anonymous.

The findings of the study will be distributed to all participating pastors. I am sure that your pastor will be glad to share the findings with you when they are made available.

Thank you very much.

Sincerely,



James W. Didier

# *American Baptist Student Foundation*

AT MICHIGAN STATE UNIVERSITY

336 OAKHILL  
EAST LANSING, MICHIGAN  
EDGEWOOD 2-8472

JAMES W. DIDIER  
UNIVERSITY BAPTIST CHAPLAIN

November 20, 1963

Reverend John Doe  
100 Main Street  
Yorktown, Michigan

Dear Mr. Doe:

Some time ago I sent to all the American Baptist pastors in Michigan a packet containing questionnaires for the pastor, his wife and two laymen, with instructions and stamped envelope for return mailing.

Enclosed with this letter is a copy of one of the pastor's questionnaires.

Most of the pastors have completed these questionnaires and returned them, as have most of the laymen. My records do not show that you have returned yours.

Would you and your wife please complete and return your questionnaires, and check to see that the laymen from your church have completed theirs and have sent them back to the researcher.

If somehow you have failed to receive the original packet, or if you have mislaid it, please indicate this on the enclosed postcard and mail it to me. I shall send you another packet immediately upon receipt of your card.

I hope to hear from you very soon.

Thank you very much.

Sincerely yours,

James W. Didier

Enclosures - Two

APPENDIX D

EXPECTATIONS AND PERCEPTIONS OF EXPECTATIONS  
HELD BY SIGNIFICANT OTHERS FOR PROFESSIONAL  
ACTIVITIES OF THE BAPTIST PARISH MINISTER

| Item                                                     | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|----------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 1. teach a Sunday school class.                          | M        | 1  | 14 | 62  | 40  | 0   | 117   | 2.21      | .68 |
|                                                          | W        | 1  | 9  | 49  | 51  | 3   | 112   | 2.39      | .70 |
|                                                          | D        | 1  | 19 | 56  | 40  | 0   | 116   | 2.16      | .72 |
|                                                          | E        | 0  | 20 | 44  | 42  | 1   | 107   | 2.22      | .76 |
|                                                          | Mp       | 1  | 16 | 42  | 50  | 4   | 113   | 2.35      | .80 |
|                                                          | Wp       | 0  | 8  | 44  | 48  | 13  | 113   | 2.58      | .79 |
|                                                          | Dp       | 9  | 54 | 37  | 12  | 1   | 113   | 1.49      | .83 |
|                                                          | Ep       | 13 | 46 | 38  | 14  | 2   | 113   | 1.52      | .92 |
|                                                          | M        | 12 | 57 | 43  | 5   | 0   | 117   | 1.35      | .72 |
|                                                          | W        | 13 | 52 | 43  | 3   | 1   | 112   | 1.35      | .76 |
| 2. call on hospitalized members at least every two days. | D        | 12 | 53 | 46  | 4   | 1   | 116   | 1.39      | .75 |
|                                                          | E        | 7  | 54 | 38  | 8   | 0   | 107   | 1.44      | .73 |
|                                                          | Mp       | 14 | 47 | 46  | 5   | 2   | 113   | 1.40      | .80 |
|                                                          | Wp       | 6  | 36 | 60  | 11  | 0   | 113   | 1.67      | .73 |
|                                                          | Dp       | 22 | 55 | 27  | 8   | 1   | 113   | 1.21      | .87 |
|                                                          | Ep       | 4  | 33 | 66  | 9   | 1   | 113   | 1.73      | .69 |
|                                                          | M        | 12 | 57 | 43  | 5   | 0   | 117   | 1.35      | .72 |
|                                                          | W        | 13 | 52 | 43  | 3   | 1   | 112   | 1.35      | .76 |
|                                                          | D        | 12 | 53 | 46  | 4   | 1   | 116   | 1.39      | .75 |
|                                                          | E        | 7  | 54 | 38  | 8   | 0   | 107   | 1.44      | .73 |

| Item                                                                               | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 3. become a leader in a<br>cub scout pack.                                         | M        | 1  | 0  | 42  | 55  | 19  | 117   | 2.78      | .74  |
|                                                                                    | W        | 0  | 1  | 40  | 42  | 29  | 112   | 2.88      | .80  |
|                                                                                    | D        | 0  | 3  | 38  | 61  | 14  | 116   | 2.74      | .70  |
|                                                                                    | E        | 0  | 0  | 39  | 46  | 22  | 107   | 2.84      | .74  |
|                                                                                    | Mp       | 0  | 0  | 31  | 62  | 20  | 113   | 2.90      | .67  |
|                                                                                    | Wp       | 0  | 0  | 24  | 47  | 42  | 113   | 3.16      | .75  |
|                                                                                    | Dp       | 0  | 12 | 42  | 40  | 19  | 113   | 2.58      | .89  |
|                                                                                    | Ep       | 0  | 18 | 57  | 33  | 5   | 113   | 2.22      | .76  |
| 4. wear clothing that sets<br>him apart from the laymen<br>as he leads in worship. | M        | 1  | 15 | 54  | 38  | 9   | 117   | 2.33      | .83  |
|                                                                                    | W        | 1  | 20 | 52  | 28  | 11  | 112   | 2.25      | .90  |
|                                                                                    | D        | 4  | 15 | 49  | 36  | 12  | 116   | 2.32      | .95  |
|                                                                                    | E        | 2  | 16 | 43  | 38  | 8   | 107   | 2.32      | .89  |
|                                                                                    | Mp       | 1  | 10 | 53  | 42  | 7   | 113   | 2.39      | .77  |
|                                                                                    | Wp       | 5  | 14 | 36  | 45  | 13  | 113   | 2.42      | 1.00 |
|                                                                                    | Dp       | 2  | 14 | 30  | 55  | 12  | 113   | 2.54      | .91  |
|                                                                                    | Ep       | 0  | 21 | 43  | 42  | 7   | 113   | 2.31      | .85  |

| Item                                                                                            | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|-------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 5. speak from the pulpit in support of or against proposed legislation of the local government. | M        | 6  | 27 | 58  | 19  | 7   | 117   | 1.95      | .92  |
|                                                                                                 | W        | 2  | 22 | 54  | 28  | 6   | 112   | 2.13      | .85  |
|                                                                                                 | D        | 1  | 22 | 41  | 31  | 21  | 116   | 2.42      | 1.02 |
|                                                                                                 | E        | 5  | 19 | 35  | 30  | 18  | 107   | 2.35      | 1.10 |
|                                                                                                 | Mp.      | 2  | 25 | 55  | 25  | 6   | 113   | 2.07      | .85  |
|                                                                                                 | Wp       | 1  | 18 | 40  | 42  | 12  | 113   | 2.41      | .91  |
|                                                                                                 | Dp       | 2  | 18 | 27  | 46  | 20  | 113   | 2.57      | 1.02 |
|                                                                                                 | Ep       | 2  | 32 | 40  | 33  | 6   | 113   | 2.08      | .93  |
| 6. carry out decisions of the board of deacons that he believes to be unsound.                  | M        | 4  | 21 | 30  | 40  | 22  | 117   | 2.47      | 1.10 |
|                                                                                                 | W        | 2  | 9  | 23  | 38  | 40  | 112   | 2.94      | 1.02 |
|                                                                                                 | D        | 10 | 21 | 19  | 41  | 25  | 116   | 2.43      | 1.25 |
|                                                                                                 | E        | 6  | 19 | 26  | 33  | 23  | 107   | 2.45      | 1.18 |
|                                                                                                 | Mp       | 2  | 16 | 32  | 40  | 23  | 113   | 2.58      | 1.02 |
|                                                                                                 | Wp       | 2  | 6  | 32  | 48  | 25  | 113   | 2.78      | .91  |
|                                                                                                 | Dp       | 46 | 36 | 10  | 15  | 3   | 113   | 1.03      | 1.13 |
|                                                                                                 | Ep       | 6  | 26 | 45  | 30  | 6   | 113   | 2.04      | .96  |

