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ABSTRACT

AN ANALYSIS OF EXPECTATIONS FOR THE RESPONSIBILITY CONCERNING TOPIC SELECTION OF PROTESTANT MINISTERS AS PREACHERS

by James L. Mayfield

The purposes for this study are twofold. The first purpose is to develop instruments whereby a measurement might be made which will show differences between a speaker and some member of his audience in regard to the member's and the speaker's expectations concerning the topics on which the speaker chooses to speak.

The second purpose is to apply these instruments to a selected sample of speakers and members of the speaker's audience. For the purposes of this study, thirty-three Protestant ministers and thirty-three lay leaders, representing eleven different denominations, were selected. The data from the instruments were then measured for relationship with such things as length of time the minister and lay leader had worked together in their respective offices, size of congregation, and autonomous or hierarchial nature of congregation.

The instruments were developed in three parts according to topics dealing with theological, social and political issues.

Some of the most important results and conclusions are as follows:

1. Only about one-third of the ministers in this study consulted with their lay leaders about their preaching ministry.
2. Thirteen of the thirty-three ministers did not feel they had any specific problems in communication.
3. Experienced ministers and lay leaders see the minister as a spokesman for God. The greatest agreement between the ministers and lay leaders is related to this point.
4. The ministers in the study believed they should relate their sermons to specific problems of their congregation, whereas the lay leaders, for the most part, did not agree.
5. A great deal of difference exists between the ministers and lay leaders concerning topic selections on political issues. It is suggested that a semantic problem might exist. It is further suggested that a better understanding is needed of what is "political" and how the political issues relate to the spiritual issues.
6. Ministers appear to be more prone than are lay leaders to feel that the minister ought to speak on controversial matters from the pulpit.
7. Groups of ministers of given denominations tend to agree more on social and political topics than they do on theological topics. The same is true of lay leaders by denominational grouping but to a greater degree on political issues.
8. Little relationship appears to exist between the consensus of ministers by denominational groupings and whether their denomination has a hierarchial or an autonomous basis.

9. There is apparently no significant positive relationship between the degree of consensus and the amount of time a minister and lay leader have worked together. This is to suggest that consensus does not necessarily grow with time spent working together.

Chapter I of the study presents an introduction which includes the purposes for the investigation, the selection of the sample, the significance of the study, and the plan of the investigation.

Chapter II presents a discussion of the development and application of the instruments used in the investigation.

Chapter III presents an analysis of the data of the total group of ministers and lay leaders.

Chapter IV presents an analysis of the data by a denominational grouping of ministers and lay leaders.

Chapter V presents an analysis of the data by individual congregations.

Chapter VI presents a summary of findings and general conclusions.

It is hoped that the instruments developed and used in this study might provide new insights into the relationship between a speaker and his audience. As expectations held by a speaker and by members of his audience are examined and an attempt is made by the speaker to resolve any differences that exist, the communicative act beginning with the speaker communicating a message to an audience causing them to react will be enhanced.

AN ANALYSIS OF EXPECTATIONS FOR
THE RESPONSIBILITY CONCERNING
TOPIC SELECTION OF PROTESTANT
MINISTERS AS PREACHERS

By

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CHAPTER I

INTRODUCTION

Purpose of Investigation

A person may occupy many roles in society. As the head of a household, he makes decisions affecting his family. As a professional man, a lawyer, doctor, educator, minister, he makes decisions affecting his organization, its operation and its success. In addition to his many other roles in society, he also takes the role of speaker. In this role he may be a purveyor of facts, a persuader of minds, and/or a mover to action. In other words, the speaker is the source of the message for an audience. As the source of the message for an audience, the topic on which the speaker chooses to speak is of prime importance.

This study was initiated for two primary purposes. One was to analyze a major aspect of the communicative act, that of topic selection. The other was to devise a research instrument that would correctly and meaningfully measure responses concerning topic selection.

The speaker, in making his selection of topics

for preparation and presentation, has certain impressions concerning topics on which he should or should not speak. The speaker's audience, likewise, has certain impressions concerning topics on which the speaker should or should not speak. These impressions, or feelings, may be identified as "expectations concerning topic selections". In other words, the speaker has a responsibility to speak, or to refrain from speaking, on certain topics according to these expectations of his audience or himself.

The term "responsibility", as it is here used, is meant to convey the impression of an obligation which the speaker owes to himself and/or to his audience to speak on certain expected topics. It is the expectation which dictates the responsibility, or obligation, of the speaker to speak on certain topics.

It is suggested that the degree of consensus between the speaker and members of his audience in this expectation of responsibility in topic selection is an important key to more effective communication, that is, a specific message being received, and acted upon, by members of an audience. It is further suggested that the greater the difference between the speaker and his audience in their concept of the speaker's responsibility for speaking on certain topics, the less opportunity there will be for communication to take place.

The nature of this investigation is primarily one of exploration in the hope of providing insight into research techniques and methodologies, and in developing research instruments that will provide a basis for the further investigation of specific communicative acts for their implications of responsibility.

Selection of the Sample to be Studied

In order to arrive at valid results in the search for the expectations held by speaker and audience for the responsibilities of the speaker, it was decided that certain criteria should be established for the population to be used in this study. First, it was decided that the speaker must be a public speaker. The public speaker is a person who prepares and delivers a message for an audience consisting of more than one person with the general purpose of informing, persuading, or entertaining them. It was also decided that the speaker and his audience should meet together frequently for the purpose of this communicative act. Also, in order that as much personal bias as possible of the audience toward the speaker and the speaker toward the audience might be eliminated, it was decided that the audience must not be under a financial obligation to the speaker.

Consideration was given to the following groups of speakers and audiences: teacher and pupil, politician and constituent, minister and layman, doctor and patient, and industrial employer and employee. The "teacher and pupil" were rejected for three reasons: (1) the situation is not typically considered as a public speaking occasion; (2) the speaker is quite often responsible for teaching subject matter which is taken directly from some source other than his own thinking, and he may quite often

present this subject matter without interpreting it for the students; and (3) the teacher must award grades to his pupils. Hence, the teacher-pupil relationship as a speaker and audience fails to meet the criteria. The "politician and his constituent" were rejected because of their failure to meet together in terms of regulated, frequent contacts. The "doctor and his patient" were rejected because this communicative act is generally considered to be a counseling or interview situation. The "industrial employer and his employee" were rejected because this communicative act is not generally considered as a public speaking situation, but more of an interview experience. Furthermore, the matter of financial involvement between the employer and employee is also present. However, the "minister and the layman" were selected because they met all the above criteria. The minister and the layman have regular contact in a public speaking situation. While there is probably in many cases a sense of spiritual obligation between the layman and the minister, it was felt, however, that this would not destroy the freedom of thought necessary to cause the layman or the minister to have certain expectations in regard to the selection of topics for speaking by the minister.

The layman selected to represent the minister's audience was chosen on the basis that he must have either appointed or elected authority. This selection

was justified by the need for someone who probably would have given thought to what was expected of the minister in terms of topic selection. It was felt that as nearly as possible this person should hold the same authority in one denomination as someone having a different title in another denomination.

After considerable discussion with ministers from several denominations in the Lansing area, it was decided to use the term "lay leader" for the purposes of this study. The lay leader is actually a lay person falling somewhere within the following definition: The lay leader of a given congregation is the person other than another minister to whom the responsibility of the congregation would most likely fall if the minister were unexpectedly absent. This will be the highest elected lay person in the congregation. It might be the chairman of the board of trustees, the head elder, the director of religious education (if not an employed staff member), the lay leader¹, the senior warden, clerk of church, or some other congregational official. Although the functions of these individuals are somewhat different among the separate denominations, all either are elected or appointed officials of local congregations.

While the lay leader might not be completely

¹Official title in Methodist church.

representative of the parishioners, he is at least an elected representative of the congregation. The lay leader is someone who has perhaps the most interaction with the minister of any person in the congregation. He is the layman most likely to work directly with the minister and most likely to discuss topics dealing with the minister's responsibility or obligation to his own expectations or to his audience's expectations for the minister in his topic selection.

Since a decision had been reached to devote part of the study to an analysis by denomination, it was further decided to choose the sample by denominational grouping. After several informal discussions were held with faculty members who comprised the writer's doctoral committee, practicing ministers, lay leaders, and the Reverend John Howell, Executive Secretary of the Lansing Council of Churches, it seemed practical and valid to use forty congregations selected from as many denominations in the Lansing area as possible. Since the sample was to be made on the basis of denomination, and since such things as (1) the willingness of the minister and the lay leader to assist in the study; (2) the availability of both the minister and the lay leader to assist in the study; and (3) the fact that there was an equal number of congregations in each denomination for cross-denominational measurements, it was felt that a random sample was not only inadvisable

but quite impossible to achieve. A great deal of consideration was given to the matter of using a structured sample as opposed to a random sample. It was felt, however, that with the cross section of denominations being used in the study, and with the differences that would exist among the congregations within the denominations, broad generalizations could be made to the Protestant church community as a whole as a result of the findings of the study.

After an extensive discussion with the Reverend John Howell concerning what denominations existed in the Lansing area and what congregations existed within these denominations, it was decided to use thirty-nine congregations representing twelve denominations, and three non-denominational congregations. Three congregations were to be chosen for each of the twelve denominations, and three non-denominational congregations were to be chosen for the non-denominational group. The denominations to be used in the study, according to their generally accepted name, are as follows:

- Baptist (American Convention)
- Baptist (Southern Convention)
- Christian (Disciples of Christ)
- Church of God (Anderson, Indiana)
- United Church of Christ
- Protestant Episcopal Church
- Evangelical United Brethren
- Reorganized Church of Jesus Christ
of Latter Day Saints
- Lutheran (American)
- Methodist
- Church of the Nazarene
- United Presbyterian

The three non-denominational congregations will be referred to as "Non-denominational".

Dr. Howell made recommendations for the selection of the thirty-nine congregations to be used in the study. His familiarity with congregational size and location made this step of the study a great deal less complicated than it would otherwise have been.

After the tentative sample had been chosen, a letter was developed and sent to the thirty-nine ministers in the sample. (A copy of the letter may be seen in Appendix A.) As the letter suggests, a telephone call was made to each of the ministers to whom a letter had been sent. In response to the letter and phone call, thirty-seven of the ministers agreed to be interviewed personally and to recommend to their lay leader that he also agree to assist in the study. Of the two who did not agree to assist, one was leaving for a vacation and the other gave no reason for his refusal.

Appointments were made over a period of two months with the thirty-seven ministers, and separate appointments were made with the lay leaders following the appointments with the ministers. With the exception of three, these appointments were kept. In one case another congregation was utilized when the minister became hospitalized and could not participate in the study. After repeated attempts were made to meet with the other two ministers, both from the same denomination,

this denomination, having an insufficient number of congregations in the Lansing area to compensate for those not available, was dropped from the study.

Another denomination was eventually dropped from the study as a result of its having an insufficient number of congregations in the Lansing area since between the time Dr. Howell made his recommendations and the appointments for the interviews were made, this denomination had consolidated two congregations into one.

The final sample encompassed in the study is made up of eleven denominations, represented by thirty-three congregations, thirty-three ministers, and thirty-three lay leaders. The denominations utilized in the study are: Baptist (Southern Convention), Christian (Disciples of Christ), Church of God (Anderson, Indiana), United Church of Christ, Protestant Episcopal Church, Evangelical United Brethren, Reorganized Church of Jesus Christ of Latter Day Saints, Methodist, Church of the Nazarene, and United Presbyterian.

Significance of the Investigation

One of the primary values inherent in this study is the analysis of differences that exist in the thinking of one group of individuals as opposed to another group of individuals. The study of expectations held by a speaker concerning the topics he selects for his presentation or the topics he fails to select is such an analysis. A further aspect of this same analysis is the study of the expectations held by a member of the speaker's audience concerning the topic selection. An insight is provided into the communicative act when the differences between these two groups of individuals are measured and the reasons for these differences are investigated by measuring them against such items as: (1) the length of time each individual has interacted with the other individual; (2) the size of the organization with which they are both affiliated; and (3) other pertinent information concerning their institutions or their functions in these institutions.

Other than the value of measuring differences in this study, the development of instruments may, with slight modifications, be utilized in analyzing any communication situation. With slight changes these instruments may be used to examine expectations of speaker responsibility in topic selection in such diverse fields as medicine, between doctor and patient; education, between teacher and administrator; business

and industry, between employer and employee; and politics, between politician and constituent.

In each of these fields, the expectations perceived for the communicative obligation in topic selection of a given position may differ between the incumbent of that position and the other interested party. The degree of that difference represents the degree of a communication barrier which exists. The instruments are designed to examine the specific communication situation found between the minister and his congregation in Protestant churches.

As a result of the analysis made of the differences in expectations held by the minister and his lay leader, it is suggested that the possible usage of this study is as follows: (1) the individual minister will be able to recognize his specific problem areas of difference in the expectations he has for this position and the expectations which his lay leader has for that position; (2) the individual minister will then be better able to meet his own expectations and his lay leader's expectations concerning the topics on which he should or should not speak; (3) the individual minister will be able to discuss with his lay leader these differences in expectations of topic selection and how they might be resolved; (4) the separate denominations will be able to analyze the ways in which their ministers and their lay leaders differ

in their concept of the minister's responsibility;

(5) the separate denominations will be able to analyze the differences that exist among the three ministers of their faith concerning the expectations of topic selection, and be better able to discuss these differences with them; (6) the separate denominations will be able to compare the problem areas experienced by their own ministers and their own lay leaders with the problem areas experienced among the other ten denominations; (7) the denominational seminaries will be able to utilize in their instructional pattern the information about specific differences concerning topic selection which most often occur among their ministers and lay leaders; (8) the denominational officers will be better enlightened on the problem areas and will then be able to send newsletters or use other means to explain what is expected of their ministers concerning their topic selections so that both minister and lay leader will have a better understanding and the minister will be better able to communicate with his audience;

(9) others interested in the field of religion will be able to realize some specific problem areas encountered by practitioners in the field; and (10) the field of speech will gain new insights into the importance of discovering the degree of consensus in the expectations of topic selection held by the speaker and his audience.

Plan of Investigation

Chapters II through VI of the study will be developed in the following manner:

In Chapter II, the questions are presented which appeared to be most important in giving consideration to the basic problem of the expectations of the minister and his lay leader for the minister's responsibility to select certain topics for preparation and presentation to his congregation. These questions were developed theoretically as a result of preliminary research on the topic of the minister's responsibility as a speaker. Chapter II also presents the sequential development of the instruments used in the study. These include a questionnaire to be answered by the ministers, and the topic expectation scales. Also included are: (1) a rationale for the instruments; (2) the stages of development of the instruments; (3) a discussion of the results of the pilot study which was used to validate the instruments; and (4) an explanation of the application of the final instrument to the sample.

Chapter III presents the analysis of the collected data by the total group of ministers and lay leaders. This chapter discusses the consensus, or lack of consensus, between ministers and ministers, between lay leaders and lay leaders, and between ministers and lay leaders. The significant findings are summarized

at the conclusion of the chapter.

Chapter IV presents an analysis of the data by denomination. This is primarily a group analysis as it considers the differences or lack of differences among ministers of a given denomination. The same is true of the denominational grouping of lay leaders. The results from an analysis of this grouping by denomination are then measured against other denominational groupings in order to arrive at some generalizations which may be applied across denominational lines. This chapter, as well as Chapters III and V, will include a summary of the significant findings as shown by the data.

Chapter V includes an analysis of the data by individual congregation, presenting the results of the measurement of the differences in expectation of topic selection between the minister of a given congregation and his lay leader.

Chapter VI, the concluding chapter of the body of the study, includes a summary of the findings for the entire study, explains the possible application of these results to the practicing ministry, and sets forth generalizations which seem to be most valid for the Protestant church community. Also included in Chapter VI are some suggestions for further development of the present study to encompass a larger and randomly selected sample. This chapter also has suggestions for

additional studies.

The study is then concluded with a selected bibliography and an appendix. The appendix includes a copy of the letter sent to the ministers to elicit their cooperation in the study, a copy of the questionnaire applied to the ministers, and a copy of the three parts of the expectation scale that was given to each minister and each lay leader used in the study.

CHAPTER II

DEVELOPMENT OF THE INSTRUMENTS

Questions to be Answered

An attempt was made to discover the most important elements present in the analysis of the expectations held by the minister for his own responsibility as a pulpit speaker and his lay leader's expectations for that same responsibility. This was done by holding extensive discussions with University faculty members who comprised the writer's doctoral committee, practicing ministers, lay leaders, Protestant church officials from three different denominations, two experts in the area of survey research, the Executive Secretary of the Lansing Council of Churches, a professor of Homiletics and Applied Theology from a Seventh-Day Adventist seminary and church school, and two faculty members from the Michigan State University Department of Philosophy who specialize in Value Theory. Out of these discussions certain persistent questions arose pertaining to the expected differences that exist between the choices made by the minister and those by his lay leader. The questions are as follows:

1. What differences exist between ministers

as a group and lay leaders as a group in their expectations of the responsibilities of the minister in his topic selections?

2. Are these differences primarily restricted to one area of the minister's speaking, i.e. theological, social, or political?
3. Are these differences primarily restricted to certain sub-areas within the theological, social, or political areas of the minister's responsibility in topic selection as a preacher, i.e. problem-centered as opposed to Bible-centered, family problem-centered as opposed to personal ethics, and sermonizing on local politics as opposed to sermonizing on the religious elements in a political campaign?
4. What relationships are there between the differences that exist and such factors as: (1) the amount of time the minister and lay leader have interacted in their respective positions, (2) the size of the congregation being served, (3) the fact that the minister was assigned by his denomination rather than selected by his congregation, and (4) the fact that the minister considers himself to be a religious liberal rather than a religious conservative?
5. What is the agreement or lack of agreement among ministers of a given denomination on choices pertaining to the minister's responsibility as a preacher on theological, social, and political issues?
6. How does this agreement or lack of agreement among ministers of one denomination compare with other groups of ministers of other denominations?
7. What is the agreement or lack of agreement among lay leaders of a given denomination on choices pertaining to the minister's responsibility as a preacher?
8. How does this agreement or lack of agreement among lay leaders of one denomination compare with other groups of lay leaders of other denominations?
9. What implications for the field of speech and

communication can be drawn from arriving at answers to the above questions?

10. What implications for the field of religion can be drawn from receiving the answers to the above questions?

Based on the above questions which appeared to include the most pertinent elements in the relationship between the minister and the lay leader, the questionnaire to be administered to the subject ministers and the "expectation scales" to be administered to the ministers and the lay leaders were developed.

Development of the Questionnaire

Several problems dealing with questionnaire development were considered before this part of the project was undertaken. They were: (1) the problem of length; (2) the matter of gathering only what information was needed for the study--neither too much, nor too little; and (3) the problem of the questionnaire construction for this study which was to get the most useful information with as few questions as possible.

The response of the ministers to some of the questions is used in this chapter. The response to the remaining questions furnishes data in order that expectations of topic selection held by the minister for his speaking responsibility as a preacher may be further analyzed. The questionnaire was constructed and was then given to several practicing ministers who were not otherwise used in the study, their comments on the clarity and comprehensiveness of the questions being solicited. Several suggested changes were made, and the final questionnaire was constructed and made a part of the instrument to be given to the ministers for their reaction.

Development of the Expectation Scale

The first example found of the use of a scale which represented an analysis of some element of a position or a role in our society was in Neal Gross, et al, Exploration in Role Analysis.² While Gross' study was concerned with an entirely different population than was this study, and the analysis followed a different approach, the instrument for measuring the expectations held for the performance of School Superintendents by those Superintendents and the members of their school boards provided the basic idea for the expectation scales used in this study. A portion of the measuring device used in this study was also taken from Gross. This was his nominal scale of: absolutely must = 5, preferably should = 4, may or may not = 3, preferably should not = 2, and absolutely must not = 1.

Before the items used on the expectation scales were developed, extensive discussions were held with University faculty members in the fields of philosophy, educational research, speech, and communications. Several conferences were also held with the Executive Secretary of the Lansing Council of Churches and with

²Neal Gross, Ward S. Mason, and Alexander W. McEachern, Exploration in Role Analysis (New York: John Wiley & Sons, Inc., 1958).

practicing ministers and laymen not otherwise used in this study. These men were asked such questions as: "What kinds of things do ministers speak about from the pulpit?" "What are some of the controversial topics or issues that they might speak on?" "What terminology does the minister use for these issues?" "What areas of life are the most important to the minister and the layman?"

As a result of these conferences, expectation scales were constructed relating to three major areas of the minister's sermonizing: theological, social, and political. There seemed to be considerable agreement that these were the areas in which some controversy might, and often does, arise between the minister and his lay leader. In addition, the minister's responsibility as a pulpit speaker was defined operationally in terms of a series of statements which refer to the kinds of subject matter the minister often finds himself speaking on from the pulpit. These statements were then rated on a prepared scale by the sample population. In addition, these items were ranked by the subjects according to their judgment of the importance of each item. The purpose of this rating and ranking was to provide the data that will have numerical equivalents and may be treated statistically to determine any variances and their consequent significance.

To allow for a separate analysis of the main areas of subject matter for the minister, the expectation scale was broken down into three parts: theological, social, and political. Each part was composed of eight items related to the major subject area of that portion of the scale.

In summary, so that the expectations held by the minister and his lay leader for the responsibility of the minister as a preacher could be ascertained, certain items relating to the minister's function in the pulpit were offered to the sample of ministers and lay leaders for response on a five category form, as follows:

Absolutely must
Preferably should
May or may not
Preferably should not
Absolutely must not

The items were broken down into three separate parts of a scale, each part containing eight items assigned according to their relationship to theological, social, or political issues. Copies of the Theological, Social, and Political Expectation scales are included at the end of this section.