| Item                                                                                    | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|-----------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 7. expect a layman rather than himself to teach a class for new church members.         | M        | 0  | 2  | 26  | 61  | 28  | 117   | 2.98      | .73  |
|                                                                                         | W        | 0  | 1  | 19  | 48  | 44  | 112   | 3.21      | .75  |
|                                                                                         | D        | 1  | 0  | 17  | 49  | 49  | 116   | 3.25      | .77  |
|                                                                                         | E        | 0  | 2  | 12  | 49  | 44  | 107   | 3.26      | .73  |
|                                                                                         | Mp       | 3  | 8  | 30  | 56  | 16  | 113   | 2.65      | .90  |
|                                                                                         | Wp       | 1  | 13 | 30  | 55  | 14  | 113   | 2.60      | .88  |
|                                                                                         | Dp       | 2  | 8  | 17  | 59  | 27  | 113   | 2.89      | .91  |
|                                                                                         | Ep       | 1  | 9  | 33  | 54  | 16  | 113   | 2.66      | .85  |
| 8. make himself available to all residents of the community for counseling at any time. | M        | 33 | 60 | 14  | 8   | 2   | 117   | 1.03      | .91  |
|                                                                                         | W        | 30 | 55 | 23  | 4   | 0   | 112   | 1.01      | .79  |
|                                                                                         | D        | 31 | 53 | 23  | 8   | 1   | 116   | 1.09      | .90  |
|                                                                                         | E        | 28 | 55 | 17  | 5   | 2   | 107   | 1.05      | .88  |
|                                                                                         | Mp       | 31 | 47 | 24  | 8   | 3   | 113   | 1.16      | 1.00 |
|                                                                                         | Wp       | 18 | 35 | 26  | 24  | 10  | 113   | 1.76      | 1.21 |
|                                                                                         | Dp       | 30 | 34 | 31  | 15  | 3   | 113   | 1.35      | 1.09 |
|                                                                                         | Ep       | 17 | 42 | 39  | 15  | 0   | 113   | 1.46      | .91  |

| Item                                                                                                           | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|----------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 9. avoid associating with other ministers who are of a radically different theological position or persuasion. | M        | 1  | 2  | 27  | 43  | 44  | 117   | 3.09      | .87  |
|                                                                                                                | W        | 1  | 6  | 28  | 42  | 35  | 112   | 2.93      | .93  |
|                                                                                                                | D        | 5  | 15 | 32  | 37  | 27  | 116   | 2.57      | 1.11 |
|                                                                                                                | E        | 1  | 8  | 34  | 37  | 27  | 107   | 2.76      | .95  |
|                                                                                                                | Mp       | 1  | 12 | 33  | 40  | 27  | 113   | 2.71      | .98  |
|                                                                                                                | Wp       | 1  | 10 | 37  | 47  | 18  | 113   | 2.63      | .89  |
|                                                                                                                | Dp       | 4  | 24 | 36  | 38  | 11  | 113   | 2.25      | 1.01 |
|                                                                                                                | Ep       | 1  | 17 | 40  | 40  | 15  | 113   | 2.45      | .94  |
| 10. baptize a child of eight years of age if he has made a profession of faith in Christ.                      | M        | 19 | 32 | 47  | 18  | 1   | 117   | 1.57      | .97  |
|                                                                                                                | W        | 25 | 30 | 34  | 21  | 2   | 112   | 1.51      | 1.09 |
|                                                                                                                | D        | 28 | 31 | 29  | 25  | 3   | 116   | 1.52      | 1.15 |
|                                                                                                                | E        | 20 | 31 | 30  | 20  | 6   | 107   | 1.64      | 1.15 |
|                                                                                                                | Mp       | 12 | 32 | 50  | 18  | 1   | 113   | 1.68      | .90  |
|                                                                                                                | Wp       | 9  | 26 | 56  | 21  | 1   | 113   | 1.81      | .86  |
|                                                                                                                | Dp       | 19 | 40 | 33  | 16  | 5   | 113   | 1.54      | 1.07 |
|                                                                                                                | Ep       | 12 | 27 | 42  | 27  | 5   | 113   | 1.88      | 1.04 |

| Item                                                                                                              | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|-------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 11. schedule his preaching so as to deal with all of the books of the Bible over a period of time.                | M        | 7  | 47 | 61  | 2   | 0   | 117   | 1.50      | .64 |
|                                                                                                                   | W        | 6  | 35 | 66  | 4   | 1   | 112   | 1.63      | .68 |
|                                                                                                                   | D        | 9  | 37 | 59  | 9   | 4   | 116   | 1.67      | .86 |
|                                                                                                                   | E        | 7  | 38 | 53  | 8   | 1   | 107   | 1.61      | .76 |
|                                                                                                                   | Mp       | 9  | 47 | 53  | 4   | 0   | 113   | 1.46      | .69 |
|                                                                                                                   | Wp       | 6  | 48 | 52  | 7   | 0   | 113   | 1.53      | .70 |
|                                                                                                                   | Dp       | 16 | 50 | 42  | 5   | 0   | 113   | 1.32      | .77 |
|                                                                                                                   | Ep       | 11 | 59 | 39  | 4   | 0   | 113   | 1.32      | .70 |
| 12. promote a program of the American Baptist Convention when this program has limited support within the church. | M        | 4  | 41 | 46  | 25  | 1   | 117   | 1.81      | .84 |
|                                                                                                                   | W        | 6  | 49 | 37  | 19  | 1   | 112   | 1.64      | .86 |
|                                                                                                                   | D        | 9  | 43 | 32  | 31  | 1   | 116   | 1.76      | .97 |
|                                                                                                                   | E        | 9  | 42 | 33  | 22  | 1   | 107   | 1.66      | .93 |
|                                                                                                                   | Mp       | 5  | 41 | 50  | 16  | 1   | 113   | 1.71      | .80 |
|                                                                                                                   | Wp       | 1  | 30 | 53  | 24  | 5   | 113   | 2.02      | .83 |
|                                                                                                                   | Dp       | 3  | 19 | 26  | 54  | 11  | 113   | 2.45      | .97 |
|                                                                                                                   | Ep       | 1  | 31 | 39  | 32  | 10  | 113   | 2.17      | .96 |

| Item                                                                                                                | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|---------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 13. occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. | M        | 12 | 78 | 25  | 2   | 0   | 117   | 1.15      | .61 |
|                                                                                                                     | W        | 12 | 70 | 29  | 1   | 0   | 112   | 1.17      | .61 |
|                                                                                                                     | D        | 6  | 52 | 54  | 4   | 0   | 116   | 1.48      | .65 |
|                                                                                                                     | E        | 9  | 54 | 42  | 2   | 0   | 107   | 1.35      | .66 |
|                                                                                                                     | Mp       | 12 | 70 | 29  | 2   | 0   | 113   | 1.19      | .63 |
|                                                                                                                     | Wp       | 7  | 59 | 39  | 7   | 1   | 113   | 1.43      | .74 |
|                                                                                                                     | Dp       | 1  | 43 | 57  | 11  | 1   | 113   | 1.72      | .69 |
|                                                                                                                     | Ep       | 18 | 65 | 28  | 2   | 0   | 113   | 1.12      | .68 |
| 14. directly encourage qualified young people of the church to enter a church-related vocation.                     | M        | 58 | 50 | 8   | 0   | 1   | 117   | .60       | .70 |
|                                                                                                                     | W        | 49 | 58 | 5   | 0   | 0   | 112   | .61       | .58 |
|                                                                                                                     | D        | 38 | 68 | 7   | 3   | 0   | 116   | .78       | .67 |
|                                                                                                                     | E        | 46 | 54 | 6   | 1   | 0   | 107   | .64       | .63 |
|                                                                                                                     | Mp       | 61 | 42 | 8   | 2   | 0   | 113   | .57       | .71 |
|                                                                                                                     | Wp       | 46 | 53 | 12  | 2   | 0   | 113   | .73       | .72 |
|                                                                                                                     | Dp       | 39 | 55 | 18  | 1   | 0   | 113   | .83       | .72 |
|                                                                                                                     | Ep       | 42 | 50 | 18  | 3   | 0   | 113   | .84       | .79 |

| Item                                                                                                     | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|----------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 15. avoid involvement with clubs or lodges in the community.                                             | M        | 5  | 12 | 55  | 35  | 10  | 117   | 2.28      | .92  |
|                                                                                                          | W        | 10 | 19 | 44  | 30  | 9   | 112   | 2.08      | 1.06 |
|                                                                                                          | D        | 14 | 23 | 41  | 27  | 11  | 116   | 1.98      | 1.14 |
|                                                                                                          | E        | 10 | 22 | 35  | 29  | 11  | 107   | 2.08      | 1.13 |
|                                                                                                          | Mp       | 6  | 9  | 59  | 34  | 5   | 113   | 2.20      | .86  |
|                                                                                                          | Wp       | 5  | 13 | 59  | 31  | 4   | 113   | 2.15      | .84  |
|                                                                                                          | Dp       | 8  | 26 | 48  | 28  | 3   | 113   | 1.93      | .93  |
|                                                                                                          | Ep       | 2  | 22 | 53  | 32  | 4   | 113   | 2.12      | .83  |
| 16. give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper. | M        | 14 | 48 | 42  | 11  | 2   | 117   | 1.48      | .89  |
|                                                                                                          | W        | 40 | 41 | 24  | 6   | 1   | 112   | .99       | .93  |
|                                                                                                          | D        | 59 | 41 | 14  | 2   | 0   | 116   | .65       | .76  |
|                                                                                                          | E        | 41 | 47 | 14  | 4   | 1   | 107   | .85       | .86  |
|                                                                                                          | Mp       | 13 | 45 | 44  | 11  | 0   | 113   | 1.47      | .82  |
|                                                                                                          | Wp       | 9  | 34 | 60  | 10  | 0   | 113   | 1.63      | .76  |
|                                                                                                          | Dp       | 20 | 41 | 42  | 9   | 1   | 113   | 1.38      | .90  |
|                                                                                                          | Ep       | 9  | 47 | 45  | 11  | 1   | 113   | 1.54      | .81  |

| Item                                                                           | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|--------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 17. preach for more than twenty minutes in the Sunday morning worship service. | M        | 2  | 17 | 76  | 21  | 1   | 117   | 2.02      | .66 |
|                                                                                | W        | 2  | 10 | 61  | 35  | 4   | 112   | 2.26      | .74 |
|                                                                                | D        | 10 | 20 | 63  | 21  | 2   | 116   | 1.87      | .87 |
|                                                                                | E        | 7  | 21 | 53  | 23  | 3   | 107   | 1.94      | .89 |
|                                                                                | Mp       | 3  | 20 | 74  | 13  | 3   | 113   | 1.94      | .71 |
|                                                                                | Wp       | 3  | 15 | 55  | 34  | 6   | 113   | 2.22      | .84 |
|                                                                                | Dp       | 3  | 23 | 48  | 33  | 6   | 113   | 2.14      | .90 |
|                                                                                | Ep       | 2  | 12 | 41  | 47  | 11  | 113   | 2.47      | .88 |
| 18. have on paper a long-range plan for development of building and program    | M        | 23 | 67 | 26  | 1   | 0   | 117   | 1.04      | .67 |
|                                                                                | W        | 15 | 58 | 36  | 3   | 0   | 112   | 1.24      | .71 |
|                                                                                | D        | 11 | 65 | 38  | 2   | 0   | 116   | 1.27      | .65 |
|                                                                                | E        | 12 | 55 | 30  | 9   | 1   | 107   | 1.36      | .83 |
|                                                                                | Mp       | 16 | 63 | 31  | 2   | 1   | 113   | 1.19      | .73 |
|                                                                                | Wp       | 6  | 56 | 46  | 3   | 2   | 113   | 1.38      | .70 |
|                                                                                | Dp       | 6  | 64 | 39  | 2   | 2   | 113   | 1.38      | .70 |
|                                                                                | Ep       | 19 | 65 | 24  | 4   | 1   | 113   | 1.14      | .77 |

| Item                                                                                                          | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|---------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 19. be a teacher in the daily vacation Bible School.                                                          | M        | 2  | 9  | 55  | 50  | 1   | 117   | 2.33      | .71 |
|                                                                                                               | W        | 3  | 10 | 45  | 43  | 11  | 112   | 2.44      | .89 |
|                                                                                                               | D        | 6  | 22 | 44  | 38  | 6   | 116   | 2.14      | .96 |
|                                                                                                               | E        | 3  | 15 | 47  | 36  | 6   | 107   | 2.25      | .87 |
|                                                                                                               | Mp       | 1  | 11 | 49  | 48  | 4   | 113   | 2.38      | .75 |
|                                                                                                               | Wp       | 0  | 10 | 38  | 60  | 5   | 113   | 2.53      | .72 |
|                                                                                                               | Dp       | 10 | 42 | 43  | 16  | 2   | 113   | 1.63      | .90 |
|                                                                                                               | Ep       | 14 | 41 | 43  | 13  | 2   | 113   | 1.54      | .92 |
| 20. spend more than an average of four hours a week counseling with people who are not members of the church. | M        | 4  | 20 | 75  | 17  | 1   | 117   | 1.92      | .70 |
|                                                                                                               | W        | 3  | 14 | 78  | 16  | 1   | 112   | 1.98      | .64 |
|                                                                                                               | D        | 9  | 34 | 59  | 14  | 0   | 116   | 1.67      | .79 |
|                                                                                                               | E        | 6  | 30 | 58  | 12  | 1   | 107   | 1.74      | .77 |
|                                                                                                               | Mp       | 4  | 19 | 67  | 22  | 1   | 113   | 1.97      | .74 |
|                                                                                                               | Wp       | 3  | 16 | 64  | 25  | 5   | 113   | 2.12      | .80 |
|                                                                                                               | Dp       | 4  | 21 | 50  | 34  | 4   | 113   | 2.12      | .87 |
|                                                                                                               | Ep       | 3  | 20 | 65  | 24  | 1   | 113   | 2.00      | .73 |

| Item                                                                                                                        | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|-----------------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 21. play on an athletic team<br>in a church league.                                                                         | M        | 0  | 9  | 92  | 16  | 0   | 117   | 2.06      | .46 |
|                                                                                                                             | W        | 0  | 10 | 81  | 14  | 7   | 112   | 2.16      | .67 |
|                                                                                                                             | D        | 0  | 6  | 89  | 15  | 6   | 116   | 2.18      | .60 |
|                                                                                                                             | E        | 0  | 8  | 86  | 12  | 1   | 107   | 2.06      | .47 |
|                                                                                                                             | Mp       | 0  | 7  | 80  | 24  | 2   | 113   | 2.19      | .56 |
|                                                                                                                             | Wp       | 0  | 4  | 67  | 30  | 12  | 113   | 2.44      | .73 |
|                                                                                                                             | Dp       | 0  | 18 | 62  | 29  | 4   | 113   | 2.17      | .73 |
|                                                                                                                             | Ep       | 1  | 25 | 74  | 11  | 2   | 113   | 1.89      | .65 |
| 22. read from different<br>versions of the Bible<br>from Sunday to Sunday<br>during the regular<br>morning worship service. | M        | 1  | 31 | 68  | 16  | 1   | 117   | 1.87      | .68 |
|                                                                                                                             | W        | 0  | 31 | 67  | 11  | 3   | 112   | 1.88      | .69 |
|                                                                                                                             | D        | 2  | 32 | 55  | 26  | 1   | 116   | 1.93      | .78 |
|                                                                                                                             | E        | 2  | 39 | 47  | 19  | 0   | 107   | 1.78      | .76 |
|                                                                                                                             | Mp       | 2  | 26 | 62  | 20  | 3   | 113   | 1.96      | .77 |
|                                                                                                                             | Wp       | 1  | 23 | 68  | 20  | 1   | 113   | 1.97      | .67 |
|                                                                                                                             | Dp       | 1  | 8  | 51  | 48  | 5   | 113   | 2.42      | .73 |
|                                                                                                                             | Ep       | 6  | 47 | 43  | 16  | 1   | 113   | 1.64      | .82 |

| Item                                                                            | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|---------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 23. spend more than seven hours in specific preparation for the morning sermon. | M        | 23 | 62 | 29  | 3   | 0   | 117   | 1.10      | .74  |
|                                                                                 | W        | 16 | 34 | 58  | 4   | 0   | 112   | 1.45      | .78  |
|                                                                                 | D        | 10 | 40 | 66  | 0   | 0   | 116   | 1.48      | .65  |
|                                                                                 | E        | 7  | 27 | 65  | 7   | 1   | 107   | 1.70      | .73  |
|                                                                                 | Mp       | 25 | 51 | 30  | 7   | 0   | 113   | 1.17      | .84  |
|                                                                                 | Wp       | 18 | 47 | 43  | 5   | 0   | 113   | 1.31      | .79  |
|                                                                                 | Dp       | 16 | 45 | 47  | 5   | 0   | 113   | 1.36      | .78  |
|                                                                                 | Ep       | 20 | 53 | 40  | 0   | 0   | 113   | 1.18      | .71  |
| 24. compromise with pressure groups within the church.                          | M        | 0  | 11 | 33  | 42  | 31  | 117   | 2.79      | .94  |
|                                                                                 | W        | 1  | 3  | 41  | 30  | 37  | 112   | 2.88      | .94  |
|                                                                                 | D        | 1  | 9  | 21  | 42  | 43  | 116   | 3.01      | .97  |
|                                                                                 | E        | 3  | 13 | 30  | 30  | 31  | 107   | 2.68      | 1.10 |
|                                                                                 | Mp       | 0  | 4  | 29  | 51  | 29  | 113   | 2.93      | .81  |
|                                                                                 | Wp       | 0  | 8  | 22  | 49  | 34  | 113   | 2.96      | .89  |
|                                                                                 | Dp       | 7  | 15 | 26  | 39  | 26  | 113   | 2.55      | 1.16 |
|                                                                                 | Ep       | 2  | 17 | 31  | 48  | 15  | 113   | 2.50      | .96  |