A tentative list of items was developed, and this list was discussed with several Michigan State University faculty members, four practicing ministers, one professor of applied theology, and the acting head of the Michigan State University Communications Research

Center. The items were categorized according to area, and some were changed to fulfill certain criteria:

- (1) the items should not be dependent on one another;
- (2) the items should be related to theological, social, and political topics;
- (3) the items should encompass as large a portion of the major subject area as possible;
- and (4) the items should be stated as clearly and unambiguously as possible.

THEOLOGICAL EXPECTATION SCALE

Rank Items Please check the box on the right which best indicates Absolutely Preferably May or Preferably Absolutely
1 through 8 the degree to which you believe a minister ought to do must should may not should not must not
in the space the things mentioned below. After completing this, please rank the items from 1 to 8, letting 1 represent the item you feel is most important for the minister to do and 8 represent the item you feel is least important for the minister to do.

It is the minister's responsibility when speaking from the pulpit to:

1. speak on the compatibility of science and religion. — — — — —
2. act as a spokesman for God and not as a spokesman for himself. — — — — —
3. relate his sermons specifically to the personal problems of his parishioners. — — — — —
4. show the congregation how the Bible represents the ultimate and complete truth of God. — — — — —
5. place the major emphasis in his sermons on an exposition of the scriptures. — — — — —
6. be more concerned with current world problems than with historical-Biblical problems of the past. — — — — —
7. interpret the Bible in contemporary terms rather than relying on his parishioners to make their own interpretation. — — — — —
8. place his allegiance to his parishioners above his personal opinions on controversial religious matters. — — — — —

SOCIAL EXPECTATION SCALE

Rank Items Please check the box on the right which best indicates Absolutely Preferably May or Preferably Absolutely
1 through 8 the degree to which you believe a minister ought to do must should may not should not must not
in the space the things mentioned below. After completing this, must should may not should not must not
below. please rank the items from 1 to 8, letting 1 represent must should may not should not must not
the item you feel is most important for the minister to must should may not should not must not
do and 8 represent the item you feel is least important must should may not should not must not
for the minister to do.

It is the minister's responsibility when speaking from the pulpit to:

- | | | | | | | | |
|----|---|---|---|---|---|---|---|
| 1. | speaking on the need for stricter enforcement of current liquor laws. | — | — | — | — | — | — |
| 2. | speaking on the subject of gambling, even though he knows many of his parishioners gamble. | — | — | — | — | — | — |
| 3. | recommend support of institutions such as the Temperance Foundation and the Women's Christian Temperance Union. | — | — | — | — | — | — |
| 4. | speaking on the issue of parishioner-imposed racial segregation in the church. | — | — | — | — | — | — |
| 5. | discuss the failure of parishioners to practice Christian ethics in their business and professional dealings. | — | — | — | — | — | — |
| 6. | advise congregation on problems of parent-child relationships. | — | — | — | — | — | — |
| 7. | use problems encountered in private pastoral counseling as material for sermons. | — | — | — | — | — | — |
| 8. | speaking on personal elements of marriage and family such as finances, in-law problems, divorce, and marital relations. | — | — | — | — | — | — |



POLITICAL EXPECTATION SCALE

Rank Items Please check the box on the right which best indicates the degree to which you believe a minister ought to do the things mentioned below. After completing this, please rank the items from 1 to 8, letting 1 represent the item you feel is most important for the minister to do and 8 represent the item you feel is least important for the minister to do.

It is the minister's responsibility when speaking from the pulpit to:

- | | | | | | | |
|---|--|---|---|---|---|---|
| — | 1. speak on any and all political matters. | — | — | — | — | — |
| — | 2. comment only on political matters which in his opinion have religious significance. | — | — | — | — | — |
| — | 3. make recommendations for his parishioners' voting on local issues. | — | — | — | — | — |
| — | 4. realize that a mixture of political opinions reside in his congregation and give equal consideration to more than one view. | — | — | — | — | — |
| — | 5. preach on the religious issues present in a political campaign. | — | — | — | — | — |
| — | 6. speak out in support of or against candidates running for national offices. | — | — | — | — | — |
| — | 7. discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners. | — | — | — | — | — |
| — | 8. speak out in support of or against local candidates for office. | — | — | — | — | — |

Pilot Test of Expectation Scale

After the items were reworked, they were cast into the three separate parts of the expectation scale and distributed to a pilot sample of experts for validation. The following directions were given to each of the persons validating the instrument:

Would you please analyze the attached instrument in the terms of the following criteria, plus any of your own?

1. Clarity.
2. Relationship and representativeness of the items to theological, social, and political issues in the minister's sermonizing.
3. Independence of each item from other items in the same set.

Please feel free to write your comments on the instruments themselves.

The instruments were distributed to the following people for validation:

1. Dr. Frederick Alexander - Associate Professor of Speech, Michigan State University. Past First Reader for First Christian Science Church, East Lansing.
2. Philip Amato - Doctoral candidate in Speech, Michigan State University.
3. Fred Bailey - Director, Extension Program for Western Michigan University at Saginaw, Lay worker in Presbyterian church. Doctoral candidate in Adult and Continuing Education.
4. Dr. Harold Dillon - Professor and Head, Department of Adult and Continuing Education, Michigan State University. Doctoral Committee member. Experienced in directing theses dealing with role analysis.

5. Dr. Kenneth Hance - Professor of Speech and Director of Graduate Studies, Department of Speech, Michigan State University. Doctoral Committee member. Former Chairman of Council of Elders, Peoples Church, East Lansing. Former lay leader in First Methodist Church, Evanston, Illinois.
6. The Reverend John Howell - Executive Secretary, Lansing Council of Churches. Ordained Baptist minister. Former pastor of Baptist Church.
7. Dr. Malcolm MacLean - Professor and Associate Director of Communication Research Center, Michigan State University.
8. The Reverend Norval Pease - Professor of Applied Theology, Seventh Day Adventist Theological Seminary, Andrews University, Berrien Spring, Michigan. Ordained minister, Doctoral candidate in Speech, Michigan State University.
9. The Reverend Howard Weeks - Ordained minister, Seventh Day Adventist Church. Pastor, Seventh Day Adventist Church, East Lansing. Past Director of Public Relations for Seventh Day Adventist Church, Washington, D. C. Doctoral candidate in Speech, Michigan State University.
10. The Reverend Daniel Weiss. Ordained minister, Baptist faith. Doctoral candidate in Speech, Michigan State University.

All the instruments, with the exception of two, distributed to the above population for validation were returned. The suggestions made were analyzed and, in all cases, discussed with the person making them. The comments were further discussed with the writer's Doctoral Committee Chairman, Dr. Gordon Thomas, who made certain additional recommendations, which were incorporated into the corrected instrument. Several changes were made in the expectation scales to coincide as nearly as possible with

the suggestions made by the pilot population. The expectation scales were then recast into their final form.

Application

The final questionnaire and expectation scale instrument were then applied to the sample population of ministers, and the expectation scale instrument was applied to the sample population of lay leaders.

The instruments were filled out by the respondents during a personal interview. The personal interview technique was chosen primarily for the sake of ensuring as nearly as possible participation by all of the ministers and lay leaders selected to take part in the study. This method of securing information was also used because of the exploratory nature of the research instruments. It was felt that if any specific questions might arise during the filling out of the instrument, these could be more easily answered by the interviewer during the interview. Since part of the purpose for conducting this study is to produce valid instruments for future research, the interview method of applying the instruments to the sample seemed more likely to uncover problems in the development of the expectation scales.

After the instruments had been applied to the ministers and lay leaders, the data were sorted according to total group, denominations, and individual congregations; and computations were made.

CHAPTER III

ANALYSIS BY TOTAL GROUP

Questionnaire Items Not Used for Major Analysis

The items on the questionnaire that were not used for a major statistical analysis are discussed in this section.

Item number six on the questionnaire asked, "When you first acquired your present pastorate, did you seek out the lay leader for consultation?"

Of the thirty-three ministers in the sample, sixteen answered "yes" to this question, and seventeen answered "no". Of the seventeen who answered that they had not sought out the lay leader for consultation upon their first acquiring their present pastorate, four modified their "no" answer by saying they had met with either a pastoral relations committee or an official board of the congregation.

The second part of question six asks, "What things did you discuss?" The sixteen ministers who said they had sought out the lay leader indicated that the following topics were discussed.

Minister No. 1. Programming, past problems,

building fund, finances, and missionary endeavor.

Minister No. 2. Potential of church, future plans.

Minister No. 3. Problems within congregation, expectations.

Minister No. 4. Future program of church, needs of specific members.

Minister No. 5. Policies, responsibilities, relation between pastor and people.

Minister No. 6. General problems, role of church in Lansing.

Minister No. 7. Church affairs, outreach.

Minister No. 8. Problems of the congregation, church officers, missionary program, programming.

Minister No. 9. General congregational problems.

Minister No. 10. Responsibilities of officers in congregation.

Minister No. 11. Organizational structure, attitudes, procedures, personnel.

Minister No. 12. General church policies.

Minister No. 13. Departments, visitation program, finances.

Minister No. 14. Nature of congregation, staff, personnel, relation of church to community.

Minister No. 15. Doctrinal, administrative, missionary outreach, community, and practical matters.

Minister No. 16. Administration, personalities.

The topics of primary discussion between the minister and his lay leader fall into the following broad categories: (1) the potential or future outreach

of the church, (2) responsibilities within the congregation, and (3) the personnel of the congregation and their problems.

Question number seven on the questionnaire asked, "Do you now meet regularly with your lay leader, either socially or officially?" and "What things do you discuss?"

Out of the thirty-three ministers used in this study, nineteen noted that they did meet regularly with their lay leader, and fourteen noted that they did not. Those who meet regularly with their lay leader gave the following points of discussion:

Minister No. 1. Finances, missionary work, programming, spiritual problems.

Minister No. 2. General congregational problems.

Minister No. 3. Spiritual life of congregation, future plans.

Minister No. 4. Expectations, problems within congregation.

Minister No. 5. Programming, services, general satisfaction of parishioners, morals of parishioners.

Minister No. 6. Realistic future program of church and needs of specific members.

Minister No. 7. Church educational program, outreach, new programming, philosophy of teaching.

Minister No. 8. Problems of church, relationships within congregation.

Minister No. 9. Progress of the church.

Minister No. 10. Educational program, building, programming, personnel problems.

Minister No. 11. Finances.

Minister No. 12. Personal problems of congregation, church programming.

Minister No. 13. Attitude of personnel, church procedures, specific problems as they arise.

Minister No. 14. Church policy.

Minister No. 15. Work of youth, outreach of church.

Minister No. 16. Current problems, civic cooperation, social program, spiritual advance.

Minister No. 17. Preparing monthly meeting for Board.

Minister No. 18. Matters relating to missionary program. Total outreach of church.

Minister No. 19. Church administration.

The primary topics of discussion in the regular social or official meetings between the minister and his lay leader appear to be: (1) problems within the congregation, (2) programming, (3) the outreach of the congregation, and (4) the spiritual growth of the parishioners.

The next question, number eight, asks the minister if he has ever discussed his preaching ministry with his lay leader and which of them brought up the subject. Twenty of the ministers answering the questionnaire stated that they had not discussed their preaching with their lay leader. Of the thirteen ministers

who answered "yes" to the question, six said they brought up the subject, two said their lay leader had broached the topic, and five stated that both they and their lay leader brought up the subject of the minister's preaching.

The next item on the questionnaire that was not specifically related to the major analysis was number ten. This question asked for the names of any speech courses the minister had taken, plus any extra-curricular speech activities he participated in while attending school.

All thirty-three sample ministers had taken at least one course of speech in some form. Twelve of the ministers had taken either a course in public speaking or a course in homiletics as their formal training in speech. Eleven of the subjects had taken both a course in public speaking and a course in homiletics. Beyond this, the remainder of the ministers had taken an additional course of one form or another in speech. Six of the ministers had taken a course in oral reading, three had taken group discussion, three had taken a course in debate, six had taken a course, or courses, in drama, and one had taken a course in persuasion. One of the ministers had completed the Dale Carnegie course in effective speaking. In addition to those ministers who had taken speech courses as a supplement to their theological program, two had completed a minor

in speech on the undergraduate level, and one held a Master of Arts degree in speech, was working toward his doctorate in this field, and had taught speech at the college level.

The extracurricular speech activities of the ministers used in the study were as follows: Sixteen of the ministers had not participated in any form of extracurricular speech activities. Of the remaining seventeen, twelve subjects had participated in drama, nine had participated in debate, five had taken part in extemporaneous speech, three had taken part in discussion, three had experience in radio, and two had participated in extracurricular activities in television.

Question number eleven asks the minister what problems in communication does he feel he has, if any. Of the thirty-three ministers taking part in the study, thirteen of them answered that they felt they had no problems in communication.

The problems stated by the remaining twenty subjects are listed below.

Minister No. 1. Defining terms, catching and holding attention.

Minister No. 2. How to gain interest.

Minister No. 3. Vocal allergies.

Minister No. 4. Religious language not understood.

Minister No. 5. Correct word choice.

Minister No. 6. How to motivate people.

Minister No. 7. How to reach a meeting of minds.

Minister No. 8. Tendency to formalize material.

Minister No. 9. How to communicate thoughts with words.

Minister No. 10. How to express thoughts with clarity, insight, and meaning.

Minister No. 11. Timing of speech, lack of understanding by people.

Minister No. 12. How to achieve proper level of understanding.

Minister No. 13. Ambiguous expression.

Minister No. 14. Fear of not saying the right thing.

Minister No. 15. Architectural construction of church auditorium.

Minister No. 16. How to speak to a mixture of fundamentalists and liberals in church.

Minister No. 17. Lack of understanding by the people.

Minister No. 18. How to use flexible language. The divided background of congregation.

Minister No. 19. Time limitation, choice of material.

Minister No. 20. Confusion of roles.

Language, its usage and its understanding by the people, is the most common area in which the ministers see their problems in communication. Thirteen of the subject ministers found language to be a problem for them.

Frequency Distribution of Nominal Responses
to Expectation Scales

Each of the sixty-six subjects--thirty-three ministers and thirty-three lay leaders--responded to the Expectation Scale instruments. The results of the nominal scale on the instruments, that which extended from the choice by the subject of the category "absolutely must" to the choice of the category "absolutely must not" are presented in Tables I, II, and III.

Table I shows a tabular representation of the percentage frequency distribution of minister and lay leader responses to the Theological Expectation Scale. Figure I presents the same data in graphic form. A look at both Table I and Figure I shows item number two, which states that it is the minister's responsibility when speaking from the pulpit to act as a spokesman for God and not as a spokesman for himself, as having the greatest amount of agreement between the thirty-three ministers and the thirty-three lay leaders. On this item there was almost no disagreement between the ministers and the lay leaders. Item number three on the Theological Expectation Scale showed the greatest amount of disagreement between the ministers and the lay leaders. On item three, forty-two percent of the ministers felt that when speaking from the pulpit, a minister absolutely must relate his sermons specifically

TABLE I

PERCENTAGE FREQUENCY DISTRIBUTION OF MINISTER AND LAY LEADER
RESPONSES TO THE THEOLOGICAL EXPECTATION SCALE

ITEMS	MINISTER RESPONSES					LAY LEADER RESPONSES				
	am	ps	mmn	psn	amn	am	ps	mmn	psn	amn
	%	%	%	%	%	%	%	%	%	%
It is the minister's responsibility when speaking from the pulpit to:										
1. speak on the compatibility of science and religion.	12.1	57.6	27.3	3.0	0	12.1	30.3	48.5	6.1	3.0
2. act as a spokesman for God and not as a spokesman for himself.	72.7	24.3	3.0	0	0	75.8	18.2	3.0	3.0	0
3. relate his sermons specifically to the personal problems of his parishioners.	42.4	36.4	12.1	6.1	3.0	12.1	45.5	21.2	12.1	9.1
4. show the congregation how the Bible represents the ultimate and complete truth of God.	66.7	18.2	12.1	0	3.0	60.5	24.3	3.0	6.1	6.1
5. place the major emphasis in his sermons on an exposition of the scriptures.	24.2	36.4	36.4	0	3.0	21.2	36.4	30.3	9.1	3.0
6. be more concerned with current world problems than with historical-Biblical problems of the past.	18.2	30.3	42.4	6.1	3.0	18.2	39.4	33.3	6.1	3.0
7. interpret the Bible in contemporary terms rather than relying on his parishioners to make their own interpretation.	36.4	45.4	15.2	3.0	0	42.4	45.5	9.1	3.0	0
8. place his allegiance to his parishioners above his personal opinions on controversial religious matters	9.1	18.2	15.2	18.2	39.3	9.1	21.2	15.2	39.3	15.2

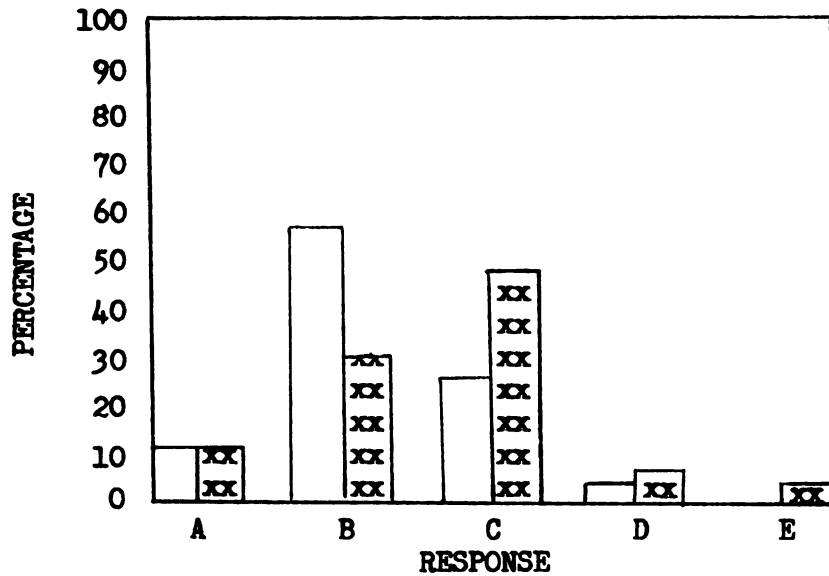
am = Absolutely Must; ps = Preferably Should; mmn = May or May Not; psn = Preferably Should Not;
amn = Absolutely Must Not



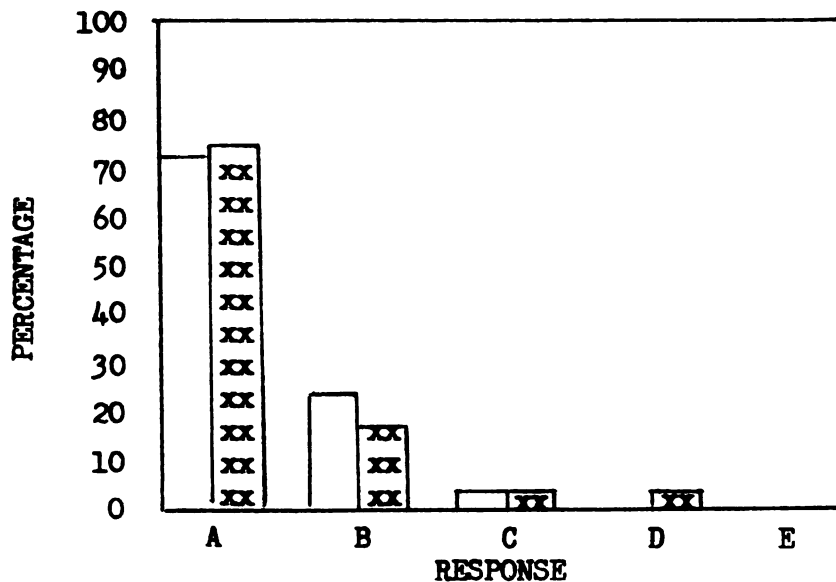
FIGURE I

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE THEOLOGICAL
EXPECTATION SCALE (PAGE 1)

ITEM NO. 1



ITEM NO. 2



A = Absolutely
Must

B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

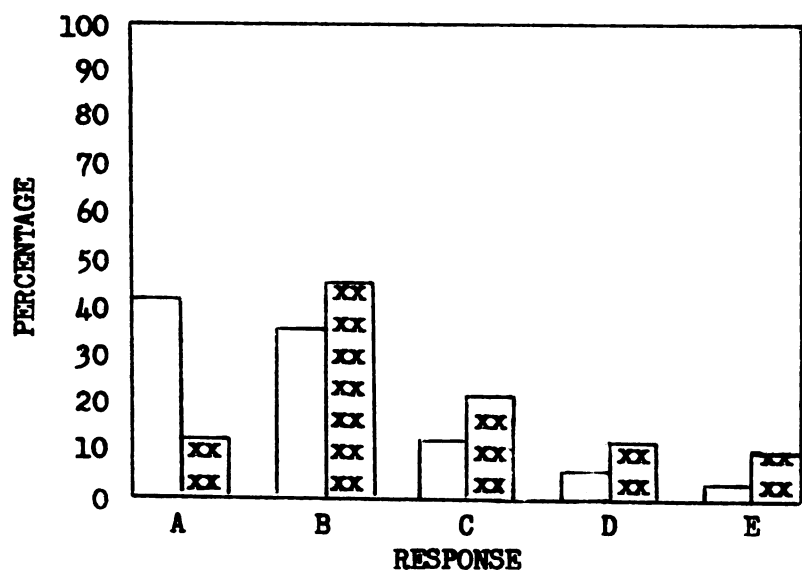
☐ Ministers

☒ Lay Leaders

FIGURE I

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE THEOLOGICAL
EXPECTATION SCALE (PAGE 2)