| Item                                                                                                                    | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD  |
|-------------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|-----|
| 25. use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting. | M        | 16 | 54 | 44  | 2   | 1   | 117   | 1.30      | .76 |
|                                                                                                                         | W        | 29 | 47 | 31  | 4   | 1   | 112   | 1.12      | .87 |
|                                                                                                                         | D        | 37 | 50 | 25  | 2   | 2   | 116   | .98       | .87 |
|                                                                                                                         | E        | 26 | 42 | 35  | 4   | 0   | 107   | 1.16      | .84 |
|                                                                                                                         | Mp       | 16 | 49 | 42  | 5   | 1   | 113   | 1.35      | .81 |
|                                                                                                                         | Wp       | 10 | 56 | 45  | 2   | 0   | 113   | 1.35      | .67 |
|                                                                                                                         | Dp       | 26 | 54 | 23  | 6   | 2   | 113   | 1.12      | .90 |
|                                                                                                                         | Ep       | 8  | 43 | 58  | 4   | 0   | 113   | 1.51      | .68 |
| 26. offer advice to a church member when it is not asked for.                                                           | M        | 2  | 4  | 67  | 37  | 7   | 117   | 2.37      | .73 |
|                                                                                                                         | W        | 0  | 4  | 49  | 41  | 18  | 112   | 2.65      | .79 |
|                                                                                                                         | D        | 2  | 18 | 59  | 26  | 11  | 116   | 2.22      | .89 |
|                                                                                                                         | E        | 2  | 13 | 58  | 29  | 5   | 107   | 2.21      | .79 |
|                                                                                                                         | Mp       | 1  | 10 | 59  | 34  | 9   | 113   | 2.35      | .79 |
|                                                                                                                         | Wp       | 0  | 18 | 42  | 41  | 12  | 113   | 2.42      | .88 |
|                                                                                                                         | Dp       | 4  | 16 | 32  | 52  | 9   | 113   | 2.41      | .95 |
|                                                                                                                         | Ep       | 0  | 13 | 40  | 51  | 9   | 113   | 2.50      | .80 |

| Item                                                                                                                              | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|-----------------------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 27. spend as much as one day a week engaged in activities not directly related to his church responsibilities.                    | M        | 21 | 49 | 32  | 13  | 2   | 117   | 1.37      | .96  |
|                                                                                                                                   | W        | 43 | 42 | 23  | 4   | 0   | 112   | .89       | .85  |
|                                                                                                                                   | D        | 10 | 44 | 54  | 4   | 4   | 116   | 1.55      | .84  |
|                                                                                                                                   | E        | 16 | 43 | 36  | 9   | 3   | 107   | 1.44      | .94  |
|                                                                                                                                   | Mp       | 23 | 50 | 26  | 12  | 2   | 113   | 1.29      | .97  |
|                                                                                                                                   | Wp       | 42 | 34 | 17  | 16  | 4   | 113   | 1.17      | 1.18 |
|                                                                                                                                   | Dp       | 9  | 27 | 50  | 20  | 7   | 113   | 1.90      | .99  |
|                                                                                                                                   | Ep       | 7  | 34 | 53  | 16  | 3   | 113   | 1.77      | .87  |
| 28. conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. | M        | 11 | 53 | 41  | 6   | 6   | 117   | 1.51      | .92  |
|                                                                                                                                   | W        | 19 | 54 | 35  | 1   | 3   | 112   | 1.24      | .84  |
|                                                                                                                                   | D        | 17 | 63 | 31  | 3   | 2   | 116   | 1.22      | .79  |
|                                                                                                                                   | E        | 21 | 64 | 22  | 0   | 0   | 107   | 1.01      | .64  |
|                                                                                                                                   | Mp       | 12 | 48 | 34  | 12  | 7   | 113   | 1.59      | 1.02 |
|                                                                                                                                   | Wp       | 8  | 44 | 45  | 13  | 3   | 113   | 1.64      | .88  |
|                                                                                                                                   | Dp       | 13 | 50 | 41  | 7   | 2   | 113   | 1.42      | .84  |
|                                                                                                                                   | Ep       | 7  | 44 | 58  | 3   | 1   | 113   | 1.53      | .70  |

| Item                                                                                       | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|--------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 29. endorse a local candidate for political or civic office from the pulpit.               | M        | 0  | 0  | 24  | 49  | 44  | 117   | 3.17      | .75  |
|                                                                                            | W        | 0  | 0  | 27  | 37  | 48  | 112   | 3.19      | .80  |
|                                                                                            | D        | 0  | 1  | 18  | 41  | 56  | 116   | 3.31      | .76  |
|                                                                                            | E        | 2  | 1  | 14  | 37  | 53  | 107   | 3.29      | .87  |
|                                                                                            | Mp       | 1  | 1  | 23  | 48  | 40  | 113   | 3.11      | .82  |
|                                                                                            | Wp       | 0  | 0  | 15  | 57  | 41  | 113   | 3.23      | .67  |
|                                                                                            | Dp       | 2  | 1  | 13  | 43  | 54  | 113   | 3.29      | .84  |
|                                                                                            | Ep       | 2  | 7  | 19  | 53  | 32  | 113   | 2.94      | .93  |
| 30. know how much each church member contributes financially to the support of the church. | M        | 4  | 33 | 22  | 39  | 19  | 117   | 2.31      | 1.15 |
|                                                                                            | W        | 1  | 22 | 27  | 35  | 27  | 112   | 2.58      | 1.09 |
|                                                                                            | D        | 3  | 15 | 21  | 46  | 31  | 116   | 2.75      | 1.07 |
|                                                                                            | E        | 6  | 11 | 25  | 39  | 26  | 107   | 2.64      | 1.13 |
|                                                                                            | Mp       | 2  | 40 | 23  | 30  | 18  | 113   | 2.19      | 1.14 |
|                                                                                            | Wp       | 1  | 28 | 29  | 36  | 19  | 113   | 2.39      | 1.06 |
|                                                                                            | Dp       | 3  | 18 | 26  | 35  | 31  | 113   | 2.65      | 1.13 |
|                                                                                            | Ep       | 1  | 21 | 32  | 42  | 17  | 113   | 2.47      | .99  |

| Item                                                                                                 | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 31. encourage laymen to lead week day study group meetings rather than lead them himself.            | M        | 3  | 58 | 47  | 9   | 0   | 117   | 1.53      | .68  |
|                                                                                                      | W        | 7  | 56 | 41  | 8   | 0   | 112   | 1.45      | .72  |
|                                                                                                      | D        | 6  | 46 | 46  | 16  | 2   | 116   | 1.67      | .84  |
|                                                                                                      | E        | 6  | 54 | 31  | 12  | 4   | 107   | 1.57      | .90  |
|                                                                                                      | Mp       | 4  | 51 | 47  | 10  | 1   | 113   | 1.58      | .74  |
|                                                                                                      | Wp       | 4  | 48 | 46  | 13  | 2   | 113   | 1.65      | .80  |
|                                                                                                      | Dp       | 5  | 31 | 44  | 27  | 6   | 113   | 1.98      | .95  |
|                                                                                                      | Ep       | 7  | 52 | 31  | 12  | 5   | 113   | 1.66      | .97  |
| 32. refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide. | M        | 44 | 55 | 13  | 4   | 1   | 117   | .83       | .82  |
|                                                                                                      | W        | 41 | 43 | 25  | 2   | 1   | 112   | .92       | .86  |
|                                                                                                      | D        | 30 | 50 | 25  | 6   | 5   | 116   | 1.19      | 1.02 |
|                                                                                                      | E        | 27 | 49 | 22  | 6   | 3   | 107   | 1.15      | .96  |
|                                                                                                      | Mp       | 38 | 55 | 15  | 4   | 1   | 113   | .89       | .83  |
|                                                                                                      | Wp       | 32 | 63 | 15  | 2   | 1   | 113   | .91       | .75  |
|                                                                                                      | Dp       | 20 | 55 | 32  | 6   | 0   | 113   | 1.21      | .80  |
|                                                                                                      | Ep       | 28 | 57 | 24  | 4   | 0   | 113   | 1.04      | .78  |

| Item                                                                                                               | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|--------------------------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 33. hold a political office in the local government.                                                               | M        | 0  | 1  | 31  | 52  | 33  | 117   | 3.00      | .77  |
|                                                                                                                    | W        | 0  | 1  | 20  | 36  | 55  | 112   | 3.29      | .79  |
|                                                                                                                    | D        | 2  | 0  | 15  | 26  | 73  | 116   | 3.45      | .85  |
|                                                                                                                    | E        | 1  | 0  | 14  | 31  | 61  | 107   | 3.41      | .79  |
|                                                                                                                    | Mp       | 0  | 1  | 23  | 45  | 44  | 113   | 3.17      | .78  |
|                                                                                                                    | Wp       | 1  | 1  | 16  | 44  | 51  | 113   | 3.27      | .80  |
|                                                                                                                    | Dp       | 1  | 1  | 15  | 38  | 58  | 113   | 3.34      | .81  |
|                                                                                                                    | Ep       | 0  | 4  | 27  | 49  | 33  | 113   | 2.98      | .82  |
| 34. depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate. | M        | 14 | 25 | 23  | 20  | 35  | 117   | 2.32      | 1.41 |
|                                                                                                                    | W        | 20 | 28 | 24  | 23  | 17  | 112   | 1.90      | 1.34 |
|                                                                                                                    | D        | 18 | 42 | 26  | 16  | 14  | 116   | 1.71      | 1.24 |
|                                                                                                                    | E        | 19 | 38 | 39  | 12  | 8   | 107   | 1.55      | 1.13 |
|                                                                                                                    | Mp       | 6  | 22 | 30  | 20  | 35  | 113   | 2.50      | 1.26 |
|                                                                                                                    | Wp       | 5  | 22 | 35  | 21  | 30  | 113   | 2.43      | 1.20 |
|                                                                                                                    | Dp       | 3  | 24 | 13  | 36  | 37  | 113   | 2.71      | 1.21 |
|                                                                                                                    | Ep       | 6  | 24 | 32  | 33  | 18  | 113   | 2.29      | 1.13 |

| Item                                                                                                | Position | AM | PS | MMN | PSN | AMN | TOTAL | $\bar{X}$ | SD   |
|-----------------------------------------------------------------------------------------------------|----------|----|----|-----|-----|-----|-------|-----------|------|
| 35. primarily speak on passages of the Bible rather than on contemporary problems on Sunday morning | M        | 17 | 50 | 43  | 4   | 3   | 117   | 1.37      | .87  |
|                                                                                                     | W        | 36 | 31 | 38  | 3   | 4   | 112   | 1.18      | 1.03 |
|                                                                                                     | D        | 33 | 46 | 29  | 7   | 1   | 116   | 1.11      | .92  |
|                                                                                                     | E        | 21 | 44 | 33  | 6   | 3   | 107   | 1.31      | .95  |
|                                                                                                     | Mp       | 20 | 53 | 34  | 4   | 2   | 113   | 1.25      | .85  |
|                                                                                                     | Wp       | 20 | 49 | 40  | 2   | 2   | 113   | 1.27      | .83  |
|                                                                                                     | Dp       | 26 | 63 | 19  | 3   | 2   | 113   | 1.04      | .82  |
|                                                                                                     | Ep       | 11 | 48 | 49  | 5   | 0   | 113   | 1.42      | .73  |
| 36. preside at the regular business meetings of the church                                          | M        | 5  | 17 | 45  | 45  | 5   | 117   | 2.24      | .91  |
|                                                                                                     | W        | 5  | 20 | 31  | 47  | 9   | 112   | 2.31      | 1.00 |
|                                                                                                     | D        | 18 | 29 | 24  | 28  | 17  | 116   | 1.97      | 1.31 |
|                                                                                                     | E        | 9  | 27 | 16  | 37  | 18  | 107   | 2.26      | 1.25 |
|                                                                                                     | Mp       | 5  | 18 | 45  | 41  | 4   | 113   | 2.19      | .90  |
|                                                                                                     | Wp       | 3  | 15 | 39  | 48  | 8   | 113   | 2.38      | .90  |
|                                                                                                     | Dp       | 5  | 40 | 33  | 30  | 5   | 113   | 1.91      | .99  |
|                                                                                                     | Ep       | 4  | 27 | 52  | 26  | 4   | 113   | 1.99      | .87  |

## APPENDIX E

### EXPECTATION CONVERGENCE - DIVERGENCE OF POSITION GROUP PAIRINGS

| Item                                                                                            | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|-------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 1. teach a Sunday school class.                                                                 | 1.058             | 5.729             | 5.833             | 6.535             | 3.156             | 7.300             |
| 2. call on hospitalized members at least every two days.                                        | 1.353             | 1.955             | 1.661             | 5.308             | 4.064             | .223              |
| 3. become a leader in a cub scout pack.                                                         | 5.264             | 1.690             | 5.768             | 2.042             | 6.541             | 9.722*            |
| 4. wear clothing that sets him apart from the laymen as he leads in worship.                    | 2.521             | 1.228             | 2.359             | 3.507             | 1.584             | 3.578             |
| 5. speak from the pulpit in support of or against proposed legislation of the local government. | 16.877**          | 14.061**          | 4.346             | 11.522*           | 3.249             | 10.531*           |
| 6. carry out decisions of the board of deacons that he believes to be unsound.                  | 5.240             | 1.035             | 11.565*           | 10.586*           | 2.778             | 14.024**          |
| 7. expect a layman rather than himself to teach a class for new church members.                 | 11.916*           | 9.595*            | 6.422             | 1.811             | 3.774             | 2.321             |
| 8. make himself available to all residents of the community for counseling at any time.         | 3.014             | 1.166             | 5.776             | 2.967             | 1.755             | 2.317             |

| Item                                                                                                                | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|---------------------------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 9. avoid associating with other ministers who are of a radically different theological position or persuasión..     | 17.548**          | 8.494             | 2.947             | 2.102             | 4.502             | 8.071             |
| 10. baptize a child of eight years of age if he has made a profession of faith in Christ.                           | 8.138             | 7.039             | 3.426             | 2.734             | 2.547             | 1.061             |
| 11. schedule his preaching so as to deal with all of the books of the Bible over a period of time.                  | 10.027*           | 5.679             | 3.589             | 2.841             | 1.907             | 4.969             |
| 12. promote a program of the American Baptist Convention when this program has limited support within the church.   | 5.122             | 3.827             | 2.797             | 1.473             | 1.194             | 4.165             |
| 13. occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. | 18.508**          | 8.677*            | .953              | 5.095             | 2.445             | 13.920**          |
| 14. directly encourage qualified young people of the church to enter a church-related vocation.                     | 10.975*           | 3.384             | 2.934             | 1.215             | 3.087             | 5.449             |

| Item                                                                                                          | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|---------------------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 15. avoid involvement with clubs or lodges in the community.                                                  | 10.838*           | 9.234             | 4.800             | 1.348             | .872              | 1.442             |
| 16. give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper.      | 50.518**          | 30.479**          | 19.682**          | 3.341             | 4.961             | 9.211             |
| 17. preach for more than twenty minutes in the Sunday morning worship service.                                | 7.122             | 7.960             | 8.652             | 9.759*            | 1.346             | 12.799*           |
| 18. have on paper a long-range plan for development of building and program.                                  | 6.845             | 11.900*           | 4.838             | 4.847             | 6.921             | 1.198             |
| 19. be a teacher in the daily vacation Bible school.                                                          | 13.878**          | 7.747             | 10.008*           | 3.022             | 2.117             | 7.223             |
| 20. spend more than an average of four hours a week counseling with people who are not members of the church. | 8.749             | 4.999             | 1.182             | 10.222*           | 1.652             | 15.036**          |

| Item                                                                                                                    | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|-------------------------------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 21. play on an athletic team in a church league.                                                                        | 6.678             | 1.389             | 7.780             | 4.914             | 3.885             | 1.418             |
| 22. read from different versions of the Bible from Sunday to Sunday during the regular morning worship service.         | 4.100             | 5.905             | 2.826             | 11.448*           | 3.048             | 10.210*           |
| 23. spend more than seven hours in specific preparation for the morning sermon.                                         | 27.273**          | 38.315**          | 19.133**          | 6.431             | 10.714*           | 6.319             |
| 24. compromise with pressure groups within the church.                                                                  | 5.808             | 4.873             | 8.861             | 9.374             | 6.909             | 11.835*           |
| 25. use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting. | 14.036**          | 6.139             | 7.055             | 1.574             | 6.597             | 2.636             |
| 26. offer advice to a church member when it is not asked for.                                                           | 12.222*           | 6.282             | 9.734*            | 16.821**          | 2.870             | 16.818**          |
| 27. spend as much as one day a week engaged in activities not directly related to his church responsibilities.          | 15.227**          | 1.787             | 16.237**          | 20.051**          | 6.710             | 37.015**          |

| Item                                                                                                                              | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|-----------------------------------------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 28. conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. | 6.533             | 21.486**          | 7.082             | 7.802             | 6.604             | 2.176             |
| 29. endorse a local candidate for political or civic office from the pulpit.                                                      | 4.004             | 7.710             | 1.917             | 7.259             | 2.428             | 3.551             |
| 30. know how much each church member contributes financially to the support of the church.                                        | 10.368*           | 12.258*           | 6.011             | 7.440             | 2.619             | 4.775             |
| 31. encourage laymen to lead week day study group meetings rather than lead them himself.                                         | 6.351             | 8.424             | 1.995             | 6.191             | 4.444             | 5.943             |
| 32. refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide.                              | 9.739*            | 7.700             | 5.925             | 6.354             | .497              | 6.830             |
| 33. hold a political office in the local government.                                                                              | 32.323**          | 21.673**          | 10.678*           | 3.630             | 1.520             | 7.791             |
| 34. depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate.                | 14.438**          | 22.917**          | 7.584             | 8.795             | 2.361             | 4.463             |

| Item                                                                                                                  | $\chi^2$<br>M - D | $\chi^2$<br>M - E | $\chi^2$<br>M - W | $\chi^2$<br>W - E | $\chi^2$<br>D - E | $\chi^2$<br>W - D |
|-----------------------------------------------------------------------------------------------------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| 35. primarily speak on pas-<br>sages of the Bible<br>rather than on contem-<br>porary problems on Sunday<br>mornings. | 9.823*            | 2.078             | 11.759*           | 7.585             | 3.689             | 7.594             |
| 36. preside at the regular<br>business meetings of the<br>church.                                                     | 27.370**          | 24.934**          | 3.901             | 11.055*           | 5.592             | 17.102**          |

\*Significant at the .05 level.