ITEM NO. 3



A = Absolutely
Must

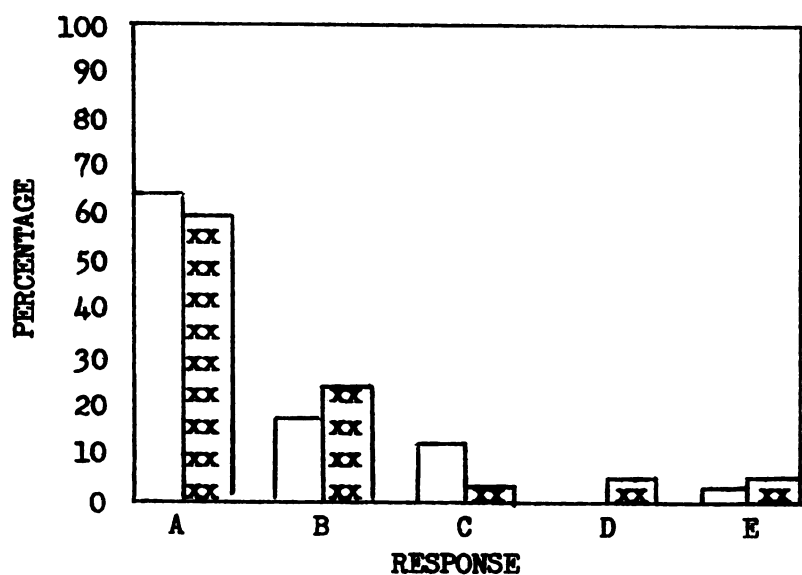
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 4



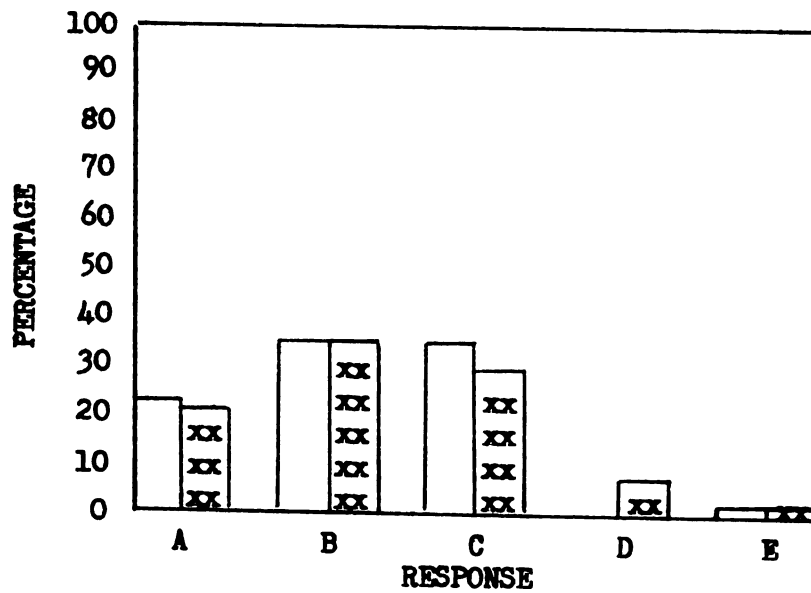
□ Ministers

▨ Lay Leaders

FIGURE I

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE THEOLOGICAL
EXPECTATION SCALE (PAGE 3)

ITEM NO. 5



A = Absolutely
Must

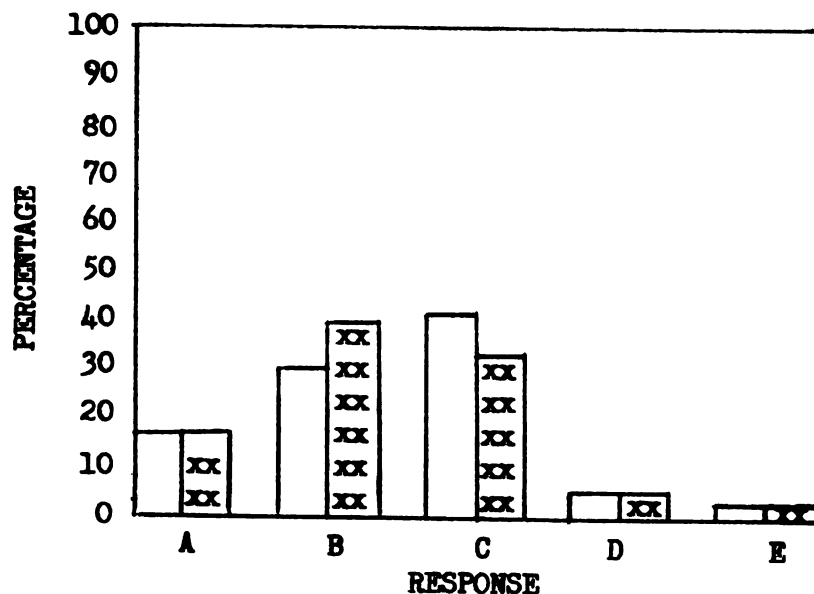
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 6



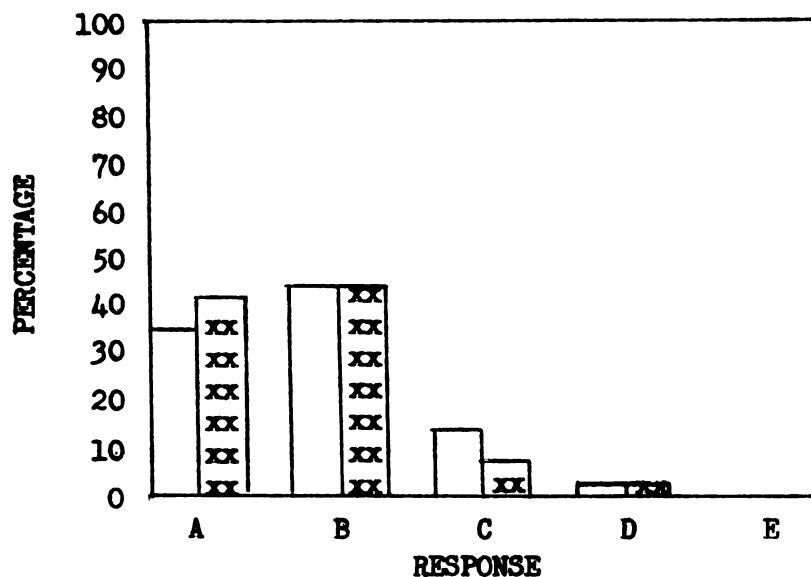
Ministers

Lay Leaders

FIGURE I

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE THEOLOGICAL
EXPECTATION SCALE (PAGE 4)

ITEM NO. 7



A = Absolutely
Must

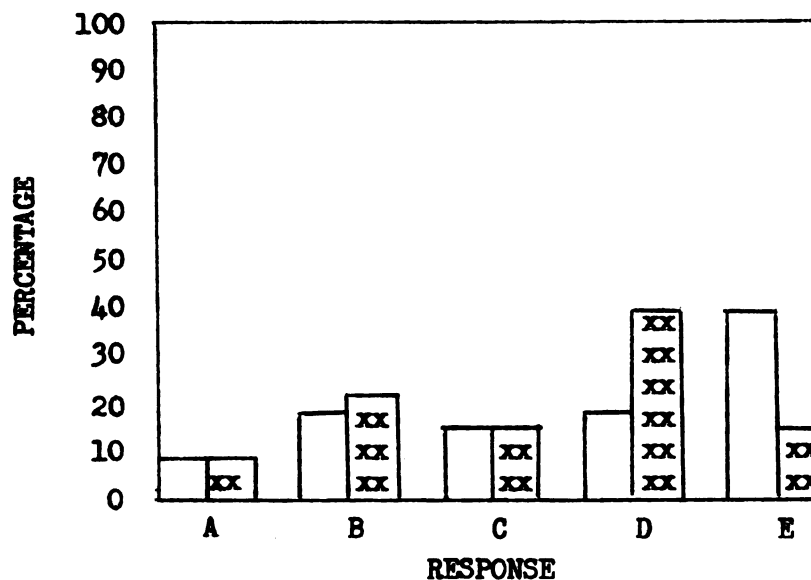
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 8



Ministers

Lay Leaders

to the personal problems of his parishioners. Only twelve percent of the lay leaders felt as strongly about this topic. Twenty-one percent of the lay leaders felt that a minister either preferably should not, or absolutely must not, relate his sermons specifically to the personal problems of his parishioners. On the other hand, only nine percent of the ministers selected the "preferably should not" or "absolutely must not" category for this item.

Other large differences exist in items number one and number eight. On item number one, fifty-seven percent of the ministers felt that the minister preferably should speak on the compatibility of science and religion. Twenty-seven percent felt that the minister may or may not speak on this topic. The lay leaders responded in nearly a reverse order. Thirty percent of the lay leaders felt that the minister preferably should speak on the compatibility of science and religion, and forty-eight percent felt that the minister may or may not speak on this topic.

On item number eight, thirty-nine percent of the ministers believed that the minister absolutely must not place his allegiance to his parishioners above his personal opinions on controversial religious matters. Eighteen percent of the ministers felt that the minister preferably should not do this. The selections made by the lay leaders showed an almost exact reversal of the

selections of the ministers. Fifteen percent felt that a minister absolutely must not place his allegiance to his parishioners above his personal opinions on controversial religious matters, and thirty-nine percent felt that the minister preferably should not do this.

Table II and Figure II present tabular and graphic analyses of the percentage frequency distributions of minister and lay leader responses to the Social Expectation Scale. The greatest consensus between the ministers and the lay leaders is to be found in item number five. Over one-half of the ministers and lay leaders feel that the minister absolutely must discuss in his sermonizing the failure of parishioners to practice Christian ethics in their business and professional dealings. None of the ministers and only three percent of the lay leaders feel that the minister preferably should not discuss this topic from the pulpit.

Several items on the Social Expectation Scale showed considerable differences between the responses of the ministers and the lay leaders. Item number one, dealing with the minister's speaking on the need for more strict enforcement of current liquor laws, shows twenty-four percent of the lay leaders selecting either the "preferably should not" or "absolutely must not" category for this item. None of the ministers selected either of the negative categories. Somewhat the same type of responses should be noted on item number two,

TABLE II

PERCENTAGE FREQUENCY DISTRIBUTION OF MINISTER AND LAY LEADER
RESPONSES TO THE SOCIAL EXPECTATION SCALE

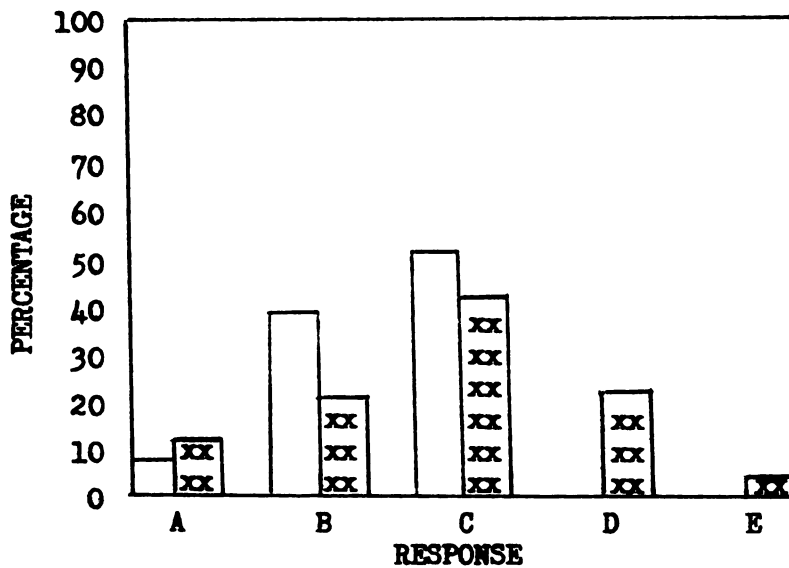
ITEMS	MINISTER RESPONSES					LAY LEADER RESPONSES				
	am	ps	mmn	psn	amn	am	ps	mmn	psn	amn
	%	%	%	%	%	%	%	%	%	%
It is the minister's responsibility when speaking from the pulpit to:										
1. speak on the need for stricter enforcement of current liquor laws.	9.1	39.4	51.5	0	0	12.1	21.2	42.5	21.2	3.0
2. speak on the subject of gambling, even though he knows many of his parishioners gamble	9.1	54.5	36.4	0	0	18.2	45.5	21.2	12.1	3.0
3. recommend support of institutions such as the Temperance Foundation and the Women's Christian Temperance Union.	3.0	36.3	36.4	18.2	6.1	15.2	12.1	45.4	21.2	6.1
4. speak on the issue of parishioner-imposed racial segregation in the church.	33.3	45.5	15.2	3.0	3.0	30.3	39.4	15.2	12.1	3.0
5. discuss the failure of parishioners to practice Christian ethics in their business and professional dealings.	57.6	33.3	9.1	0	0	54.5	36.4	6.1	3.0	0
6. advise congregation on problems of parent-child relationships.	36.4	42.4	21.2	0	0	33.3	45.5	9.1	12.1	0
7. use problems encountered in private pastoral counseling as material for sermons.	3.0	9.1	9.1	27.3	51.5	3.0	6.1	30.3	27.3	33.3
8. speak on personal elements of marriage and family such as finances, in-law problems, divorce, and marital relations.	24.2	42.5	24.2	9.1	0	6.1	33.3	36.3	18.2	6.1

am = Absolutely Must; ps = Preferably Should; mmn = May or May Not; psn = Preferably Should Not;
amn = Absolutely Must Not

FIGURE II

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE SOCIAL
EXPECTATION SCALE (PAGE 1)

ITEM NO. 1



A = Absolutely
Must

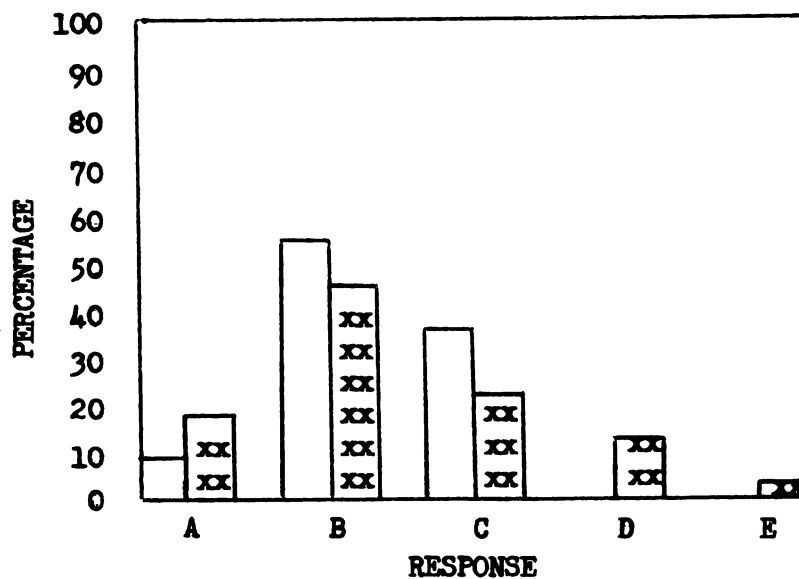
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 2



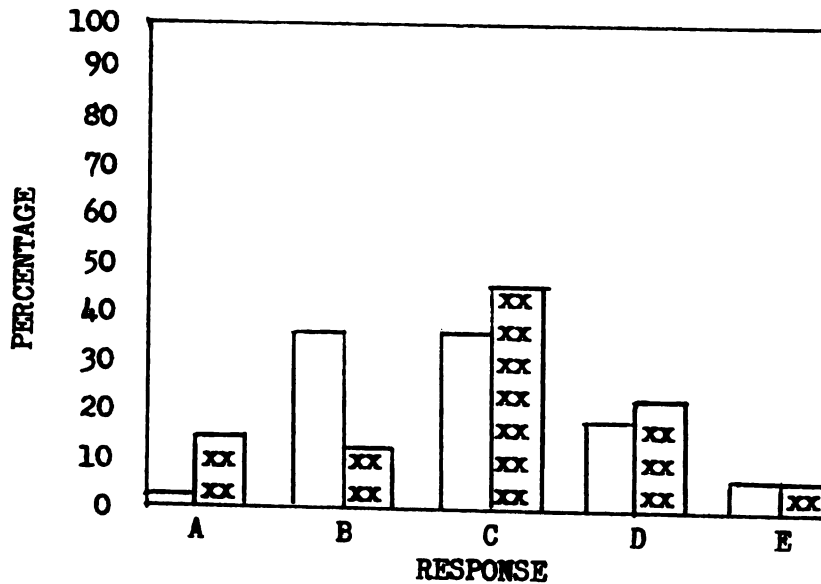
Ministers

Lay Leaders

FIGURE II

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE SOCIAL
EXPECTATION SCALE (PAGE 2)

ITEM NO. 3



A = Absolutely
Must

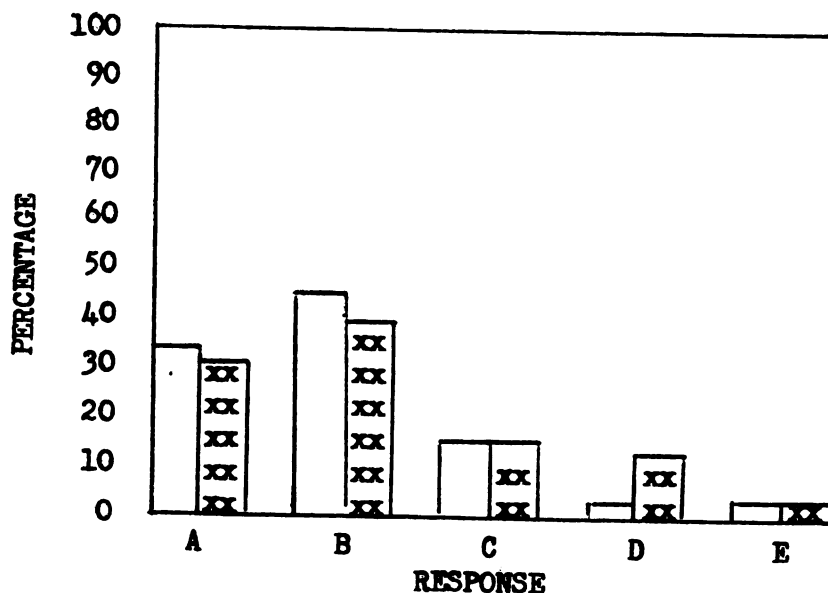
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 4



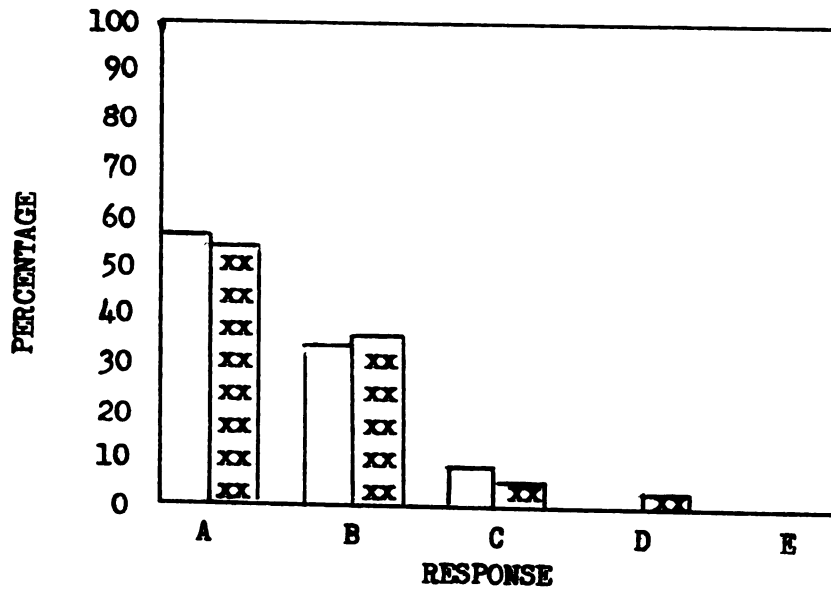
Ministers

Lay Leaders

FIGURE II

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE SOCIAL
EXPECTATION SCALE (PAGE 3)

ITEM NO. 5



A = Absolutely
Must

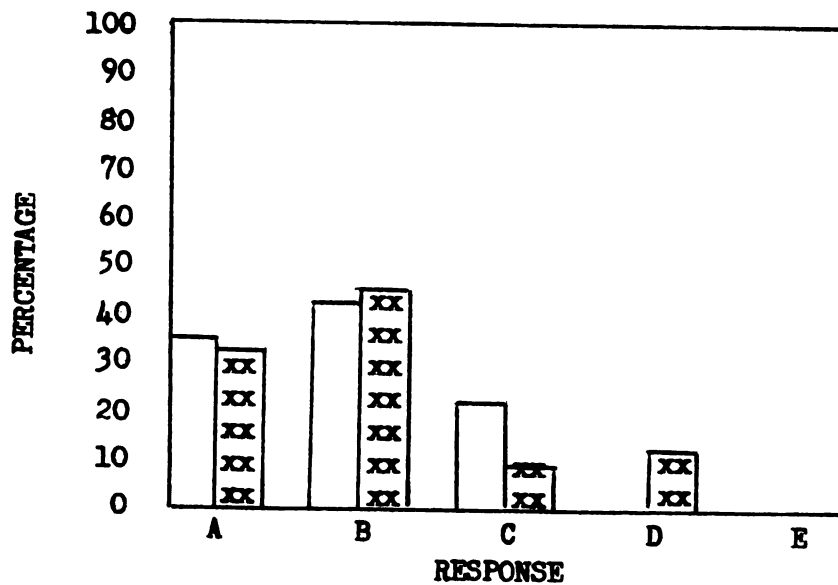
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 6



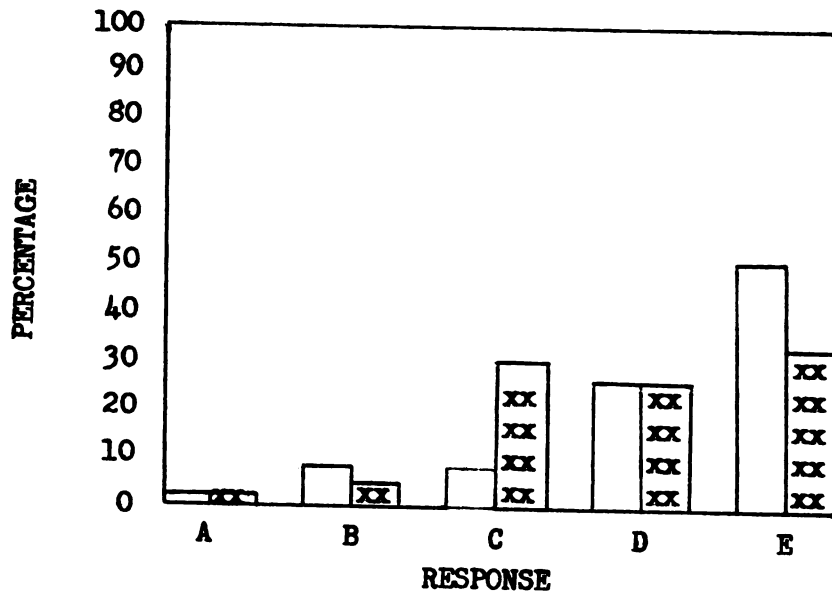
Ministers

Lay Leaders

FIGURE II

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE SOCIAL
EXPECTATION SCALE (PAGE 4)

ITEM NO. 7



A = Absolutely
Must

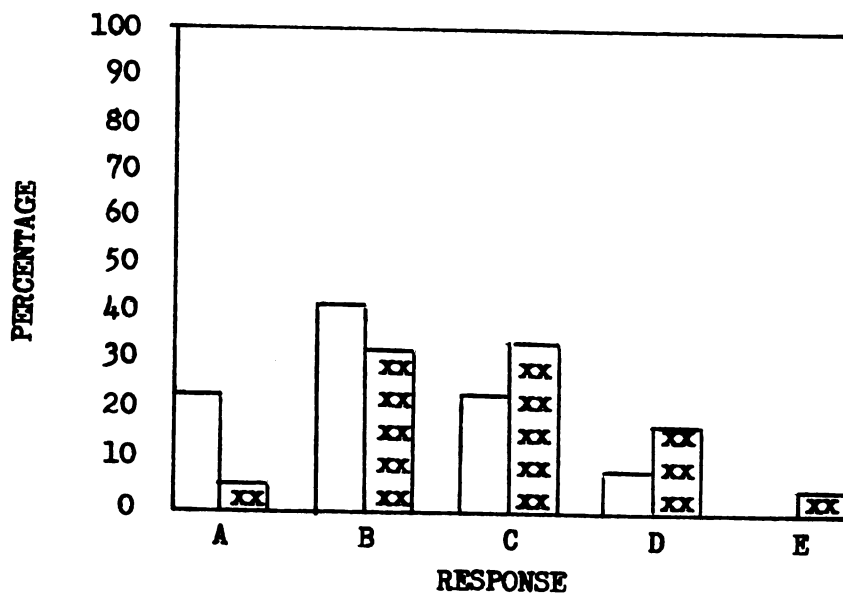
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 8



Ministers

Lay Leaders

which states that it is the minister's responsibility when speaking from the pulpit to speak on the subject of gambling, even though he knows many of his parishioners gamble. In both items one and two, a larger percentage of lay leaders than ministers made the choice of "absolutely must". On item number three, the greatest difference between the selections of the ministers and lay leaders was in the "absolutely must", "preferably should", and "may or may not" categories. More lay leaders than ministers selected the "absolutely must" category, more ministers than lay leaders selected the "preferably should" category, and more lay leaders than ministers selected the "may or may not" category. On item number four, dealing with the issue of parishioner imposed racial segregation in the church, the primary difference between the ministers and lay leaders is in the "preferably should not" category. The same is true of item number six, which states that it is the minister's responsibility when speaking from the pulpit to advise the congregation on problems of parent-child relationships. Item number seven's primary difference is in a change between the "may or may not" and the "absolutely must not" categories. Only nine percent of the ministers feel this item may or may not be discussed, while fifty-one percent of the ministers feel that private counseling problems absolutely must not be discussed from the pulpit.

Thirty percent of the lay leaders made the choice of may or may not for the use by the minister of problems encountered in private pastoral counseling as material for sermons, and thirty-three percent of the lay leaders placed this item under the "absolutely must not" category. Nearly sixty-seven percent of the ministers feel the minister absolutely must or preferably should speak on personal elements of marriage and family, as noted in item number eight. Thirty-nine percent of the lay leaders chose a positive category for this item.

Table III and Figure III show the analysis of the choices made by the subject ministers and lay leaders on the Political Expectation Scale.

Item number three, which states that "It is the minister's responsibility when speaking from the pulpit to make recommendations for his parishioners' voting on local issues", received the greatest consensus between the ministers and the lay leaders. Item number seven, which concerns the discussion by the minister of local political problems, also shows a high consensus between the ministers and the lay leaders. The remainder of the items express considerable differences in the choices made by the two subject groups. Forty-five percent of the ministers selected the category of "may" or "may not" on the first item. Twenty-four percent of the lay leaders selected this

TABLE III

PERCENTAGE FREQUENCY DISTRIBUTION OF MINISTER AND LAY LEADER
RESPONSES TO THE POLITICAL EXPECTATION SCALE

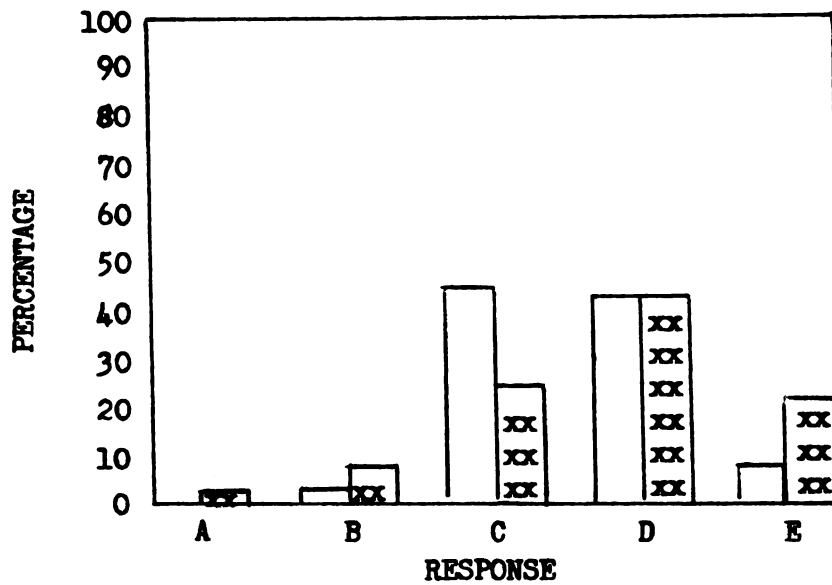
ITEMS	MINISTER RESPONSES						LAY LEADER RESPONSES					
	am	ps	mmn	psn	amn	%	am	ps	mmn	psn	amn	%
It is the minister's responsibility when speaking from the pulpit to:												
1. speak on any and all political matters.	0	3.0	45.5	42.4	9.1		3.0	9.1	24.2	42.5	21.2	
2. comment only on political matters which in his opinion have religious significance.	6.1	60.6	24.2	9.1	0		15.2	39.3	30.3	15.2	0	
3. make recommendations for his parishioners' voting on local issues.	0	9.1	30.3	45.4	15.2		0	9.1	33.3	39.4	18.2	
4. realize that a mixture of political opinions reside in his congregation and give equal consideration to more than one view.	15.2	42.4	27.3	12.1	3.0		30.3	45.4	15.2	9.1	0	
5. preach on the religious issues present in a political campaign.	21.2	33.3	36.4	9.1	0		15.2	33.2	30.3	15.2	6.1	
6. speak out in support of or against candidates running for national offices.	3.0	0	30.3	45.5	21.2		0	0	27.3	27.3	45.4	
7. discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners.	33.3	51.6	12.1	3.0	0		30.3	45.4	15.2	3.0	6.1	
8. speak out in support of or against local candidates for office.	3.0	6.1	30.3	36.4	24.2		0	3.0	15.2	33.3	48.5	

am = Absolutely Must; ps = Preferably Should; mmn = May or May Not; psn = Preferably Should Not;
amn = Absolutely Must Not

FIGURE III

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE POLITICAL
EXPECTATION SCALE (PAGE 1)

ITEM NO. 1



A = Absolutely
Must

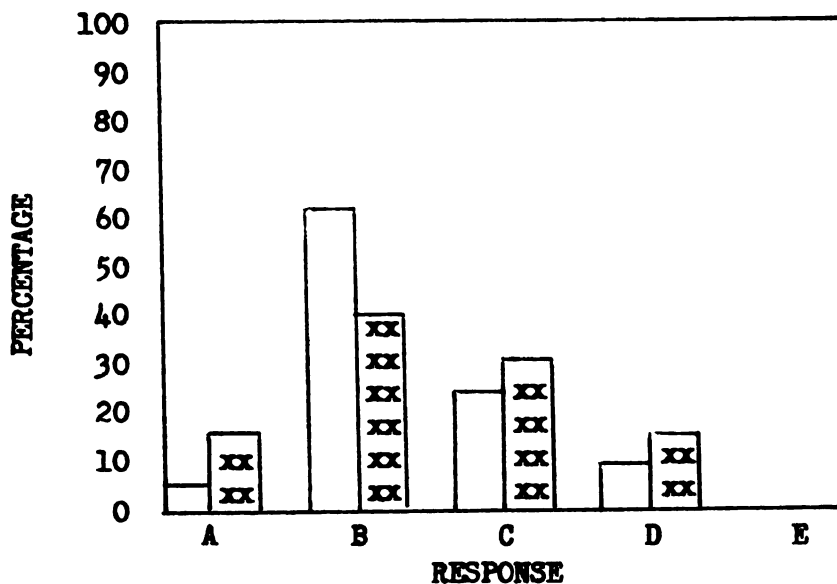
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 2



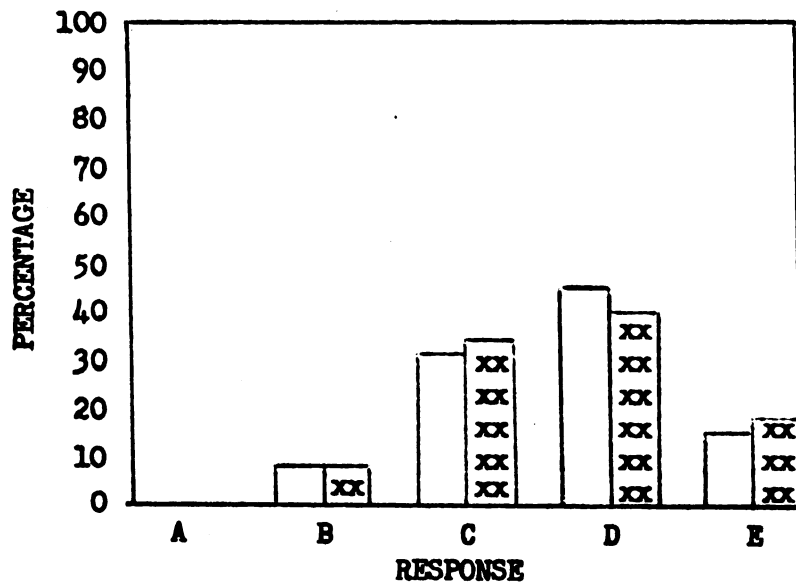
Ministers

Lay Leaders

FIGURE III

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE POLITICAL
EXPECTATION SCALE (PAGE 2)

ITEM NO. 3



A = Absolutely
Must

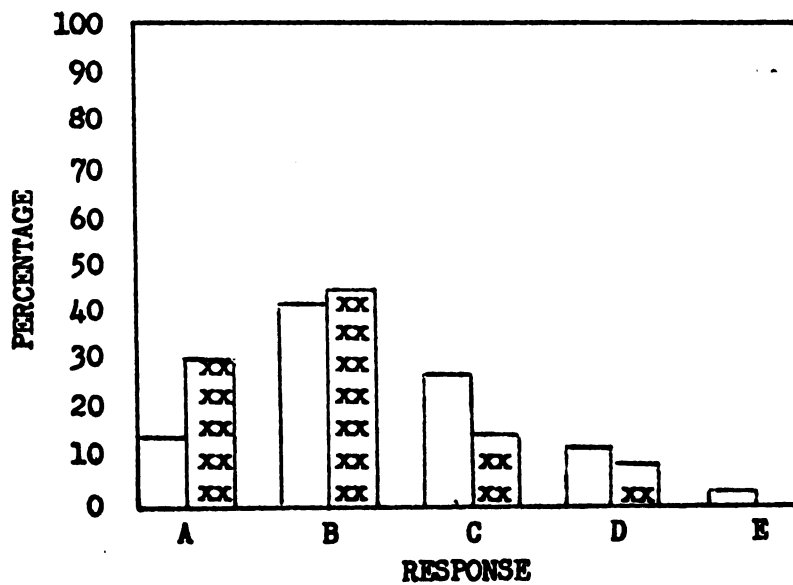
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 4



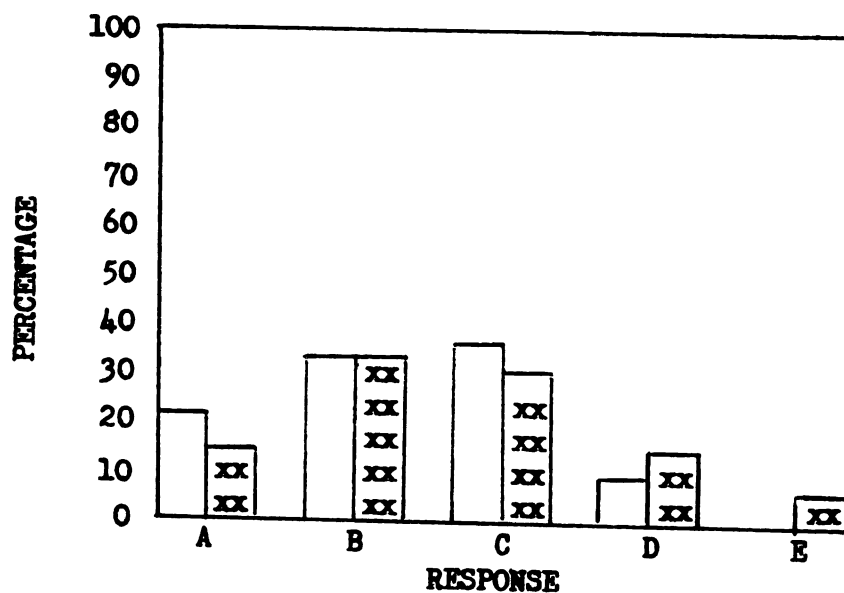
Ministers

Lay Leaders

FIGURE III

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE POLITICAL
EXPECTATION SCALE (PAGE 3)

ITEM NO. 5



A = Absolutely
Must

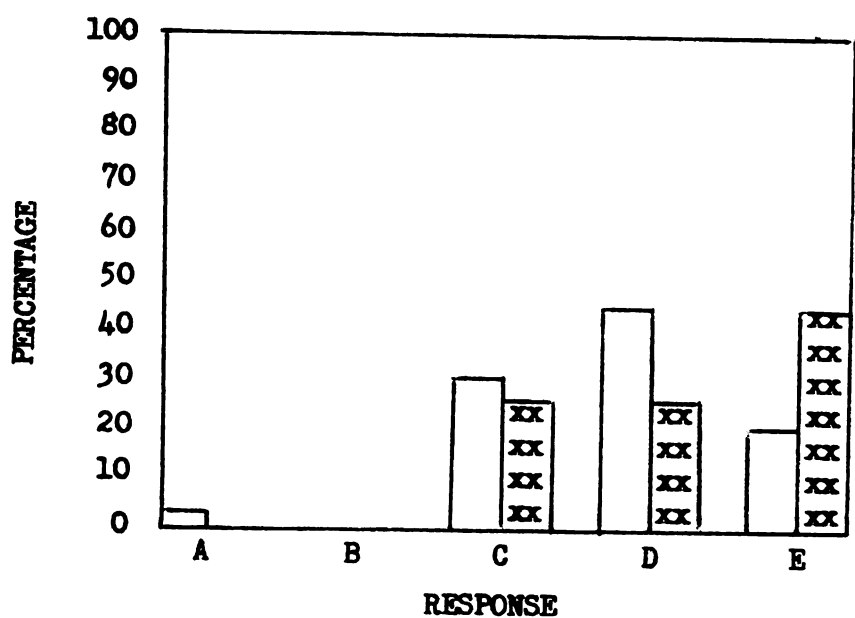
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 6



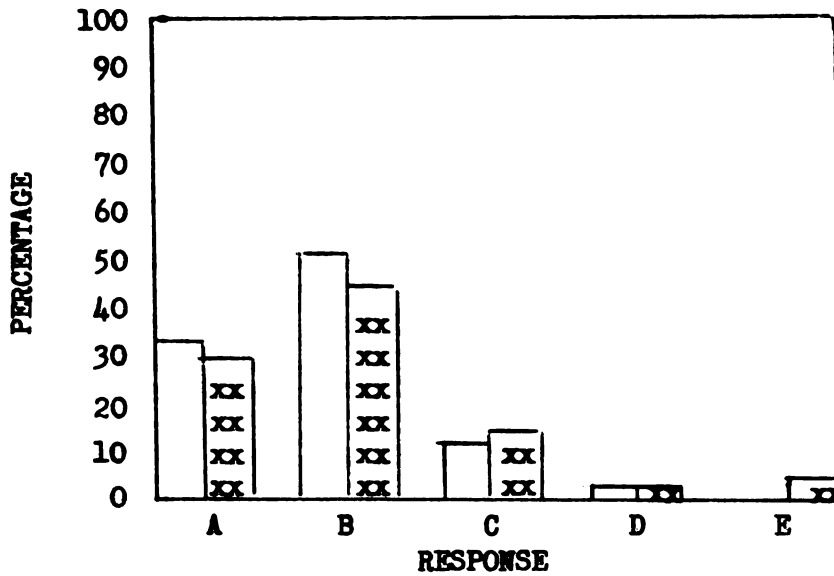
Ministers

Lay Leaders

FIGURE III

PERCENTAGE FREQUENCY DISTRIBUTIONS OF MINISTER
AND LAY LEADER RESPONSES TO THE POLITICAL
EXPECTATION SCALE (PAGE 4)

ITEM NO. 7



A = Absolutely
Must

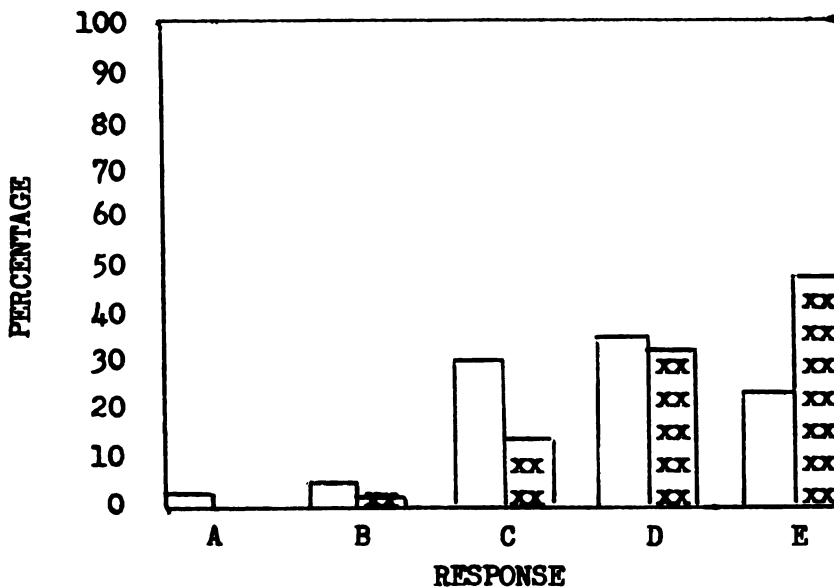
B = Preferably
Should

C = May or May
Not

D = Preferably
Should Not

E = Absolutely
Must Not

ITEM NO. 8



□ Ministers

▨ Lay Leaders

category for item number one. Twenty-one percent of the lay leaders and nine percent of the ministers felt that the minister absolutely must not speak on any and all political matters.

The main difference on item number two, dealing with religiously significant political matters, is a change between the positive categories of "absolutely must" and "preferably should".