\*\*Significant at the .01 level.

APPENDIX F

EXPECTATION CONGRUENCE - CONFLICT  
OF POSITION GROUP PAIRINGS

| Item                                                                                            | $\chi^2$<br>Mp - Dp | $\chi^2$<br>Mp - Ep | $\chi^2$<br>Mp - Wp | $\chi^2$<br>Wp - Ep | $\chi^2$<br>Dp - Ep | $\chi^2$<br>Wp - Dp |
|-------------------------------------------------------------------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 1. teach a Sunday school class.                                                                 | 52.435**            | 45.919**            | 8.519               | 66.892**            | 1.868               | 75.620**            |
| 2. call on hospitalized members at least every two days.                                        | 8.043               | 12.720*             | 9.757*              | 2.016               | 34.375**            | 27.101**            |
| 3. become a leader in a cub scout pack.                                                         | 18.428**            | 43.534**            | 10.762**            | 6.3022**            | 12.311**            | 26.144**            |
| 4. wear clothing that sets him apart from the laymen as he leads in worship.                    | 10.432*             | 5.945               | 8.484               | 8.924               | 8.773               | 2.871               |
| 5. speak from the pulpit in support of or against proposed legislation of the local government. | 24.450**            | 4.332               | 10.155*             | 7.333               | 16.120**            | 5.038               |
| 6. carry out decisions of the board of deacons that he believes to be unsound.                  | 88.224**            | 17.970**            | 5.356               | 32.494**            | 61.642**            | 110.629**           |
| 7. expect a layman rather than himself to teach a class for new church members.                 | 6.688               | 1.238               | 2.333               | 1.013               | 8.547               | 9.382               |
| 8. make himself available to all residents of the community for counseling at any time.         | 5.124               | 13.066*             | 17.054**            | 15.342**            | 8.352               | 9.299               |

| Item                                                                                                                | $x^2$<br>Mp - Dp | $x^2$<br>Mp - Ep | $x^2$<br>Mp - Wp | $x^2$<br>Wp - Ep | $x^2$<br>Dp - Ep | $x^2$<br>Wp - Dp |
|---------------------------------------------------------------------------------------------------------------------|------------------|------------------|------------------|------------------|------------------|------------------|
| 9. avoid associating with other ministers who are of a radically different theological position or persuasion.      | 12.719*          | 4.962            | 2.774            | 2.768            | 3.872            | 10.221*          |
| 10. baptize a child of eight years of age if he has made a profession of faith in Christ.                           | 8.736            | 5.586            | 1.620            | 5.864            | 7.997            | 15.827**         |
| 11. schedule his preaching so as to deal with all of the books of the Bible over a period of time.                  | 3.438            | 3.689            | 1.438            | 5.277            | 1.891            | 5.983            |
| 12. promote a program of the American Baptist Convention when this program has limited support within the church.   | 45.108**         | 18.122**         | 8.725            | 4.956            | 12.156*          | 26.486**         |
| 13. occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. | 32.106**         | 1.403            | 7.502            | 10.714*          | 36.817**         | 11.274*          |
| 14. directly encourage qualified young people of the church to enter a church-related vocation.                     | 10.762*          | 8.247*           | 4.176            | 1.669            | 1.349            | 2.147            |

| Item                                                                                                          | $\chi^2$ |          | $\chi^2$ |          | $\chi^2$ |         | $\chi^2$ |         | $\chi^2$ |  |
|---------------------------------------------------------------------------------------------------------------|----------|----------|----------|----------|----------|---------|----------|---------|----------|--|
|                                                                                                               | Mp - Dp  | Mp - Ep  | Mp - Wp  | Wp - Ep  | Dp - Ep  | Dp - Wp | Ep - Wp  | Wp - Dp |          |  |
| 15. avoid involvement with clubs or lodges in the community.                                                  | 10.754*  | 7.945    | .990     | 3.921    | 4.590    |         |          | 6.566   |          |  |
| 16. give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper.      | 2.917    | 1.782    | 4.768    | 5.277    | 4.885    |         |          | 9.055   |          |  |
| 17. preach for more than twenty minutes in the Sunday morning worship service.                                | 15.466** | 3.508**  | 13.896** | 6.132    | 8.128    |         |          | 2.175   |          |  |
| 18. have on paper a long-range plan for development of building and program.                                  | 5.801    | 1.846    | 8.413    | 14.820** | 11.339*  |         |          | 1.310   |          |  |
| 19. be a teacher in the daily vacation Bible school.                                                          | 42.554** | 49.714** | 3.883    | 64.698** | .989     |         |          | 56.760  |          |  |
| 20. spend more than an average of four hours a week counseling with people who are not members of the church. | 6.942    | .286     | 3.327    | 3.139    | 5.648    |         |          | 4.022   |          |  |
| 21. play on an athletic team in a church league.                                                              | 8.260    | 16.187** | 9.777*   | 32.502** | 11.965*  |         |          | 13.120  |          |  |

| Item                                                                                                                                          | $\chi^2$<br>Mp - Dp | $\chi^2$<br>Mp - Ep | $\chi^2$<br>Mp - Wp | $\chi^2$<br>Wp - Ep | $\chi^2$<br>Dp - Ep | $\chi^2$<br>Wp - Dp |
|-----------------------------------------------------------------------------------------------------------------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 22. read from different ver-<br>sions of the Bible from<br>Sunday to Sunday during<br>the regular morning wor-<br>ship service.               | 22.963**            | 12.924*             | 1.794               | 17.875**            | 50.573**            | 23.883**            |
| 23. spend more than seven<br>hours in specific pre-<br>paration for the morning<br>sermon.                                                    | 6.437               | 9.023*              | 3.951               | 5.574               | 6.661               | .339                |
| 24. compromise with pres-<br>sure groups within the<br>church.                                                                                | 15.296**            | 14.660**            | 2.731               | 14.146**            | 7.224               | 11.667*             |
| 25. use the Bible rather than<br>other printed materials<br>as the basic resource for<br>teaching at a mid-week<br>evening meeting.           | 9.494*              | 6.729               | 4.240               | 4.237               | 29.882**            | 19.680**            |
| 26. offer advice to a church<br>member when it is not<br>asked for.                                                                           | 14.963**            | 8.438               | 7.229               | 2.371               | 5.209               | 7.199               |
| 27. spend as much as one day<br>a week engaged in acti-<br>vities not directly re-<br>lated to his church<br>responsibilities.                | 25.352**            | 21.580**            | 11.723*             | 43.657**            | 3.185               | 39.673**            |
| 28. conduct private communion<br>services at least once<br>every three months for the<br>shut-ins in their homes<br>or places of confinement. | 7.828               | 17.658**            | 4.146               | 8.957               | 7.036               | 3.760               |

| Item                                                                                                               | $\chi^2$<br>Mp - Dp | $\chi^2$<br>Mp - Ep | $\chi^2$<br>Mp - Wp | $\chi^2$<br>Wp - Ep | $\chi^2$<br>Dp - Ep | $\chi^2$<br>Wp - Dp |
|--------------------------------------------------------------------------------------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 29. endorse a local candidate for political or civic office from the pulpit.                                       | 5.471               | 6.351               | 4.468               | 10.726*             | 12.295*             | 6.882               |
| 30. know how much each church member contributes financially to the support of the church.                         | 12.562*             | 9.753*              | 3.716               | 1.720               | 6.571               | 6.232               |
| 31. encourage laymen to lead week day study group meetings rather than lead them himself.                          | 16.470**            | 9.062               | .826                | 5.992               | 9.791*              | 10.714*             |
| 32. refer to a psychologist of psychiatrist a young adult who has shared a desire to commit suicide.               | 13.135*             | 4.628               | 1.723               | 4.310               | 2.912               | 12.461*             |
| 33. hold a political office in the local government.                                                               | 5.196               | 3.862               | 2.783               | 9.740*              | 14.488**            | .921                |
| 34. depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate. | 12.435*             | 8.793               | .885                | 5.979               | 15.716**            | 15.349**            |
| 35. primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings.              | 6.033               | 7.682               | 1.310               | 6.819               | 23.843**            | 10.207*             |

| Item                                                             | $\chi^2$<br>Mp - Dp | $\chi^2$<br>Mp - Ep | $\chi^2$<br>Mp - Wp | $\chi^2$<br>Wp - Ep | $\chi^2$<br>Dp - Ep | $\chi^2$<br>Wp - Dp |
|------------------------------------------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 36. preside at the regular<br>business meetings of the<br>church | 12.006*             | 5.774               | 3.085               | 13.302**            | 7.277               | 17.210**            |

\*Significant at the .05 level.