A greater percentage of ministers selected the negative categories of "preferably should not" and "absolutely must not" than did lay leaders on item number four, which considers the presence of a mixture of religious opinions. On the other hand, thirty percent of the lay leaders selected the "absolutely must" category, whereas fifteen percent of the ministers made this same choice on item number four. On item number five on preaching on religious issues in a political campaign, twenty-one percent of the lay leaders made selections from the two negative categories while only nine percent of the ministers chose the category of "preferably should not". The major difference between the subjects on item number six on speaking out in support of or against candidates for national offices was a change within the two negative categories of "preferably should not" and "absolutely must not". The areas of greatest difference on item number eight concerning speaking out in support of or

against local candidates are to be found in twice the number of lay leaders selecting the "absolutely must not" category as ministers making this same choice. The difference is made up largely in the "may or may not" category.

Measure of Central Tendency of Nominal Responses to Expectation Scales

The responses of the subject ministers and lay leaders on the nominal scale to the items on the three expectation instruments were tabulated, and two measures of central tendency were calculated for each item: one for the ministers and one for the lay leaders.

The categories of the nominal scale were previously assigned a numerical equivalent as follows: absolutely must = 5, preferably should = 4, may or may not = 3, preferably should not = 2, and absolutely must not = 1. By employing these numerical equivalents, if the mean of responses by the ministers or the lay leaders fell within a certain range, they were said to have chosen one of the following categories: (1) a minister should speak on this, (2) it does not matter whether or not a minister speaks on this, or (3) the minister should not speak on this. The range for this choice is as follows: 3.50 to 5.00 = the minister should speak on this, 2.50 to 3.49 = does not matter whether or not the minister speaks on this, and 1.00 to 2.40 = minister should not speak on this.

Table IV is a representation of the means for minister and lay leader responses to the Theological Expectation Scale instrument. Table V represents the same information for the Social Expectation Scale, and Table VI, for the Political Expectation Scale.

An analysis of the data represented in Table IV shows the major differences to be in items number one, three, and eight. On item number one the mean of the minister's responses falls within the category of the "minister should speak on this". The mean of the lay leaders shows them selecting the "does not matter" category. The same is true with item number three, which is concerned with relating sermons specifically to the personal problems of the parishioners.

On the first five items of the Theological Expectation Scale, the mean of the minister selections is higher than is the mean of the lay leaders choices, indicating that it is closer to the "should speak" category. On the last three items, the opposite is true. The greatest consensus between the mean of the minister selections and the mean of the lay leader selections is to be found on item number two, that it is the minister's responsibility when speaking from the pulpit to act as a spokesman for God and not as a spokesman for himself.

Table V is a representation of the mean distribution of minister and lay leader responses to the Social Expectation Scale. Two of the items on this instrument show category differences; item number one and item number eight. The mean of the minister choices on item number one places this item in the "should speak on this" category. The lay leader choices place it in

TABLE IV
MEAN DISTRIBUTION OF MINISTER AND LAY LEADER RESPONSES
TO THE THEOLOGICAL EXPECTATION SCALE

ITEMS	MEAN		Should	Does Not Matter	Should Not
	Ministers (M)	Lay Leaders (LL)			
It is the minister's responsibility when speaking from the pulpit to:					
1. speak on the compatibility of science and religion.	3.79	3.33	M	LL	
2. act as a spokesman for God and not as a spokesman for himself.	4.70	4.67	M-LL		
3. relate his sermons specifically to the personal problems of his parishioners.	4.09	3.39	M	LL	
4. show the congregation how the Bible represents the ultimate and complete truth of God.	4.45	4.28	M-LL		
5. place the major emphasis in his sermons on an exposition of the scriptures.	3.78	3.63	M-LL		
6. be more concerned with current world problems than with historical-Biblical problems of the past.	3.55	3.63	M-LL		
7. interpret the Bible in contemporary terms rather than relying on his parishioners to make their own interpretation.	4.15	4.27	M-LL		
8. place his allegiance to his parishioners above his personal opinions on controversial religious matters.	2.39	2.70	LL		M

3.50 to 5.00 = minister should speak on this
 2.50 to 3.49 = does not matter whether or not minister speaks on this
 1.00 to 2.49 = minister should not speak on this

TABLE V
MEAN DISTRIBUTION OF MINISTER AND LAY LEADER RESPONSES
TO THE SOCIAL EXPECTATION SCALE

ITEMS	MEAN		Should	Does Not Matter	Should Not
	Ministers (M)	Lay Leaders (LL)			
It is the minister's responsibility when speaking from the pulpit to:					
1. speak on the need for stricter enforcement of current liquor laws.	3.58	3.18	M	LL	
2. speak on the subject of gambling, even though he knows many of his parishioners gamble.	3.73	3.64	M-LL		
3. recommend support of institutions such as the Temperance Foundation and the Women's Christian Temperance Union.	3.12	3.09		M-LL	
4. speak on the issue of parishioner-imposed racial segregation in the church.	4.03	3.82	M-LL		
5. discuss the failure of parishioners to practice Christian ethics in their business and professional dealings.	4.48	4.42	M-LL		
6. advise congregation on problems of parent-child relationships.	4.15	4.00	M-LL		
7. use problems encountered in private pastoral counseling as material for sermons.	1.85	2.18			M-LL
8. speak on personal elements of marriage and family such as finances, in-law problems, divorce, and marital relations.	3.82	3.15	M	LL	

3.50 to 5.00 = minister should speak on this
 2.50 to 3.49 = does not matter whether or not minister speaks on this
 1.00 to 2.49 = minister should not speak on this

the "does not matter" category. On item number eight, the minister choices are in the "should speak on this" category, and the lay leader selections are in the "does not matter" category. Item number three shows the greatest consensus between the selection made by the ministers and the lay leaders. On all of the items, with the exception of number seven, the mean of the minister selections shows them to be more inclined toward believing that they should speak on these topics than do the lay leaders.

Table VI shows the mean distribution of the subject responses on the Political Expectation Scale. Items two and five show the greatest differences, and item number three expresses exact consensus of the mean of the choices made by the ministers and the lay leaders. With the exception of item three, where identical means exist, and item number four, where the lay leader choices are more positive toward the minister speaking on the subject area, the mean of the choices made by the ministers is higher than that of the lay leaders, showing them to be stronger than the lay leaders in their belief that it is their responsibility to speak on certain topics.

TABLE VI

MEAN DISTRIBUTION OF MINISTER AND LAY LEADER RESPONSES
TO THE POLITICAL EXPECTATION SCALE

ITEMS	MEAN		Should	Does Not Matter	Should Not
	Ministers (M)	Lay Leaders (LL)			
It is the minister's responsibility when speaking from the pulpit to:					
1. speak on any and all political matters.	2.42	2.30			M-LL
2. comment only on political matters which in his opinion have religious significance.	3.64	3.24	M	LL	
3. make recommendations for his parishioners' voting on local issues.	2.33	2.33			M-LL
4. realize that a mixture of political opinions reside in his congregation and give equal consideration to more than one view.	3.55	3.97	M-LL		
5. preach on the religious issues present in a political campaign.	3.67	3.36	M	LL	
6. speak out in support of or against candidates running for national offices.	2.18	1.82			M-LL
7. discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners.	4.15	3.91	M-LL		
8. speak out in support of or against local candidates for office.	2.27	1.73			M-LL
3.50 to 5.00 = minister <u>should</u> speak on this					
2.50 to 3.49 = <u>does not matter</u> whether or not minister speaks on this					
1.00 to 2.49 = minister <u>should not</u> speak on this					

TABLE VI

MEAN DISTRIBUTION OF MINISTER AND LAY LEADER RESPONSES
TO THE POLITICAL EXPECTATION SCALE

ITEMS	MEAN		Should	Does Not Matter	Should Not
	Ministers (M)	Lay Leaders (LL)			
It is the minister's responsibility when speaking from the pulpit to:					
1. speak on any and all political matters.	2.42	2.30			M-LL
2. comment only on political matters which in his opinion have religious significance.	3.64	3.24	M	LL	
3. make recommendations for his parishioners' voting on local issues.	2.33	2.33			M-LL
4. realize that a mixture of political opinions reside in his congregation and give equal consideration to more than one view.	3.55	3.97	M-LL		
5. preach on the religious issues present in a political campaign.	3.67	3.36	M	LL	
6. speak out in support of or against candidates running for national offices.	2.18	1.82			M-LL
7. discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners.	4.15	3.91	M-LL		
8. speak out in support of or against local candidates for office.	2.27	1.73			M-LL
<hr/>					
3.50 to 5.00 = minister <u>should</u> speak on this					
2.50 to 3.49 = does <u>not</u> matter whether or not minister speaks on this					
1.00 to 2.49 = <u>minister should not</u> speak on this					

Ranking by Ministers and Lay Leaders of
Expectation Scale Items
According to Perceived Importance
for the Minister in Topic Selection

The ministers and lay leaders were asked to rank the items on the three Expectation Scales according to the importance they perceived each item had for the minister to speak on. They were asked to rank these items from one to eight, letting (1) represent the item they believed was most important for the minister to speak on and (8) represent the item they believed was least important for the minister to speak on.

Figures IV and V present graphic illustrations of the data from these selections showing the number of ministers and lay leaders choosing the individual items as first in importance for the minister to speak on and least in importance for the minister to speak on.

Figure IV shows the choices by the ministers and lay leaders of the items they believed to be most important for the minister to speak on.

On the Theological Expectation Scale item number two, which states that it is the minister's responsibility when speaking from the pulpit to act as a spokesman for God and not as a spokesman for himself, twenty of the thirty-three ministers and sixteen of the lay leaders chose this item as the most important for the minister. Item number one, which states that it is

FIGURE IV

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS FIRST IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 1)

THEOLOGICAL

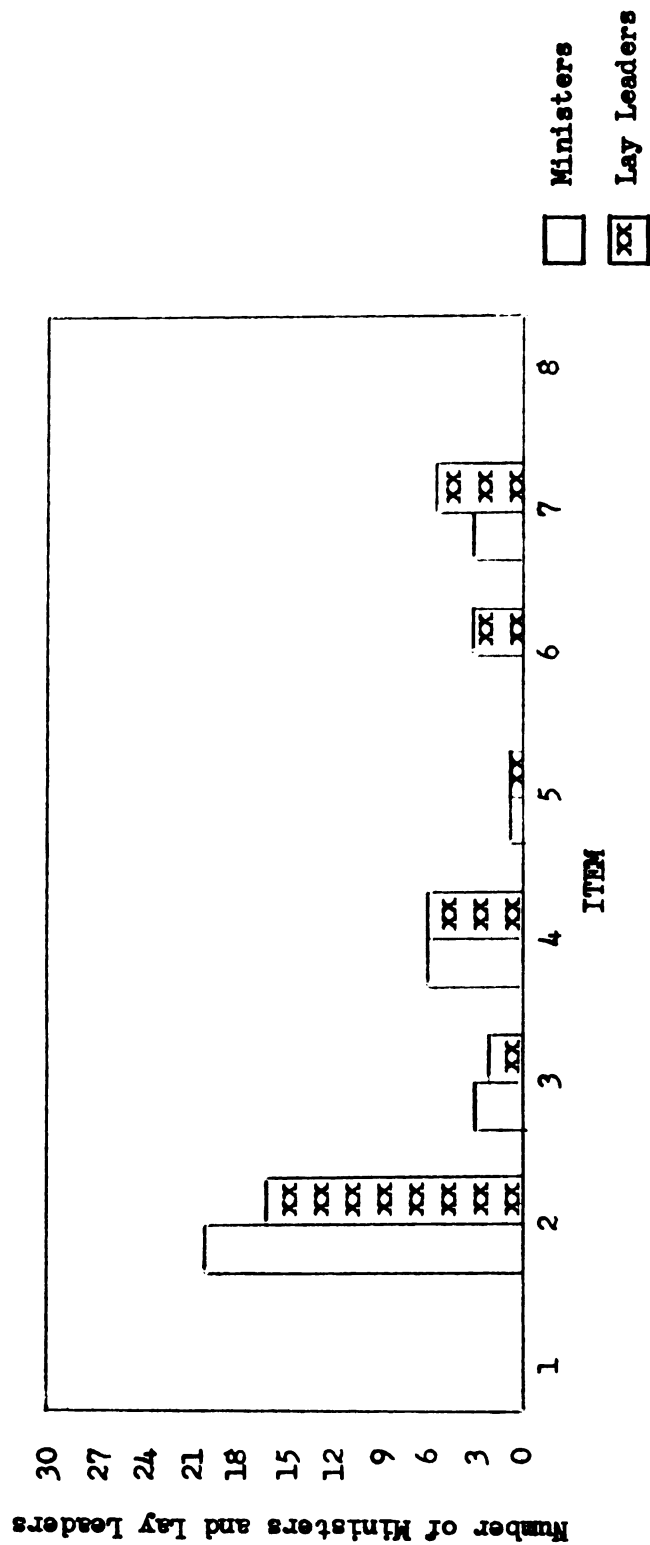


FIGURE IV

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS FIRST IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 2)

SOCIAL

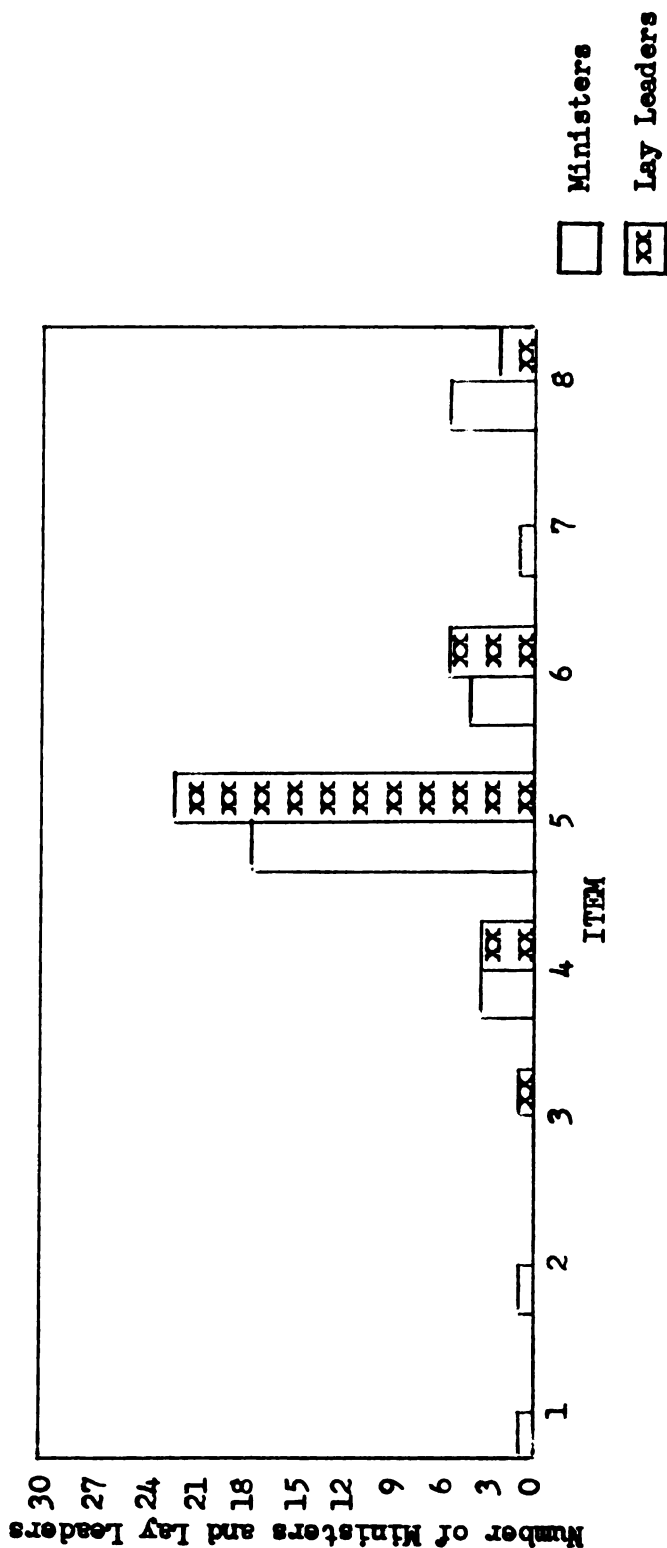


FIGURE IV

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS FIRST IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 2)

SOCIAL

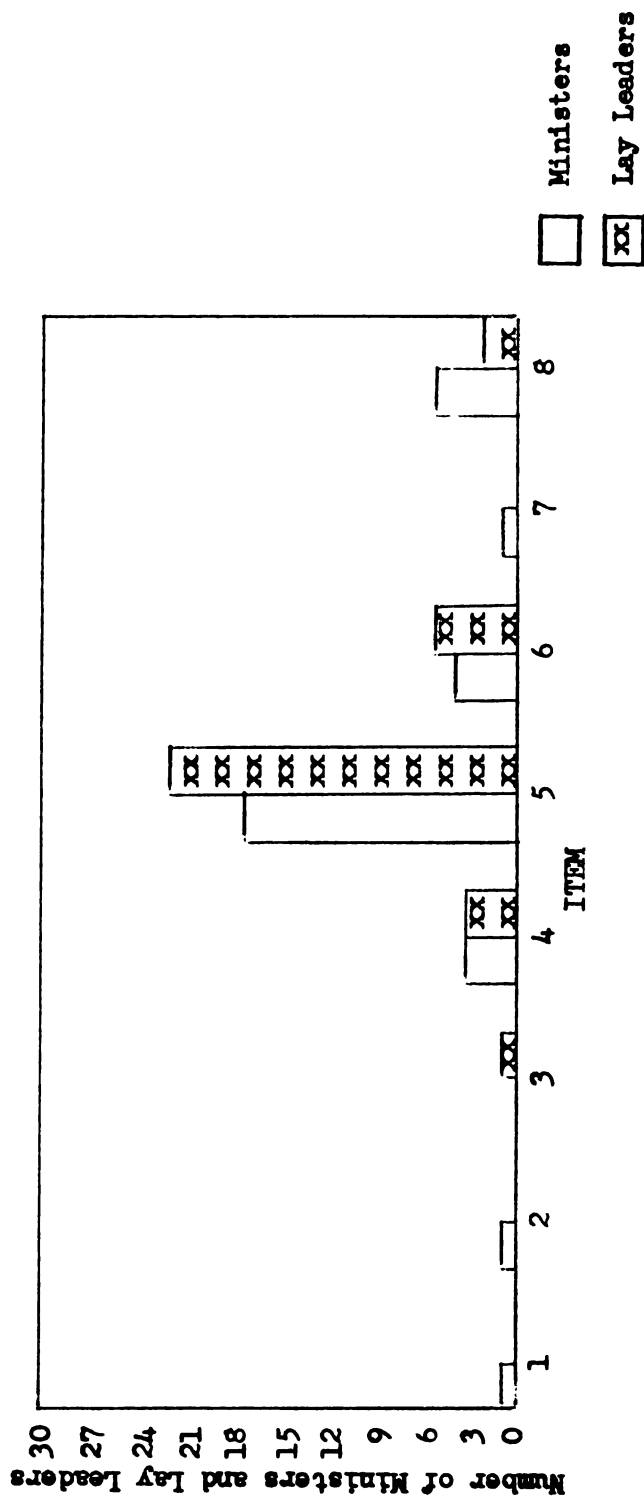
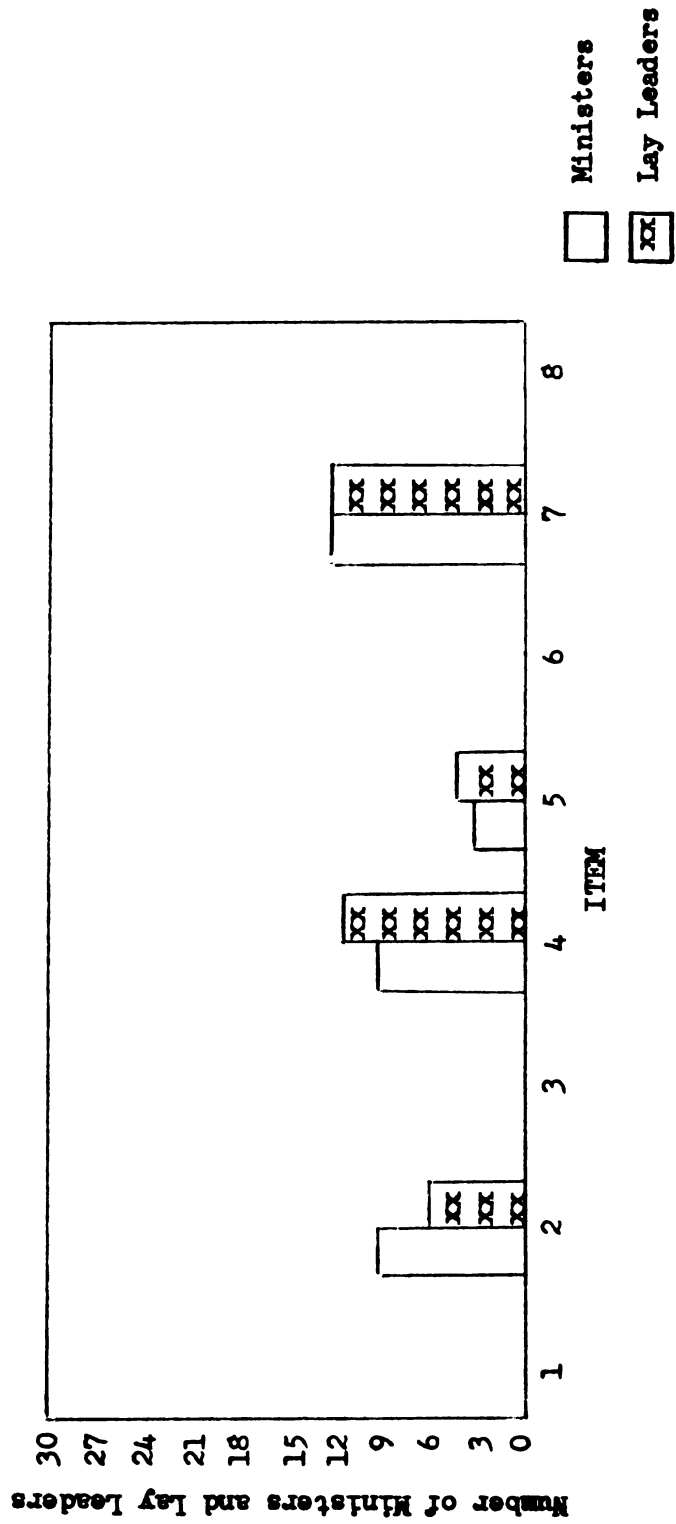


FIGURE IV

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS FIRST IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 3)

POLITICAL



the minister's responsibility when speaking from the pulpit to speak on the compatibility of science and religion, and item number eight, which states that it is the minister's responsibility when speaking from the pulpit to place his allegiance to his parishioners above his personal opinions on controversial religious matters, received no selections by the ministers or lay leaders as the most important items for the minister to speak on.

Item number five on the Social Expectation Scale received the most selections by both the ministers and the lay leaders as being the most important item for the minister in his topic selection. This item states that it is the minister's responsibility when speaking from the pulpit to discuss the failure of parishioners to practice Christian ethics in their business and professional dealings. Seventeen of the ministers and twenty-two of the lay leaders selected this item as most important.

There was more diversification in the selections made on the Political Expectation Scale. Item seven, however, received the majority of choices by the ministers and lay leaders. This item states that it is the responsibility of the minister when speaking from the pulpit to discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners. Twelve of

the ministers and twelve of the lay leaders selected this item as the most important for the minister to speak on.

Figure V is a graphic representation of the items selected by the ministers and lay leaders as least important for the minister to speak on.

On the Theological Expectation Scale item number eight was most often chosen by both the ministers and the lay leaders as the least important for the minister in his topic selection. This item states that it is the minister's responsibility when speaking from the pulpit to place his allegiance to his parishioners above his personal opinions on controversial religious matters. Nineteen ministers and fifteen lay leaders selected this item as least important for the minister in his topic selection.

On the Social Expectation Scale item number seven was selected as least important by twenty of the ministers and by thirteen of the lay leaders. This item states that it is the minister's responsibility when speaking from the pulpit to use problems encountered in private pastoral counseling as material for sermons.

There was more diversity of selection on the Political Expectation Scale. Item number one received the most choices by the ministers as being least important for the minister in his topic selection. This item was selected by eleven ministers. It states that it is

FIGURE V

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS EIGHTH IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 1)

THEOLOGICAL

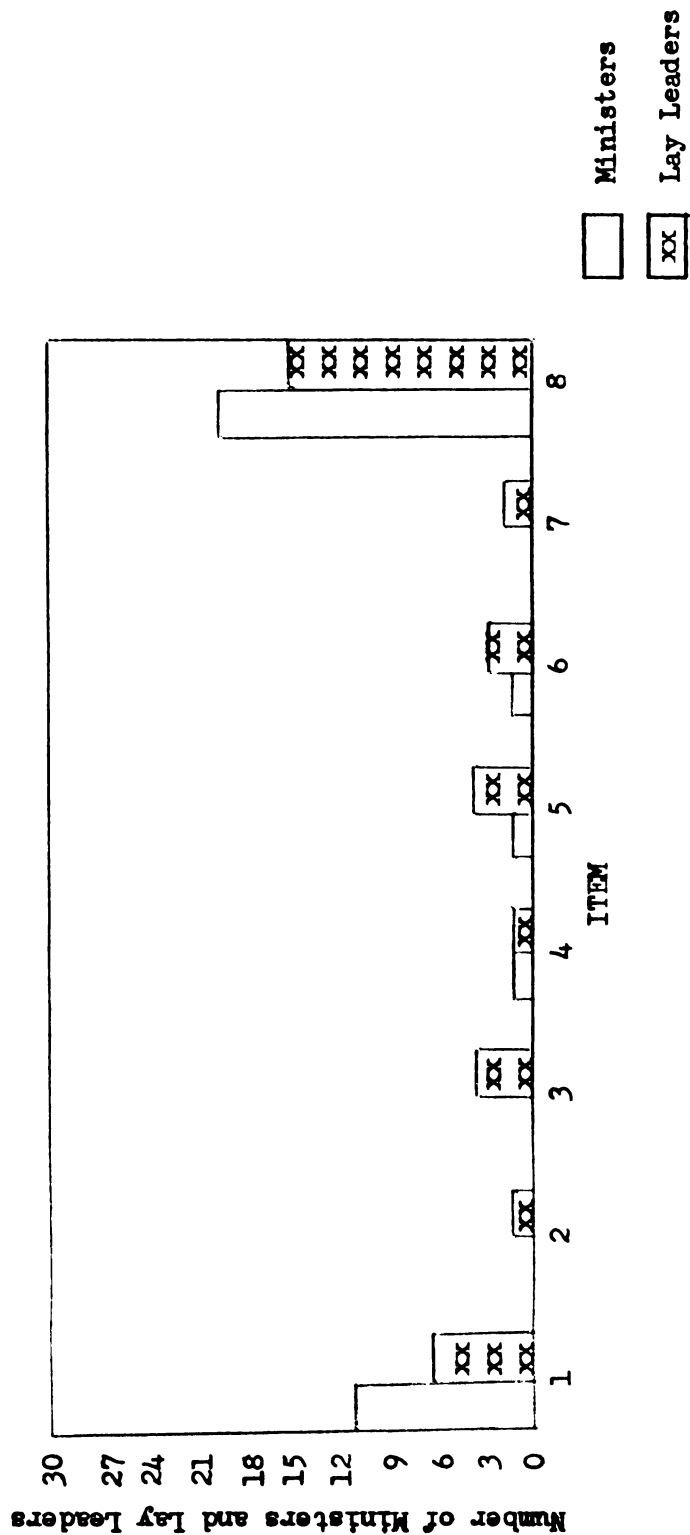


FIGURE V

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS EIGHTH IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 2)

SOCIAL

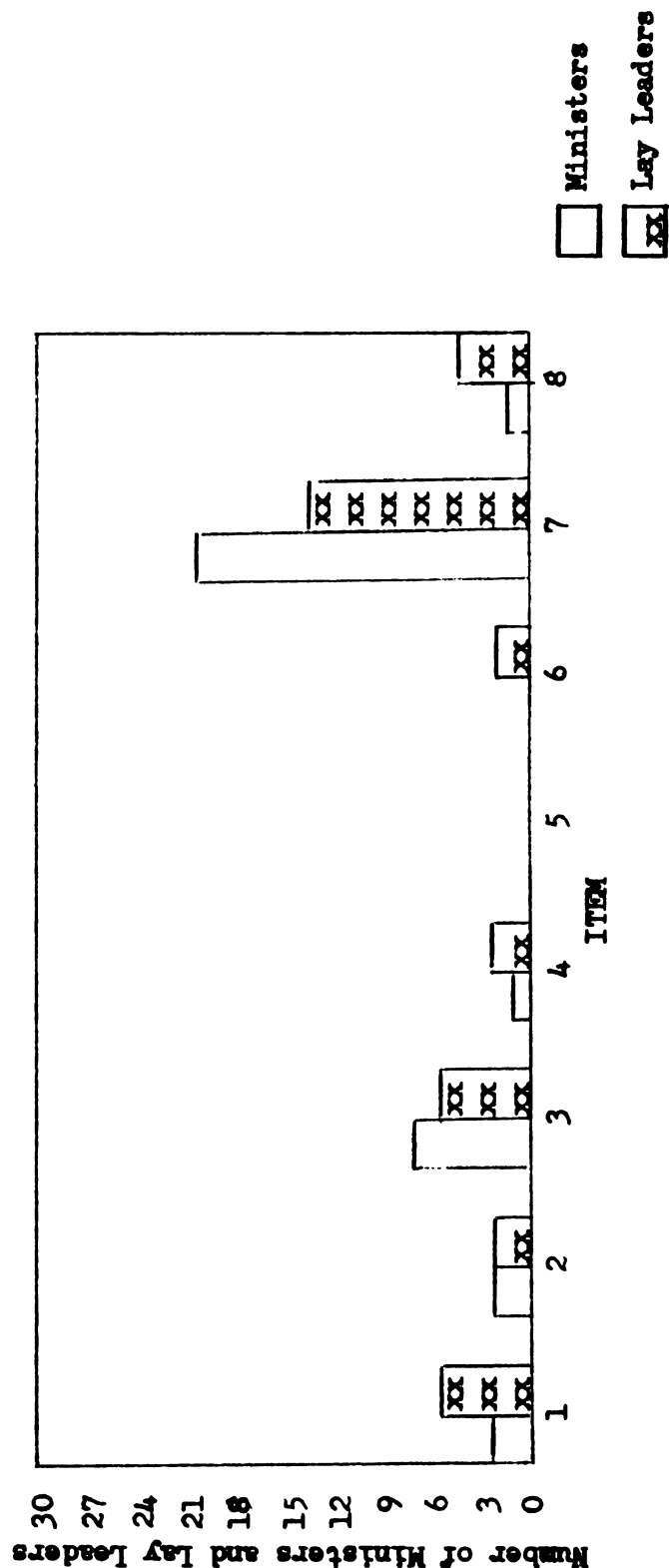
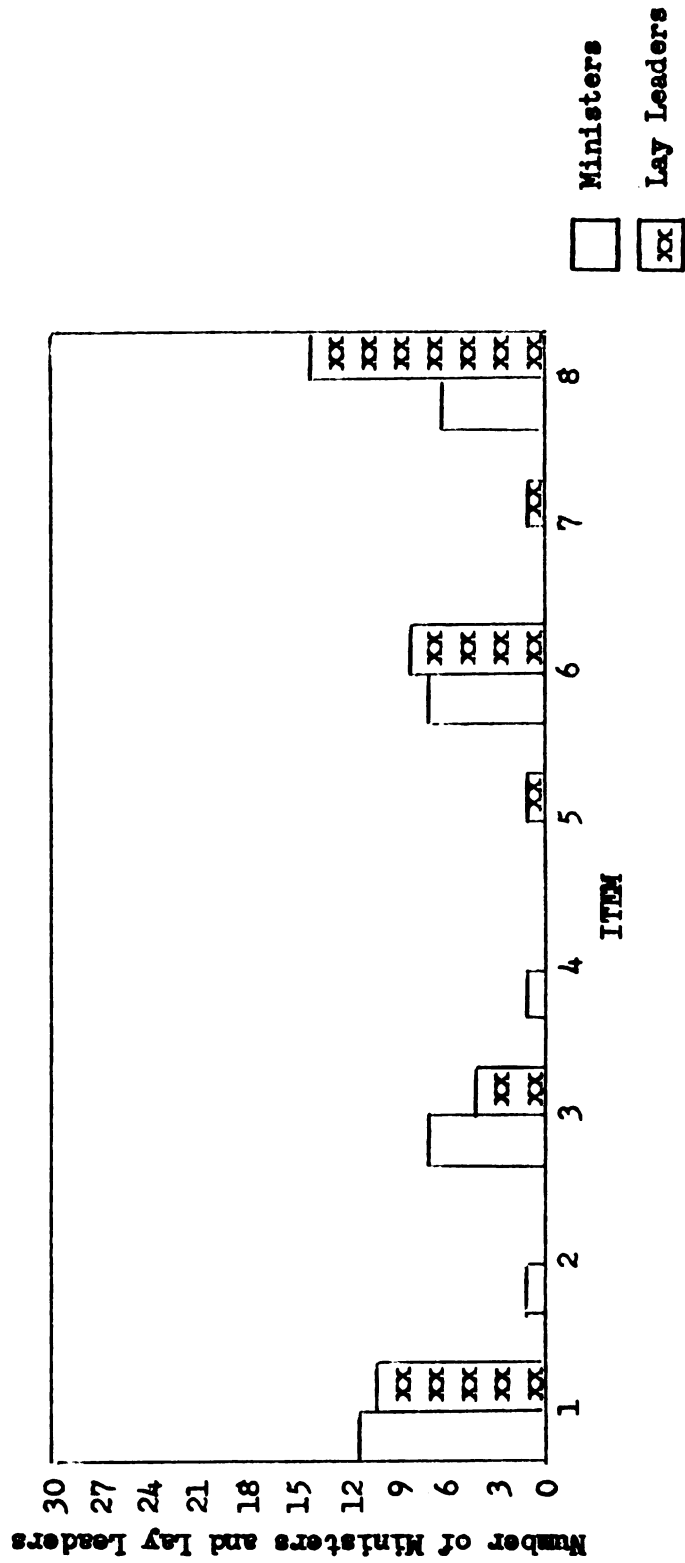


FIGURE V

NUMBER OF MINISTERS AND LAY LEADERS CHOOSING ITEMS ON EXPECTATION SCALES
AS EIGHTH IN IMPORTANCE FOR THE MINISTER TO DO IN FULFILLING HIS
RESPONSIBILITY AS A SPEAKER FROM THE PULPIT (PAGE 3)

POLITICAL



the minister's responsibility when speaking from the pulpit to speak on any and all political matters. Item eight received the most selections by the lay leaders as being the least important item for the minister in his topic selection. This item concerns itself with the minister's speaking out in support of or against local candidates for office. Fourteen lay leaders selected this item as least important for the minister in his topic selection.

Summary of Analysis by Total Group

When the thirty-three ministers used in this study first acquired their present pastorates, sixteen of them sought out their lay leader for consultation; and seventeen of them did not seek out their lay leader for consultation. Those who did seek out the lay leader discussed such topics as: the potential or future outreach of the church, responsibilities within the congregation, and problems of the congregational personnel.

Nineteen of the ministers used in this study now meet regularly, either socially or officially, with their lay leader. For the most part, these men discuss problems within the congregation, programming, the outreach of the congregation, and the spiritual growth of the parishioners.

Only thirteen of the thirty-three ministers had discussed their preaching with their lay leader. Of these thirteen, six reported they had brought up the subject, two reported their lay leader had brought up the subject, and five reported that both they and their lay leader had brought up the subject of the minister's preaching.

All of the ministers used in this study had taken at least one course in speech or homiletics. Over one-half of the ministers had taken more than one course in speech. One of the ministers possessed a Master of

Arts degree in Speech, and two of the ministers had an undergraduate minor in Speech.

Seventeen of the ministers had participated in extracurricular speech activities of one kind or another. Twelve of them had participated in drama, nine in debate, five in extemporaneous speech, three in discussion, three in radio, and two in extracurricular activities in television.

Twenty of the ministers listed problems in communication which they felt they had. The other thirteen ministers felt they had no specific communication problems. The twenty who named problems suggested ones as varied as the architectural structure of the church auditorium, vocal allergies, the confusion of roles, and religious language not understood. The problem area most often noted by the twenty ministers was language, its usage and its understanding by the people. Thirteen of the ministers found language to be a problem for them.

On each of the three Expectation Scales a nominal scale and an ordinal scale was used. The nominal scale was broken down into five categories ranging from the minister "absolutely must" to the minister "absolutely must not" speak on this.

On the Theological Expectation Scale, item number two showed the most consensus between the ministers and lay leaders in their selection on the nominal scale

categories. Item number two was, "It is the minister's responsibility when speaking from the pulpit to act as a spokesman for God and not as a spokesman for himself." With the exception of one lay leader, all responses to this item ranged from the neutral category to the positive categories of "preferably should" or "absolutely must".

On the same instrument, item number three had the most diversity between the ministers and lay leaders. This item is, "It is the minister's responsibility when speaking from the pulpit to relate his sermons specifically to the personal problems of his parishioners."

An analysis of the Social Expectation Scale shows the greatest consensus between the ministers and lay leaders on item number five concerning the failure of parishioners to practice Christian ethics in their business and professional dealings. The greatest disparity is found on item number seven, in which the question arises concerning the minister's using material in his sermons that he gathered during private counseling. Over one-half of the lay leaders felt that the minister absolutely must not use this material in his sermons.

The findings from the Political Expectation Scale show the greatest consensus between the ministers and lay leaders on item number three, which states, "It

is the minister's responsibility when speaking from the pulpit to make recommendations for his parishioners' voting on local issues." Item number eight, dealing with the minister's speaking out in support of or against local candidates for office, showed the greatest difference in selection by the ministers and lay leaders.

The measure of central tendency of selections on the nominal scale shows that on the Theological Expectation Scale the major differences between the ministers and the lay leaders are on items one, three, and eight. These deal with science and religion, personal problems of the parishioners, and the allegiance of the minister to the parishioners versus his personal opinions on controversial religious matters.

On the Social Expectation Scale, items one and eight have the greatest differences between the mean of the selection of the ministers and the mean of the selection of the lay leaders. These items deal respectively with the need for stricter enforcement of current liquor laws, and personal elements of marriage and the family.

Items two and five on the Political Expectation Scale show the greatest divergence between the mean of the minister responses and the mean of the lay leader responses. Item two showed the greatest difference in

the mean of the responses. This item is, "It is the minister's responsibility when speaking from the pulpit to comment only on political matters which in his opinion have religious significance." Item five is, "It is the minister's responsibility when speaking from the pulpit to preach on the religious issues present in a political campaign."

Out of the twenty-four items on the three expectation scales, eighteen of these items received a higher nominal response from the ministers. This higher nominal response by the subject ministers suggests that the ministers are more prone to feel that a minister should speak on items, which in many instances, and between some ministers and lay leaders, are controversial. This conclusion is what might be expected: that a minister, or ministers, would feel more strongly about the minister's speaking on controversial matters than would a lay leader, or lay leaders.

On the ordinal scale, or ranking of the items on the expectation scales, the items receiving the greatest number of selections by the ministers and the lay leaders as most important for the minister to speak on were item number two on the Theological Scale, item number five on the Social Scale, and item number seven on the Political Scale. As least important, the subjects used in this study picked item number eight on the Theological Scale, and item number seven on the

Social Scale. The Political Scale was divided, with the greatest number of selections by the ministers on item eight and the greatest number of selections by the lay leaders on item number one.

CHAPTER IV

ANALYSIS BY DENOMINATION

Introduction

Chapter III of this study presented an analysis of the collected data based on the responses of the total population of ministers measured against the responses of the total population of lay leaders. For the purposes of this chapter, which entails an analysis of the data by denominational grouping of ministers and lay leaders, only the ordinal or ranking scale of responses will be utilized. The primary purpose of this chapter is to analyze the responses made on the ordinal scale of the expectation instruments by the three ministers of each denomination. The responses of the ministers are then measured against the responses of the lay leaders to ascertain any statistically significant differences that exist in the choices made. In order to determine significance it was decided to develop hypotheses based on the most pertinent questions contained in Chapter II. For the purpose of statistically measuring the data gathered with the questionnaire and Expectation Scales the hypotheses in this chapter and in Chapter V were cast in the null. This

method allows for a more readily observed rejection or affirmation of the hypotheses.

Since this chapter is concerned with an analysis of the collected data according to denomination, the hypotheses used herein are related to this phase.

In Chapter IV and in Chapter V the term "significant" refers to the measurable statistical significance assigned to certain statistical devices or methodologies utilized herein.

The three hypotheses to be tested in this chapter are as follows:

1. There is no significant relationship among the ministers of a given denomination in the choices they make:
 - a. on the Theological Expectation Scale.
 - b. on the Social Expectation Scale.
 - c. on the Political Expectation Scale.
2. There is no significant relationship among the lay leaders of a given denomination in the choices they make:
 - a. on the Theological Expectation Scale.
 - b. on the Social Expectation Scale.
 - c. on the Political Expectation Scale.
3. There is no significant relationship between the degree of consensus of ministers by denominational grouping and the degree of consensus of lay leaders by denominational grouping:
 - a. on the Theological Expectation Scale.
 - b. on the Social Expectation Scale.
 - c. on the Political Expectation Scale.

This chapter will be constructed on the basis of answering in order each of the above hypotheses.

The statistical device used to examine the data and determine whether hypotheses one and two are to be

rejected or accepted is the Kendall Coefficient of Concordance: (W) the purpose of which is to measure the relationship among sets of rankings.

Hypothesis number one states that there is no significant relationship among the ministers of a given denomination in the choices they make on the Theological Expectation Scale, on the Social Expectation Scale, and on the Political Expectation Scale.

Table number VII presents the results of the Kendall Coefficient of Concordance: (W) test applied to the data by denominational grouping of ministers and lay leaders.

Ministers versus Ministers

Table VII provides the following information in answer to hypothesis number one: The ministers of the Southern Baptist congregations show a statistically significant relationship in the choices they made on the ordinal scale of the Theological Expectation instrument. Hypothesis number 1. a., which states that there is no significant relationship among the ministers of a given denomination in the choices they make on the Theological Expectation Scale, is therefore rejected at the .01 level of significance. The ministers of this denomination do make choices which are quite similar. The ministers of the Christian Church denomination and those of the Evangelical United Brethren denomination likewise show sufficient consensus in their selections on the Theological Expectation Scale to reject this hypothesis at the .01 level. The Church of God, Reorganized Church of Jesus Christ of Latter Day Saints, and the Presbyterian congregations all show sufficient consensus among their ministers to reject hypothesis 1. a., at the .05 level of significance. The remainder of the denominations used in the study did not show sufficient consensus to reject hypothesis 1. a.