\*\*Significant at the .01 level.

APPENDIX G

EXPECTATION CONSONANCE - INCONSONANCE  
OF POSITION GROUP PAIRINGS

| Item                                                                                                          | $\chi^2$<br>Mp - M | $\chi^2$<br>Wp - W | $\chi^2$<br>Dp - D | $\chi^2$<br>Ep - E |
|---------------------------------------------------------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|
| 1. teach a Sunday school class.                                                                               | 9.024              | 9.481              | 43.108**           | 37.879**           |
| 2. call on hospitalized members at least every two days.                                                      | 2.148              | 13.861**           | 9.219              | 14.331**           |
| 3. become a leader in a cub scout pack.                                                                       | 3.033              | 7.657              | 10.686*            | 34.080**           |
| 4. wear clothing that sets him apart from the laymen as he leads in worship.                                  | 1.390              | 10.756*            | 9.200              | 2.781              |
| 5. speak from the pulpit in support of or against proposed legislation of the local government.               | 2.983              | 7.614              | 6.524              | 10.920*            |
| 6. carry out decisions of the board of deacons that he believes to be unsound.                                | 1.360              | 6.693              | 60.664**           | 16.130**           |
| 7. expect a layman rather than himself to teach a class for new church members.                               | 10.306*            | 29.744**           | 15.591**           | 28.421**           |
| 8. make himself available to all residents of the community for counseling at any time.                       | 4.405              | 31.910**           | 8.444              | 19.925**           |
| 9. avoid associating with other ministers who are of a radically different theological position or persuasion | 11.856*            | 7.976              | 9.136              | 7.114              |

| Item                                                                                                                | $\chi^2$<br>Mp - M | $\chi^2$<br>Wp - W | $\chi^2$<br>Dp - D | $\chi^2$<br>Ep - E |
|---------------------------------------------------------------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|
| 10. baptize a child of eight years of age if he has made a profession of faith in Christ.                           | 1.604              | 13.522**           | 5.560              | 5.250              |
| 11. schedule his preaching so as to deal with all of the books of the Bible over a period of time.                  | 1.409              | 5.511              | 11.281*            | 9.743*             |
| 12. promote a program of the American Baptist Convention when this program has limited support within the church.   | 2.184              | 14.229**           | 27.433**           | 17.622**           |
| 13. occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. | .659               | 9.220              | 8.734              | 6.658              |
| 14. directly encourage qualified young people of the church to enter a church-related vocation.                     | 3.703              | 5.198              | 7.189              | 7.177              |
| 15. avoid involvement with clubs or lodges in the community.                                                        | 2.272              | 6.959              | 6.922              | 12.275*            |
| 16. give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper.            | 2.111              | 37.690**           | 38.675**           | 39.901**           |
| 17. preach for more than twenty minutes in the Sunday morning worship service.                                      | 3.284              | 1.920              | 10.635*            | 19.415**           |

| Item                                                                                                                    | $\chi^2$<br>Mp - M | $\chi^2$<br>Wp - W | $\chi^2$<br>Dp - D | $\chi^2$<br>Ep - E |
|-------------------------------------------------------------------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|
| 18. have on paper a long-range plan for development of building and program.                                            | 3.083              | 7.107              | 3.453              | 4.844              |
| 19. be a teacher in the daily vacation Bible school.                                                                    | 2.652              | 8.642              | 18.188**           | 32.023**           |
| 20. spend more than an average of four hours a week counseling with people who are not members of the church.           | 1.048              | 6.152              | 18.036**           | 7.240              |
| 21. play on an athletic team in a church league.                                                                        | 4.619              | 11.025*            | 15.646**           | 10.879*            |
| 22. read from different versions of the Bible from Sunday to Sunday during the regular morning worship service.         | 2.424              | 5.801              | 24.056**           | 4.018              |
| 23. spend more than seven hours in specific preparation for the morning sermon.                                         | 2.702              | 4.539              | 9.836*             | 28.519**           |
| 24. compromise with pressure groups within the church                                                                   | 4.394              | 13.695**           | 10.794*            | 10.313*            |
| 25. use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting. | 1.506              | 14.284**           | 3.445              | 15.077**           |
| 26. offer advice to a church member when it is not asked for.                                                           | 3.721              | 10.643*            | 17.626**           | 12.345*            |

| Item                                                                                                                              | $\chi^2$<br>Mp - M | $\chi^2$<br>Wp - W | $\chi^2$<br>Dp - D | $\chi^2$<br>Ep - E |
|-----------------------------------------------------------------------------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|
| 27. spend as much as one day a week engaged in activities not directly related to his church responsibilities.                    | .692               | 12.950*            | 15.725**           | 9.624*             |
| 28. conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. | 2.953              | 17.033**           | 4.979              | 30.763**           |
| 29. endorse a local candidate for political or civic office from the pulpit.                                                      | 2.153              | 8.230*             | 2.852              | 13.136*            |
| 30. know how much each church member contributes financially to the support of the church.                                        | 2.492              | 2.192              | 2.260              | 9.394              |
| 31. encourage laymen to lead week day study group meetings rather than lead them himself.                                         | 1.576              | 4.907              | 7.833              | 1.263              |
| 32. refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide.                              | .512               | 7.379              | 8.060              | 3.948              |
| 33. hold a political office in the local government.                                                                              | 3.193              | 2.391              | 5.262              | 21.365**           |
| 34. depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate.                | 4.248              | 15.453**           | 37.989**           | 23.486**           |

| Item                                                                                                  | $\chi^2$<br>Mp - M | $\chi^2$<br>Wp - W | $\chi^2$<br>Dp - D | $\chi^2$<br>Ep - E |
|-------------------------------------------------------------------------------------------------------|--------------------|--------------------|--------------------|--------------------|
| 35. primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings. | 1.513              | 9.535*             | 7.461              | 9.355              |
| 36. preside at the regular business meetings of the church.                                           | .256               | 2.194              | 17.011**           | 31.672**           |

\*Significant at the .05 level.

\*\*Significant at the .01 level.

## APPENDIX H

POSITION GROUP RESPONSES ACCORDING TO MINISTER'S  
AGE, MINISTER'S EDUCATION, SIZE OF CHURCH  
MEMBERSHIP, AND TYPE OF COMMUNITY

| Item                                                     | M <sup>a</sup> | W | D | E | Mp | Wp | Dp | Ep |
|----------------------------------------------------------|----------------|---|---|---|----|----|----|----|
| 1. teach a Sunday school class.                          | (a)            |   |   |   |    |    |    |    |
|                                                          | (e)            |   |   |   |    |    |    |    |
|                                                          | (m)            |   |   |   |    |    |    |    |
|                                                          | (c)            |   |   |   |    |    |    | -  |
| 2. call on hospitalized members at least every two days. | (a)            |   |   |   |    |    |    |    |
|                                                          | (e)            |   |   |   |    |    |    |    |
|                                                          | (m)            |   |   |   |    |    |    |    |
|                                                          | (c)            |   |   |   |    |    |    |    |
| 3. become a leader in a cub scout pack.                  | (a)            |   |   |   |    |    |    | -  |
|                                                          | (e)            | ✓ |   |   |    |    |    |    |
|                                                          | (m)            | ✓ |   | ✓ |    |    | ✓  |    |
|                                                          | (c)            |   |   |   |    |    |    |    |

<sup>a</sup>For an interpretation of symbols used in this table see pp. 117.

| Item                                                                                            | M                        | W | D | E       | Mp | Wp | Dp | Ep |
|-------------------------------------------------------------------------------------------------|--------------------------|---|---|---------|----|----|----|----|
| 4. wear clothing that sets him apart from the laymen as he leads in worship.                    | (a)<br>(e)<br>(m)<br>(c) |   |   | -<br>-* |    | -  |    |    |
| 5. speak from the pulpit in support of or against proposed legislation of the local government. | (a)<br>(e)<br>(m)<br>(c) |   |   |         |    | -* |    |    |
| 6. carry out decisions of the board of deacons that he believes to be unsound.                  | (a)<br>(e)<br>(m)<br>(c) |   | - | -*      |    |    |    | -  |
| 7. expect a layman rather than himself to teach a class for new church members.                 | (a)<br>(e)<br>(m)<br>(c) | / |   |         |    | -  |    |    |