It can be noted from the above analysis that six out of the eleven denominations used in this study showed sufficient consensus among their ministers on the

TABLE VII

TABLE OF RESULTS OF KENDALL COEFFICIENT OF CONCORDANCE: (W) WITH
DIFFERENCES BETWEEN CONSENSUS OF MINISTERS BY DENOMINATIONAL
GROUPING AND LAY LEADERS BY DENOMINATIONAL GROUPING ON THE
THEOLOGICAL EXPECTATION SCALE
(PAGE 1)

Denomination	MINISTERS		LAY LEADERS	
	(W)	Level of Significance for Rejecting H _o	(W)	Level of Significance for Rejecting H _o
Southern Baptist	.80	.01	.65	.05
Christian Church	.74	.01	.40	NS
Church of God	.60	.05	.27	NS
United Church of Christ	.56	NS	.51	NS
Protestant Episcopal Church	.51	NS	.50	NS
Evangelical United Brethren	.86	.01	.46	NS
Reorganized Latter Day Saints	.64	.05	.41	NS
Methodist Church	.53	NS	.74	.01
Church of the Nazarene	.52	NS	.20	NS
Non-Denominational	.57	NS	.51	NS
United Presbyterian	.66	.05	.64	.05

NS = Not Statistically Significant

TABLE VII

TABLE OF RESULTS OF KENDALL COEFFICIENT OF CONCORDANCE: (W) WITH
DIFFERENCES BETWEEN CONSENSUS OF MINISTERS BY DENOMINATIONAL
GROUPING AND LAY LEADERS BY DENOMINATIONAL GROUPING ON THE
SOCIAL EXPECTATION SCALE
(PAGE 2)

<u>Denomination</u>	<u>MINISTERS</u>		<u>LAY LEADERS</u>	
	<u>(W)</u>	<u>Level of Significance for Rejecting H_o</u>	<u>(W)</u>	<u>Level of Significance for Rejecting H_o</u>
Southern Baptist	.63	.05	.55	NS
Christian Church	.89	.01	.43	NS
Church of God	.64	.05	.61	.05
United Church of Christ	.79	.01	.56	NS
Protestant Episcopal Church	.70	.05	.56	NS
Evangelical United Brethren	.72	.01	.38	NS
Reorganized Latter Day Saints	.70	.05	.41	NS
Methodist Church	.44	NS	.65	.05
Church of the Nazarene	.46	NS	.69	.05
Non-Denominational	.87	.01	.58	NS
United Presbyterian	.63	.05	.88	.01

NS = Not Statistically Significant

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TABLE VII

TABLE OF RESULTS OF KENDALL COEFFICIENT OF CONCORDANCE: (W) WITH
DIFFERENCES BETWEEN CONSENSUS OF MINISTERS BY DENOMINATIONAL
GROUPING AND LAY LEADERS BY DENOMINATIONAL GROUPING ON THE
POLITICAL EXPECTATION SCALE
(PAGE 3)

Denomination	MINISTERS		LAY LEADERS	
	(W)	Level of Significance for Rejecting H_0	(W)	Level of Significance for Rejecting H_0
Southern Baptist	.68	.05	.94	.01
Christian Church	.78	.01	.92	.01
Church of God	.66	.05	.84	.01
United Church of Christ	.77	.01	.64	.05
Protestant Episcopal Church	.88	.01	.87	.01
Evangelical United Brethren	.75	.01	.81	.01
Reorganized Latter Day Saints	.75	.01	.62	.05
Methodist Church	.82	.01	.70	.05
Church of the Nazarene	.51	NS	.75	.01
Non-Denominational	.94	.01	.74	.01
United Presbyterian	.58	NS	.85	.01

NS = Not Statistically Significant

Theological Expectation Scale instrument to reject hypothesis 1. a. Thus, in six church groups, there is a significant relationship among the ministers in the choices they make on the Theological Expectation Scale, and in five groups, there is not a significant relationship among their choices.

The highest degree of consensus among the ministers was evident in the Evangelical United Brethren denomination with a Coefficient of Concordance of .86.

Of the five denominations having insufficient agreement among their ministers to warrant a rejection of hypothesis 1. a., the one having the least consensus was the Episcopalian, with a Coefficient of Concordance of .51.

An analysis of the data from the Social Expectation Scale shows different results from an analysis of the data from the Theological Expectation Scale. Nine of the eleven denominations provided data which warranted rejection of hypothesis 1. b., which states that there is no significant relationship among the ministers of a given denomination in the choices they make on the Social Expectation Scale, at either the .05 level of significance or the .01 level of significance. Of the four denominations whose ministers had sufficient agreement to warrant rejection of hypothesis 1. b. at the .01 level of significance, the Christian Church denomination, with a Coefficient of Concordance of .89, and

the non-denominational congregations, with a Coefficient of Concordance of .87, were the highest in degree of consensus. The two denominations that had insufficient consensus among their three ministers to warrant the rejection of hypothesis 1. b. were the Methodists, with a Coefficient of Concordance of .44, and the Nazarenes, with a Coefficient of .46.

An analysis of the results of the Political Expectation Scale shows that seven of the denominations had sufficient consensus among their ministers to warrant rejection of hypothesis 1. c. at the .01 level of significance. This hypothesis states that there is no significant relationship among the ministers of a given denomination in the choices they make on the Political Expectation Scale. In addition, the Southern Baptists and the Church of God had enough agreement among their ministers to warrant rejection of hypothesis 1. c. at the .05 level of significance. The two remaining denominations, the Nazarene and the Presbyterian, had insufficient consensus to warrant rejection of the hypothesis. The group having the greatest consensus among its ministers on the Political Expectation Scale was the non-denominational congregations, with a Coefficient of Concordance of .94. The denomination having the least consensus among its ministers was the Nazarene, with a Coefficient of Concordance of .51.

On the basis of the above analysis of the results

of the test of Concordance applied to the data from the three expectation scales, the following conclusions pertaining to hypothesis number one are drawn:

Hypothesis 1. a. was rejected as a result of the data gathered from 55% of the denominations used in the study, and affirmed as a result of the data gathered from 45% of the denominations tested.

In six of the church groups it was shown that there is a significant relationship among the ministers of a given denomination in the choices they make on the Theological Expectation Scale.

Hypothesis 1. b. is rejected as a result of the data gathered from 82% of the denominations, and affirmed by 18% of the denominations tested.

In most cases it was shown that there is a significant relationship among the ministers of a given denomination in the choices they make on the Social Expectation Scale.

Hypothesis 1. c. was also rejected as a result of the data gathered from 82% of the groups tested, and affirmed as a result of the data gathered from 18% of the denominations in the study. Hypothesis 1. c., however, was rejected at the .01 level of significance as a result of the data gathered from 64% of the denominations as opposed to hypothesis 1. b., which was rejected at the .01 level of significance as a result of the data gathered from 36% of the groups. It can

be said on the basis of the evidence presented that hypothesis 1. c. is rejected as a result of the data gathered from a large majority of the denominations tested, and consequently, in most cases, there is a significant relationship among the ministers used in the study, by denominational grouping, on the choices they made on the Political Expectation Scale.

Lay Leaders versus Lay Leaders

Hypothesis number two states that there is no significant relationship among the lay leaders of a given denomination in the choices they make: a. on the Theological Expectation Scale, b. on the Social Expectation Scale, and c. on the Political Expectation Scale.

Table VII shows that hypothesis 2. a. is rejected as a result of the data gathered in the case of the Methodist denomination at the .01 level of significance and rejected in the cases of the Southern Baptist and Presbyterian denominations at the .05 level of significance. The remainder of eight denominations failed to provide data which would warrant a rejection of hypothesis 2. a. The highest Coefficient of Concordance of the three denominations providing data which warranted rejection of hypothesis 2. a. was .74 by the Methodists. The Nazarenes, with a Coefficient of Concordance of .20 had the least consensus of any of the denominations in the study. The Church of God was also low in the consensus among its lay leaders with a Coefficient of Concordance of .27.

Four of the denominations provided data which warranted rejection of hypothesis 2. b. as a result of their rankings on the Social Expectation Scale. The Presbyterian denomination provided data to warrant rejection of this hypothesis at the .01 level of significance, and the Church of God, Methodist, and

Nazarene denominations provided data with which to reject it at the .05 level. Seven of the denominations used in the study failed to provide data which warranted rejection of hypothesis 2. b. The highest degree of consensus among the lay leaders, by denominational grouping, is to be found in the Presbyterian denomination, with a Coefficient of Concordance of .88. The lowest agreement among the lay leaders is to be found in the Evangelical United Brethren denomination, with a Coefficient of Concordance of .38.

Hypothesis 2. c. states that there is no significant relationship among the lay leaders of a given denomination in the choices they make on the Political Expectation Scale. This hypothesis was rejected on the basis of the data collected on all eleven groups. Eight of the groups provided data which warranted a rejection of this hypothesis at the .01 level of significance. The highest degree of consensus was found in the Southern Baptist denomination, with a Coefficient of Concordance of .94. The least consensus was expressed by the Reorganized Church of Jesus Christ of Latter Day Saints denomination, with a Coefficient of Concordance of .62.

A summary of the above analysis of data to test hypothesis number two shows that hypothesis 2. a. was rejected in the case of 27% of the denominations tested and affirmed in the case of 73% of the denominations in

the study. It can be said, consequently, that in most cases there is little significant relationship among the lay leaders of a given denomination in the choices they make on the Theological Expectation Scale instrument.

Hypothesis 2. b. was rejected in the case of 36% of the denominations by the data provided, and affirmed in the case of 64% of the denominations. As a result of this analysis, it can be said that in a majority of cases there is little significant relationship among the lay leaders of a given denomination in the choices they make on the Social Expectation Scale.

Rejection of hypothesis 2. c. by data gathered on 100% of the groups tested shows that there is a significant relationship among the lay leaders of a given denomination in the choices they make on the Political Expectation Scale.

Ministers versus Lay Leaders

Hypothesis number three states that there is no significant relationship between the degree of consensus of ministers by denominational grouping and the degree of consensus of lay leaders by denominational grouping: a. on the Theological Expectation Scale, b. on the Social Expectation Scale, and c. on the Political Expectation Scale.

In order to arrive at an answer to the above hypothesis, it was necessary to rank the results of the Kendall Coefficient of Concordance: (W) so that a measure of association between the ministers and the lay leaders might be ascertained.

To achieve this measurement of association, the Spearman Rank Correlation Coefficient: r_s was used.

The placement of the Kendall Coefficient of Concordance: (W) into measurable ranks was made by ranking the Coefficients of Concordance of each denomination for ministers and for lay leaders from highest to lowest under the Theological, Social and Political columns as found on Table VII. These rankings were then transferred to Tables VIII, IX, and X, where a detailed analysis of the Spearman Rank Correlation Coefficient is made.

The total possible association if both ranks were completely identical would be a coefficient of

+1.00. The greatest disassociation possible if both ranks were directly opposite would be a coefficient of -1.00. With an N of eleven, a coefficient of .535 must be present for hypothesis three to be rejected.

Table VIII presents an analysis of the ranks of the Kendall Coefficient of Concordance: (W) from the Theological Expectation Scale. The Rank Correlation Coefficient: r_s is .06. This coefficient is not sufficiently significant to reject hypothesis 3. a. It can be said from this analysis that there is no significant relationship between the degree of consensus of ministers by denominational grouping and the degree of consensus of lay leaders by denominational grouping on the Theological Expectation Scale.

The Rank Correlation Coefficient: r_s on the Social Expectation Scale and on the Political Expectation Scale yield a minus coefficient. Table IX shows an r_s of -.59 and Table X shows an r_s of -.15. Both of these cases show hypothesis three to be affirmed.

The denominations used in this study are made up of six having autonomous congregations and five having a hierarchial structure. The autonomous denominations were those in which ministers were sought out and selected by the individual congregations themselves. The hierarchial denominations were those in which ministers were assigned to a congregation by some denominational official.

TABLE VIII

SPEARMAN RANK CORRELATION COEFFICIENT: r_s
 TO TEST RANKS OF MINISTER AND LAY LEADER
 COEFFICIENTS OF CONCORDANCE: (W) BY
 DENOMINATION FROM THEOLOGICAL
 EXPECTATION SCALE

Denomination	Rank		di	di ²
	Minister	Lay Leader		
Southern Baptist	2	2	0	0
Christian Church	3	9	6	36
Church of God	6	10	4	16
United Church of Christ	8	4.5	3.5	12.25
Protestant Episcopal Church	11	6	5	25
Evangelical United Brethren	1	7	6	36
Reorganized Latter Day Saints	5	8	3	9
Methodist Church	9	1	8	64
Church of the Nazarene	10	11	1	1
Non-Denominational	7	4.5	2.5	6.25
United Presbyterian	4	3	1	<u>1</u>
				206.50

$$r_s = 1 - \frac{6(206.50)}{(11)^3 - 11} = .06 = \text{Not Significant}$$

Significance Level at .05 - .535

TABLE IX

SPEARMAN RANK CORRELATION COEFFICIENT: r_s
 TO TEST RANKS OF MINISTER AND LAY LEADER
 COEFFICIENTS OF CONCORDANCE: (W) BY
 DENOMINATION FROM SOCIAL
 EXPECTATION SCALE

Denomination	Rank		di	di ²
	Minister	Lay Leader		
Southern Baptist	8.5	8	.5	.25
Christian Church	1	9	8	64
Church of God	7	4	3	9
United Church of Christ	3	6.5	3.5	12.25
Protestant Episcopal Church	5.5	6.5	1	1
Evangelical United Brethren	4	11	7	49
Reorganized Latter Day Saints	5.5	10	4.5	20.25
Methodist Church	11	3	8	64
Church of the Nazarene	10	2	8	64
Non-Denominational	2	5	3	9
United Presbyterian	8.5	1	7.5	<u>56.25</u>
				349.00

$$r_s = 1 - \frac{6(349.00)}{(11)^3 - 11} = -.59 = \text{Not Significant}$$

Significance Level at .05 = .535

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

2. The second part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

3. The third part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

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9. The ninth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

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11. The eleventh part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

12. The twelfth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

TABLE X

SPEARMAN RANK CORRELATION COEFFICIENT: r_s
 TO TEST RANKS OF MINISTER AND LAY LEADER
 COEFFICIENTS OF CONCORDANCE: (W) BY
 DENOMINATION FROM POLITICAL
 EXPECTATION SCALE

Denomination	Rank		di	di ²
	Minister	Lay Leader		
Southern Baptist	8	1	7	49
Christian Church	4	2	2	4
Church of God	9	5	4	16
United Church of Christ	5	10	5	25
Protestant Episcopal Church	2	3	1	1
Evangelical United Brethren	6.5	6	.5	.25
Reorganized Latter Day Saints	6.5	11	4.5	20.25
Methodist Church	3	9	6	36
Church of the Nazarene	11	7	4	16
Non-Denominational	1	8	7	49
United Presbyterian	10	4	6	<u>36</u>
				252.50

$$r_s = 1 - \frac{6(252.50)}{(11)^3 - 11} = -.15 = \text{Not Significant}$$

Significance Level at .05 = .535

A scale of probability was worked out for the eleven church groups in which it was determined that by chance four of the first five ranks would be made up of autonomous groups in 162 of 1,000 draws. Whenever this incident of four autonomous denominations and one hierarchial denomination occurred in the first five ranks it appeared that some factor other than chance was operating.

Since an N of eleven presents a small number of choices, it seemed preferable to analyze the following questions descriptively:

What relationship exists between the consensus of ministers and the fact that they are from a hierarchial or autonomous denomination?

What relationship exists between the consensus of lay leaders and the fact that they are from a hierarchial or autonomous denomination?

In order to arrive at answers to the above questions, the separate denominations were ranked according to their degree of consensus among their ministers and among their lay leaders. This ranking may be seen in Tables XI, XII, and XIII. The denominations were then classified according to their hierarchial or autonomous nature.

Table XI reveals that of those ministers having the greatest consensus on the theological topic selection three of the first five are from autonomous denominations. It should be noted also that six of the first eight denominations, in terms of degree of consensus,

TABLE XI

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
 TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
 DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
 AMONG MINISTERS ON THE THEOLOGICAL
 EXPECTATION SCALE (PAGE 1)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
Evangelical United Brethren	1	H
Southern Baptist	2	A
Christian Church	3	A
United Presbyterian	4	A
Reorganized Latter Day Saints	5	H
Church of God	6	A
Non-Denominational	7	A
United Church of Christ	8	A
Methodist Church	9	H
Church of the Nazarene	10	H
Protestant Episcopal Church	11	H

TABLE XI

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
AMONG LAY LEADERS ON THE THEOLOGICAL
EXPECTATION SCALE (PAGE 2)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
Methodist Church	1	H
Southern Baptist	2	A
United Presbyterian	3	A
United Church of Christ	4.5	A
Non-Denominational	4.5	A
Protestant Episcopal Church	6	H
Evangelical United Brethren	7	H
Reorganized Latter Day Saints	8	H
Christian Church	9	A
Church of God	10	A
Church of the Nazarene	11	H

1. The first part of the document is a title page. It contains the title of the document, the author's name, and the date of the document.

2. The second part of the document is an introduction. It contains a brief overview of the document's content and the author's purpose in writing the document.

3. The third part of the document is the main body. It contains the main content of the document, which is organized into several sections.

4. The fourth part of the document is a conclusion. It contains a summary of the main points of the document and the author's final thoughts on the subject.

TABLE XII

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
 TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
 DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
 AMONG MINISTERS ON THE SOCIAL
 EXPECTATION SCALE (PAGE 1)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
Christian Church	1	A
Non-Denominational	2	A
United Church of Christ	3	A
Evangelical United Brethren	4	H
Protestant Episcopal Church	5.5	H
Reorganized Latter Day Saints	5.5	H
Church of God	7	A
Southern Baptist	8.5	A
United Presbyterian	8.5	A
Church of the Nazarene	10	H
Methodist Church	11	H

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for a systematic approach to data collection and the importance of using reliable sources.

3. The third part of the document describes the process of identifying and addressing potential risks and challenges. It stresses the importance of proactive risk management and the need to have contingency plans in place.

4. The fourth part of the document discusses the role of communication and collaboration in achieving the organization's goals. It emphasizes the importance of clear communication and effective teamwork.

5. The fifth part of the document outlines the various metrics and indicators used to measure the organization's performance. It highlights the need for a balanced scorecard approach that considers both financial and non-financial factors.

6. The sixth part of the document describes the process of reviewing and evaluating the organization's progress. It stresses the importance of regular reviews and the need to be open to feedback and change.

7. The seventh part of the document discusses the importance of maintaining a strong ethical and legal framework. It emphasizes the need for clear policies and procedures that guide the organization's behavior.

8. The eighth part of the document outlines the various challenges and opportunities facing the organization. It highlights the need for a strategic approach to addressing these challenges and seizing opportunities.

9. The ninth part of the document describes the process of implementing and monitoring the organization's strategy. It stresses the importance of clear communication and effective teamwork.

10. The tenth part of the document discusses the importance of maintaining a strong relationship with stakeholders. It emphasizes the need for clear communication and effective teamwork.

11. The eleventh part of the document outlines the various challenges and opportunities facing the organization. It highlights the need for a strategic approach to addressing these challenges and seizing opportunities.

12. The twelfth part of the document describes the process of implementing and monitoring the organization's strategy. It stresses the importance of clear communication and effective teamwork.

13. The thirteenth part of the document discusses the importance of maintaining a strong ethical and legal framework. It emphasizes the need for clear policies and procedures that guide the organization's behavior.

14. The fourteenth part of the document outlines the various challenges and opportunities facing the organization. It highlights the need for a strategic approach to addressing these challenges and seizing opportunities.

15. The fifteenth part of the document describes the process of implementing and monitoring the organization's strategy. It stresses the importance of clear communication and effective teamwork.

TABLE XII

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
AMONG LAY LEADERS ON THE SOCIAL
EXPECTATION SCALE (PAGE 2)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
United Presbyterian	1	A
Church of the Nazarene	2	H
Methodist Church	3	H
Church of God	4	A
Non-Denominational	5	A
United Church of Christ	6.5	A
Protestant Episcopal Church	6.5	H
Southern Baptist	8	A
Christian Church	9	A
Reorganized Latter Day Saints	10	H
Evangelical United Brethren	11	H

are from autonomous denominations.

Also on Table XI is seen the results of ranking the lay leaders according to consensus. Of the first five groups, four are autonomous and only one is a hierarchial denomination.

Table XII is a ranking of ministers and lay leaders on their consensus on social topic selection. Both the ministers and lay leaders show three of the first five denominations as being autonomous in nature.

On Table XIII, representing the selections made by ministers and lay leaders on the Political Expectation Scale, of the first five groups of ministers, by degree of consensus, three groups are from autonomous denominations. The lay leaders are represented by four of the first five groups from autonomous denominations.

The greatest amount of agreement within the groups of lay leaders on the Theological and Political Expectation Scales appears to be represented by autonomous denominations. In only these instances does it appear that there is a relationship which exists between the consensus of lay leader and the fact that they are represented by a kind of denomination, namely, autonomous.

TABLE XIII

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
AMONG MINISTERS ON THE POLITICAL
EXPECTATION SCALE (PAGE 1)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
Non-Denominational	1	A
Protestant Episcopal Church	2	H
Methodist Church	3	H
Christian Church	4	A
United Church of Christ	5	A
Evangelical United Brethren	6.5	H
Reorganized Latter Day Saints	6.5	H
Southern Baptist	8	A
Church of God	9	A
United Presbyterian	10	A
Church of the Nazarene	11	H

1. The first part of the document is a letter from the author to the reader, explaining the purpose of the study and the methods used.