| Item                                                                                                           | M   | W | D | E | Mp | Wp | Dp | Ep |
|----------------------------------------------------------------------------------------------------------------|-----|---|---|---|----|----|----|----|
| 8. make himself available to all residents of the community for counseling at any time.                        | (a) |   |   |   |    |    | /  |    |
|                                                                                                                | (e) |   |   |   |    |    |    |    |
|                                                                                                                | (m) |   | / |   |    |    |    |    |
|                                                                                                                | (c) |   |   |   |    |    |    |    |
| 9. avoid associating with other ministers who are of a radically different theological position or persuasion. | (a) |   |   |   |    |    |    | /  |
|                                                                                                                | (e) | / |   |   |    |    |    |    |
|                                                                                                                | (m) |   |   |   |    |    |    |    |
|                                                                                                                | (c) |   | / |   |    |    |    |    |
| 10. baptize a child of eight years of age if he has made a profession of faith in Christ.                      | (a) |   |   | / |    |    |    | /  |
|                                                                                                                | (e) | / |   |   | /  |    |    |    |
|                                                                                                                | (m) |   |   |   |    |    |    |    |
|                                                                                                                | (c) |   |   |   |    |    |    | /  |
| 11. schedule his preaching so as to deal with all of the books of the Bible over a period of time.             | (a) |   |   |   |    |    |    |    |
|                                                                                                                | (e) |   |   |   |    |    |    |    |
|                                                                                                                | (m) |   |   |   |    |    |    |    |
|                                                                                                                | (c) |   |   |   |    |    |    |    |

| Item                                                                                                                | M                        | W | D      | E | Mp | Wp | Dp | Ep |
|---------------------------------------------------------------------------------------------------------------------|--------------------------|---|--------|---|----|----|----|----|
| 12. promote a program of the American Baptist Convention when this program has limited support within the church.   | (a)<br>(e)<br>(m)<br>(c) | ✓ |        |   | -  | -  |    | -  |
| 13. occasionally enroll in college courses in order to help him do a better job with leadership training of laymen. | (a)<br>(e)<br>(m)<br>(c) |   | ✓<br>✓ |   |    | ✓  |    |    |
| 14. directly encourage qualified young people of the church to enter a church-related vocation.                     | (a)<br>(e)<br>(m)<br>(c) |   | ✓*     |   |    |    |    |    |
| 15. avoid involvement with clubs or lodges in the community.                                                        | (a)<br>(e)<br>(m)<br>(c) | ✓ |        | ✓ | -* |    |    | ✓* |

| Item                                                                                                     | M | W | D | E | Mp | Wp | Dp | Ep |
|----------------------------------------------------------------------------------------------------------|---|---|---|---|----|----|----|----|
| 16. give explanation at every communion service as to the meaning of the ordinance of the Lord's Supper. |   | / |   |   | /  |    |    |    |
| (a)                                                                                                      |   |   |   |   | /  |    |    |    |
| (e)                                                                                                      |   |   |   |   | /  |    |    |    |
| (m)                                                                                                      | / |   |   |   | /  |    |    |    |
| (c)                                                                                                      |   |   |   |   | /  |    |    |    |
| 17. preach for more than twenty minutes in the Sunday morning worship service.                           |   |   |   |   |    |    |    |    |
| (a)                                                                                                      |   |   |   |   |    |    |    |    |
| (e)                                                                                                      |   |   |   |   |    |    |    |    |
| (m)                                                                                                      |   |   |   |   |    |    |    |    |
| (c)                                                                                                      |   |   |   |   |    |    |    |    |
| 18. have on paper a long-range plan for development of building and program.                             |   |   |   |   |    |    |    |    |
| (a)                                                                                                      |   |   |   |   |    |    |    |    |
| (e)                                                                                                      |   |   |   |   |    |    |    |    |
| (m)                                                                                                      | / |   |   |   |    |    |    |    |
| (c)                                                                                                      |   |   |   |   |    |    |    |    |
| 19. be a teacher in the daily vacation Bible school.                                                     |   |   |   |   |    |    |    |    |
| (a)                                                                                                      |   |   |   |   |    |    |    |    |
| (e)                                                                                                      |   |   |   |   |    |    |    |    |
| (m)                                                                                                      |   |   |   |   |    |    |    |    |
| (c)                                                                                                      |   |   |   |   |    |    |    |    |

| Item                                                                                                            | M   | W  | D | E | Mp | Wp | Dp | Ep |
|-----------------------------------------------------------------------------------------------------------------|-----|----|---|---|----|----|----|----|
| 20. spend more than an average of four hours a week counseling with people who are not members of the church.   | (a) | -* |   |   |    | /  |    |    |
|                                                                                                                 | (e) |    |   |   |    |    |    |    |
|                                                                                                                 | (m) |    |   |   |    |    |    |    |
|                                                                                                                 | (c) |    |   |   |    |    |    |    |
| 21. play on an athletic team in a church league.                                                                | (a) |    |   |   |    | -  |    |    |
|                                                                                                                 | (e) | -  |   |   |    |    |    |    |
|                                                                                                                 | (m) |    |   |   |    |    |    |    |
|                                                                                                                 | (c) | /  |   |   |    |    |    |    |
| 22. read from different versions of the Bible from Sunday to Sunday during the regular morning worship service. | (a) |    |   |   |    |    | /  |    |
|                                                                                                                 | (e) |    |   |   |    |    |    |    |
|                                                                                                                 | (m) |    |   |   |    |    |    |    |
|                                                                                                                 | (c) |    |   |   |    |    |    | -* |
| 23. spend more than seven hours in specific preparation for the morning sermon.                                 | (a) |    |   |   | -  |    |    |    |
|                                                                                                                 | (e) |    |   |   | /* |    |    |    |
|                                                                                                                 | (m) |    |   |   |    |    |    |    |
|                                                                                                                 | (c) |    | / |   |    |    |    |    |

| Item                                                                                                                    | M   | W  | D | E | Mp | Wp | Dp | Ep |
|-------------------------------------------------------------------------------------------------------------------------|-----|----|---|---|----|----|----|----|
| 24. compromise with pressure groups within the church.                                                                  | (a) |    |   |   |    |    |    |    |
|                                                                                                                         | (e) | -  |   |   |    |    |    |    |
|                                                                                                                         | (m) |    |   |   |    | -  |    |    |
|                                                                                                                         | (c) |    |   |   |    | -  |    |    |
| 25. use the Bible rather than other printed materials as the basic resource for teaching at a mid-week evening meeting. | (a) |    | - |   |    |    |    |    |
|                                                                                                                         | (e) | ✓* |   |   | ✓* |    |    |    |
|                                                                                                                         | (m) |    |   | ✓ |    |    |    |    |
|                                                                                                                         | (c) |    |   | ✓ |    |    |    |    |
| 26. offer advice to a church member when it is not asked for.                                                           | (a) |    |   |   |    |    |    |    |
|                                                                                                                         | (e) |    |   |   |    |    |    |    |
|                                                                                                                         | (m) |    |   |   |    |    |    |    |
|                                                                                                                         | (c) |    |   |   |    |    |    |    |
| 27. spend as much as one day a week engaged in activities not directly related to his church responsibilities.          | (a) |    |   |   |    |    |    |    |
|                                                                                                                         | (e) | ✓  |   |   |    |    |    |    |
|                                                                                                                         | (m) |    |   |   |    |    |    |    |
|                                                                                                                         | (c) |    |   |   |    |    |    |    |

| Item                                                                                                                              | M   | W   | D   | E   | Mp | Wp | Dp | Ep |
|-----------------------------------------------------------------------------------------------------------------------------------|-----|-----|-----|-----|----|----|----|----|
| 28. conduct private communion services at least once every three months for the shut-ins in their homes or places of confinement. | (a) | (e) | (m) | (c) |    |    |    |    |
| 29. endorse a local candidate for political or civic office from the pulpit.                                                      | (a) | (e) | (m) | (c) |    |    |    |    |
| 30. know how much each church member contributes financially to the support of the church.                                        | (a) | (e) | (m) | (c) |    |    |    |    |
| 31. encourage laymen to lead week day study group meetings rather than lead them himself.                                         | (a) | (e) | (m) | (c) |    |    |    |    |

| Item                                                                                                               | M                        | W  | D  | E  | Mp | Wp | Dp | Ep |
|--------------------------------------------------------------------------------------------------------------------|--------------------------|----|----|----|----|----|----|----|
| 32. refer to a psychologist or psychiatrist a young adult who has shared a desire to commit suicide.               | (a)<br>(e)<br>(m)<br>(c) | -* |    |    | /  |    |    |    |
| 33. hold a political office in the local government.                                                               | (a)<br>(e)<br>(m)<br>(c) |    |    |    | -  |    |    |    |
| 34. depart from the traditional mode of baptism for reason of physical or medical incapacitation of the candidate. | (a)<br>(e)<br>(m)<br>(c) | -  |    | -* | /  |    |    | /  |
| 35. primarily speak on passages of the Bible rather than on contemporary problems on Sunday mornings.              | (a)<br>(e)<br>(m)        | /  | /* |    | /  | /  | /  | -  |

| Item                                                        | M   | W | D | E | Mp | Wp | Dp | Ep |
|-------------------------------------------------------------|-----|---|---|---|----|----|----|----|
| 36. preside at the regular business meetings of the church. | (a) |   |   |   |    | ✓* |    |    |
|                                                             | (e) |   |   |   |    |    |    |    |
|                                                             | (m) |   |   | ✓ |    |    |    |    |
|                                                             | (c) |   |   |   |    |    |    |    |

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