2. The second part of the document is a detailed description of the study area, including the location, climate, and vegetation.

3. The third part of the document is a description of the study area, including the location, climate, and vegetation.

4. The fourth part of the document is a description of the study area, including the location, climate, and vegetation.

5. The fifth part of the document is a description of the study area, including the location, climate, and vegetation.

6. The sixth part of the document is a description of the study area, including the location, climate, and vegetation.

TABLE XIII

RANKING OF DENOMINATIONS BY COEFFICIENT OF CONCORDANCE
TO MEASURE RELATIONSHIP OF HIERARCHIAL OR AUTONOMOUS
DENOMINATIONAL STRUCTURE TO DEGREE OF CONSENSUS
AMONG LAY LEADERS ON THE POLITICAL
EXPECTATION SCALE (PAGE 2)

<u>Denomination</u>	<u>Rank</u>	<u>Hierarchical or Autonomous</u>
Southern Baptist	1	A
Christian Church	2	A
Protestant Episcopal Church	3	H
United Presbyterian	4	A
Church of God	5	A
Evangelical United Brethren	6	H
Church of the Nazarene	7	H
Non-Denominational	8	A
Methodist Church	9	H
United Church of Christ	10	A
Reorganized Latter Day Saints	11	H

Summary of Analysis by Denomination

Hypotheses one through three were tested in this chapter. These hypotheses dealt with: (1) the relationship among ministers by denominational grouping on the choices they made on the Theological, Social, and Political Expectation Scales, (2) the relationship among lay leaders by denominational grouping on the choices they made on the Theological, Social, and Political Expectation Scales, (3) the relationship between the ministers by denominational grouping and the lay leaders by denominational grouping on their degree of consensus on the Theological, Social, and Political Expectation Scales.

In six out of the eleven denominations used in this study, it was shown that there was a statistically significant relationship among the ministers of a given denomination in their choices on the Theological Expectation Scale. On the choices made on the Social Expectation Scale, nine of the denominations showed a statistically significant relationship among their ministers. On the Political Expectation Scale, nine out of eleven denominations showed a statistically significant relationship among their ministers on the choices they made.

On the basis of the above analysis, it can be said that there is a statistically significant relationship among ministers of a given denomination in the

majority of cases in the choices they make on the Theological, Social, and Political Expectation Scale instruments. Hypothesis number one is, consequently, rejected.

Three out of the eleven denominations used in this study provide data which warrants a rejection of Hypothesis 2. a., and four of the denominations show a rejection of Hypothesis 2. b. There is, consequently, no statistically significant relationship among lay leaders of a given denomination in the choices they make on the Theological or Social Expectation Scale.

On the choices made on the Political Expectation Scale instrument, all eleven denominations in the study showed a statistically significant relationship among their lay leaders.

In measuring the relationship between denominational ministers and denominational lay leaders on the choices they made on the Expectation Scales, it was discovered that there was no statistically significant relationship between these two groups on the Theological, Social, or Political Expectation Scales. The most agreement between the ministers and the lay leaders was shown to be on the Theological Scale, and the least amount of agreement was shown to be on the Social Expectation Scale.

The question of a relationship between the

autonomous or hierarchial nature of a denomination and the degree of consensus among its ministers and among its lay leaders seems to be answered by saying there does not appear to be a relationship on the part of the ministers. In the case of the lay leaders there appears to be a relationship that suggests something more than chance on the Theological and Political Expectation Scale results.

CHAPTER V

ANALYSIS BY CONGREGATION

Introduction

The purpose of this chapter is to make an analysis of the collected data as they relate to the individual congregation.

In order to measure the relationship between the choices made by the minister and his lay leader, the Spearman Rank Correlation Coefficient: r_s was used. The items on the Expectation Scales were ranked by each minister and his lay leader. The measure of Rank Correlation was then applied to these two sets of rankings to determine the degree of consensus and its consequent statistical significance or lack of significance. The correlation between the minister's choices and the lay leader's choices would be absolute if the ranks were completely identical. It is necessary, then, to use the various differences (d_i 's) between the ranks as an indication of the disparity between the two sets of rankings. If the relation between the two sets of ranks were perfect, every " d_i " would be zero. The larger the " d_i 's", the less perfect must be the association between the two variables. The

greater the "di's", the less agreement is found between the minister and the lay leader in their expectation of the responsibility of the minister as a preacher. If the "di's" were used directly, the negative ones would offset the positive ones. This problem is overcome by squaring the "di's". The greater the "di's", the greater will be the value of " di^2 ". The larger the positive " di^2 ", the smaller will be the Spearman Rank Correlation Coefficient: r_s . The smaller the r_s , the less consensus between the minister and his lay leader is shown. Absolute agreement would give an r_s of +1.00. Absolute disagreement would give an r_s of -1.00. On the basis of an "N" of eight, the number of items ranked by the minister and his lay leader on each of the three Expectation Scale instruments, an r_s of .643 is needed to show a statistically significant relationship between the two ranks at the .05 level of significance. An r_s of .833 is needed to show a statistically significant relationship between the two ranks at the .01 level of significance. Table XIV presents the total results of the Spearman Rank Correlation Coefficient, and is used as the master table of results for Tables XV, XVI, and XVII to follow.

TABLE XIV

TABLE OF RESULTS OF SPEARMAN RANK CORRELATION
 COEFFICIENT WITH DIFFERENCES BETWEEN A
 MINISTER AND A LAY LEADER OF A GIVEN
 CONGREGATION ON THE THEOLOGICAL
 EXPECTATION SCALE (PAGE 1)

<u>Denomination</u>	<u>Congregation</u>	<u>r_s</u>	<u>Level of Significance for Rejecting H_0</u>
Southern Baptist	A	.62	NS
Southern Baptist	B	.69	.05
Southern Baptist	C	.62	NS
Christian Church	A	.57	NS
Christian Church	B	.26	NS
Christian Church	C	.76	.05
Church of God	A	.02	NS
Church of God	B	.83	.01
Church of God	C	.71	.05
United Church of Christ	A	-.16	NS
United Church of Christ	B	.45	NS
United Church of Christ	C	.57	NS
Protestant Episcopal Church	A	.52	NS
Protestant Episcopal Church	B	.31	NS
Protestant Episcopal Church	C	.33	NS
Evangelical United Brethren	A	.81	.05
Evangelical United Brethren	B	.45	NS
Evangelical United Brethren	C	.42	NS
Reorganized Latter Day Saints	A	-.18	NS
Reorganized Latter Day Saints	B	.57	NS
Reorganized Latter Day Saints	C	-.14	NS
Methodist Church	A	.71	.05
Methodist Church	B	-.12	NS
Methodist Church	C	.45	NS
Church of the Nazarene	A	-.10	NS
Church of the Nazarene	B	-.10	NS
Church of the Nazarene	C	.07	NS
Non-Denominational	A	.07	NS
Non-Denominational	B	.83	.01
Non-Denominational	C	.17	NS
United Presbyterian	A	.55	NS
United Presbyterian	B	.55	NS
United Presbyterian	C	.69	.05

NS = Not Statistically Significant

TABLE XIV

TABLE OF RESULTS OF SPEARMAN RANK CORRELATION
 COEFFICIENT WITH DIFFERENCES BETWEEN A
 MINISTER AND A LAY LEADER OF A GIVEN
 CONGREGATION ON THE SOCIAL
 EXPECTATION SCALE (PAGE 2)

<u>Denomination</u>	<u>Congregation</u>	<u>r_s</u>	<u>Level of Significance for Rejecting H_0</u>
Southern Baptist	A	.33	NS
Southern Baptist	B	.90	.01
Southern Baptist	C	.24	NS
Christian Church	A	.43	NS
Christian Church	B	.26	NS
Christian Church	C	.76	.05
Church of God	A	.93	.01
Church of God	B	.69	.05
Church of God	C	-.07	NS
United Church of Christ	A	.43	NS
United Church of Christ	B	.24	NS
United Church of Christ	C	.43	NS
Protestant Episcopal Church	A	.50	NS
Protestant Episcopal Church	B	.59	NS
Protestant Episcopal Church	C	.55	NS
Evangelical United Brethren	A	.38	NS
Evangelical United Brethren	B	.71	.05
Evangelical United Brethren	C	.07	NS
Reorganized Latter Day Saints	A	.23	NS
Reorganized Latter Day Saints	B	.26	NS
Reorganized Latter Day Saints	C	.59	NS
Methodist Church	A	.81	.05
Methodist Church	B	.12	NS
Methodist Church	C	.45	NS
Church of the Nazarene	A	.09	NS
Church of the Nazarene	B	-.55	NS
Church of the Nazarene	C	.14	NS
Non-Denominational	A	.07	NS
Non-Denominational	B	.88	.01
Non-Denominational	C	.74	.05
United Presbyterian	A	.90	.01
United Presbyterian	B	.33	NS
United Presbyterian	C	.50	NS

NS = Not Statistically Significant

TABLE XIV

TABLE OF RESULTS OF SPEARMAN RANK CORRELATION
 COEFFICIENT WITH DIFFERENCES BETWEEN A
 MINISTER AND A LAY LEADER OF A GIVEN
 CONGREGATION ON THE POLITICAL
 EXPECTATION SCALE (PAGE 3)

<u>Denomination</u>	<u>Congregation</u>	<u>r_s</u>	<u>Level of Significance for Rejecting H_0</u>
Southern Baptist	A	.21	NS
Southern Baptist	B	.81	.05
Southern Baptist	C	-.51	NS
Christian Church	A	.81	.05
Christian Church	B	.71	.05
Christian Church	C	.86	.01
Church of God	A	.59	NS
Church of God	B	.59	NS
Church of God	C	.67	.05
United Church of Christ	A	.90	.01
United Church of Christ	B	.90	.01
United Church of Christ	C	.02	NS
Protestant Episcopal Church	A	.76	.05
Protestant Episcopal Church	B	.64	.05
Protestant Episcopal Church	C	.76	.05
Evangelical United Brethren	A	.45	NS
Evangelical United Brethren	B	.67	.05
Evangelical United Brethren	C	.69	.05
Reorganized Latter Day Saints	A	.74	.05
Reorganized Latter Day Saints	B	.29	NS
Reorganized Latter Day Saints	C	.31	NS
Methodist Church	A	.79	.05
Methodist Church	B	.17	NS
Methodist Church	C	.69	.05
Church of the Nazarene	A	.83	.01
Church of the Nazarene	B	.31	NS
Church of the Nazarene	C	.38	NS
Non-Denominational	A	.67	.05
Non-Denominational	B	.86	.01
Non-Denominational	C	.64	.05
United Presbyterian	A	.62	NS
United Presbyterian	B	.45	NS
United Presbyterian	C	.48	NS

NS = Not Statistically Significant

Minister versus Lay Leader

Hypothesis number four states that there is no significant relationship between the ranking of items by a minister and lay leader of a given congregation: 4.a. on the Theological Expectation Scale, 4. b. on the Social Expectation Scale, and 4. c. on the Political Expectation Scale.

Table XV shows that of the thirty-three congregations tested, eight of them furnish data which are used to reject Hypothesis 4. a. Twenty-five, or seventy-six percent, of the congregations used in the study furnish data which are used to affirm Hypothesis 4. a., showing that in twenty-five cases out of thirty-three there is no statistically significant relationship between the ranking of items by a minister and lay leader of a given congregation on the Theological Expectation Scale. The highest correlation coefficient is expressed by the Church of God congregation B with an r_s of .833. The lowest correlation coefficient is expressed by the Reorganized Church of Jesus Christ of Latter Day Saints congregation A with an r_s of -.18.

The listed results of the Spearman Rank Correlation Coefficient: r_s taken from the Social Expectation Scale are seen in Table XVI. Twenty-seven percent of the congregations tested show an r_s high enough to reject Hypothesis 4. b. Twenty-four of the thirty-three congregations do not show correlation coefficients high

TABLE XV

RESULTS OF THE SPEARMAN RANK CORRELATION
 COEFFICIENT: r_s LISTED ACCORDING TO
 THE DEGREE OF CONSENSUS FROM THE
 THEOLOGICAL EXPECTATION SCALE

Denomination	Congregation	r_s	Level of Significance for Rejecting H_0
Church of God	B	.83	.01
Non-Denominational	B	.83	.01
Evangelical United Brethren	A	.81	.05
Christian Church	C	.76	.05
Church of God	C	.76	.05
Methodist Church	A	.76	.05
Southern Baptist	B	.69	.05
United Presbyterian	C	.69	.05
Southern Baptist	A	.62	NS
Southern Baptist	C	.62	NS
Christian Church	A	.57	NS
United Church of Christ	C	.57	NS
Reorganized Latter Day Saints	B	.57	NS
United Presbyterian	A	.55	NS
United Presbyterian	B	.55	NS
Protestant Episcopal Church	A	.52	NS
United Church of Christ	B	.45	NS
Evangelical United Brethren	B	.45	NS
Church of the Nazarene	C	.45	NS
Evangelical United Brethren	C	.43	NS
Protestant Episcopal Church	C	.33	NS
Protestant Episcopal Church	B	.31	NS
Christian Church	B	.26	NS
Non-Denominational	C	.17	NS
Methodist Church	C	.07	NS
Non-Denominational	A	.07	NS
Church of God	A	.02	NS
Church of the Nazarene	A	-.10	NS
Church of the Nazarene	B	-.10	NS
Methodist Church	B	-.12	NS
Reorganized Latter Day Saints	C	-.14	NS
United Church of Christ	A	-.16	NS
Reorganized Latter Day Saints	A	-.18	NS

NS = Not Significant

TABLE XVI

RESULTS OF THE SPEARMAN RANK CORRELATION
 COEFFICIENT: r_s LISTED ACCORDING TO
 THE DEGREE OF CONSENSUS FROM THE
 SOCIAL EXPECTATION SCALE

<u>Denomination</u>	<u>Congregation</u>	<u>r_s</u>	<u>Level of Significance for Rejecting H_0</u>
Church of God	A	.93	.01
Southern Baptist	B	.90	.01
United Presbyterian	A	.90	.01
Non-Denominational	B	.88	.01
Methodist Church	A	.81	.05
Christian Church	C	.76	.05
Non-Denominational	C	.74	.05
Evangelical United Brethren	B	.71	.05
Church of God	B	.69	.05
Protestant Episcopal Church	B	.59	NS
Reorganized Latter Day Saints	C	.59	NS
Protestant Episcopal Church	C	.55	NS
Protestant Episcopal Church	A	.50	NS
United Presbyterian	C	.50	NS
Methodist Church	C	.45	NS
Christian Church	A	.43	NS
United Church of Christ	A	.43	NS
United Church of Christ	C	.43	NS
Evangelical United Brethren	A	.38	NS
Southern Baptist	A	.33	NS
United Presbyterian	B	.33	NS
Christian Church	B	.26	NS
Reorganized Latter Day Saints	B	.26	NS
Southern Baptist	C	.24	NS
United Church of Christ	B	.24	NS
Reorganized Latter Day Saints	A	.24	NS
Church of the Nazarene	C	.14	NS
Methodist Church	B	.12	NS
Church of the Nazarene	A	.09	NS
Evangelical United Brethren	C	.07	NS
Non-Denominational	A	.07	NS
Church of God	C	-.07	NS
Church of the Nazarene	B	-.55	NS

NS = Not Significant

enough to reject the hypothesis. The greatest consensus between a minister and his lay leader is to be seen in the Church of God congregation A with an r_s of .93. This correlation coefficient is very close to expressing perfect agreement between these two persons on this scale. The least consensus is found in B congregation of the Nazarene denomination with an r_s of -.55.

Table XVII presents the results of the Spearman Rank Correlation Coefficient: r_s from the Political Expectation Scale. Fifty-eight percent of the congregations used in the study showed sufficient correlation between the minister and the lay leader to reject Hypothesis 4. c. In nineteen of the congregations there was shown to be a significant relationship between the minister and his lay leader in the choices they made on the Political Expectation Scale. The highest correlation was expressed by congregations A and B of the United Church of Christ with an r_s of .90. The least consensus was expressed by congregation C of the Southern Baptists with an r_s of -.49.

Hypothesis number five states that there is no significant relationship between the degree of consensus of the minister and his lay leader, and the amount of time that they have worked together in their respective offices: 5. a. on the Theological Expectation Scale, 5. b. on the Social Expectation Scale, and

TABLE XVII

RESULTS OF THE SPEARMAN RANK CORRELATION
 COEFFICIENT: r_s LISTED ACCORDING TO
 THE DEGREE OF CONSENSUS FROM THE
 POLITICAL EXPECTATION SCALE

<u>Denomination</u>	<u>Congregation</u>	<u>r_s</u>	<u>Level of Significance for Rejecting H_0</u>
United Church of Christ	A	.90	.01
United Church of Christ	B	.90	.01
Christian Church	C	.86	.01
Non-Denominational	B	.86	.01
Church of the Nazarene	A	.83	.01
Southern Baptist	B	.81	.05
Christian Church	A	.81	.05
Methodist Church	A	.79	.05
Protestant Episcopal Church	A	.76	.05
Protestant Episcopal Church	C	.76	.05
Reorganized Latter Day Saints	A	.74	.05
Christian Church	B	.71	.05
Evangelical United Brethren	C	.69	.05
Methodist Church	C	.69	.05
Church of God	C	.67	.05
Evangelical United Brethren	B	.67	.05
Non-Denominational	A	.67	.05
Protestant Episcopal Church	B	.64	.05
Non-Denominational	C	.64	.05
United Presbyterian	A	.62	NS
Church of God	A	.59	NS
Church of God	B	.59	NS
United Presbyterian	C	.48	NS
Evangelical United Brethren	A	.45	NS
United Presbyterian	B	.45	NS
Church of the Nazarene	C	.38	NS
Reorganized Latter Day Saints	C	.31	NS
Church of the Nazarene	B	.31	NS
Reorganized Latter Day Saints	B	.29	NS
Southern Baptist	A	.21	NS
Methodist Church	B	.17	NS
United Church of Christ	C	.02	NS
Southern Baptist	C	-.49	NS

NS = Not Significant

5. c. on the Political Expectation Scale. Tables XVIII, XIX, and XX present the analysis of the data by using the Spearman Rank Correlation Coefficient.

A look at the bottom of Table XVIII will show that the total relationship between the minister's and lay leader's consensus and their time spent working together is not significant. On the basis of an "N" of thirty-three congregations used in the study, an r_s of .285 would have been necessary to have shown a significant relationship between the two sets of ranks consisting of expected rank based on number of months interaction between the minister and his lay leader, and the rank based on actual consensus between the minister and his lay leader. Figure VI presents a graphic representation of the data shown on Table XVIII. The broken line shows the ranking of the congregations based on the months of interaction between the minister and the lay leader, and consequently, the expected ranking by consensus. The solid line presents the actual ranking by consensus of each of the congregations. Had the solid line representing the actual consensus followed exactly the contour of the broken line, the r_s for the results from the Theological Expectation Scale would have been +1.00. In the case of Table XVIII, the r_s was .225.

Tables XIX and XX, dealing with results from the Social and Political Expectation Scales both show a negative r_s of -.05 and -.17 respectively. The

TABLE XVIII

SPEARMAN RANK COEFFICIENT OF CONCORDANCE: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS BASED ON
 NUMBER OF MONTHS INTERACTION BY MINISTER AND
 LAY LEADER: THEOLOGICAL

Denomination and Congregation		Number of Months Interaction	Expected Rank	Actual Rank	di	di ²
United Church of Christ	C	108	1	12	11	121
Protestant Episcopal Church	B	96	2	22	20	400
Southern Baptist	B	84	4	7.5	3.5	12.25
Southern Baptist	C	84	4	9.5	5.5	30.25
Church of God	C	84	4	5	1	1
Church of the Nazarene	C	66	6	28.5	22.5	506.25
Reorganized Latter Day Saints	B	60	7.5	12	4.5	20.25
United Presbyterian	C	60	7.5	7.5	0	0
Church of God	A	48	10.5	27	16.5	262.25
Protestant Episcopal Church	A	48	10.5	16	5.5	30.25
Protestant Episcopal Church	C	48	10.5	21	10.5	110.25
Methodist Church	B	48	10.5	30	19.5	380.25
Southern Baptist	A	36	15	9.5	5.5	30.25
Christian Church	C	36	15	5	10	100
United Church of Christ	B	36	15	18	3	9
Church of the Nazarene	C	36	15	25.5	10.5	110.25
Non-Denominational	B	36	15	1.5	13.5	182.25
Christian Church	A	30	19	12	7	49
Christian Church	B	30	19	23	4	16
Church of God	B	30	19	1.5	17.5	306.25
Evangelical United Brethren	A	24	24	3	21	441
Reorganized Latter Day Saints	A	24	24	33	9	81
Reorganized Latter Day Saints	C	24	24	31	7	49
Methodist Church	C	24	24	18	6	36
Church of the Nazarene	A	24	24	38.5	4.5	20.25
Non-Denominational	C	24	24	24	0	0
United Presbyterian	B	24	24	14.5	9.5	90.25
United Church of Christ	A	18	28	32	4	16
Evangelical United Brethren	B	12	30	18	12	144
Evangelical United Brethren	C	12	30	20	10	100
Methodist Church	A	12	30	5	25	625
United Presbyterian	A	9	32	14.5	17.5	306.25
Non-Denominational	A	6	33	25.5	7.5	56.25
						4642.00

$$r_s = 1 - \frac{6(4642)}{(33)^3 - 33} = .225 = \text{Not Significant}$$

FIGURE VI

EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON NUMBER OF MONTHS INTERACTION
 BETWEEN MINISTER AND LAY LEADER
 THEOLOGICAL SCALE

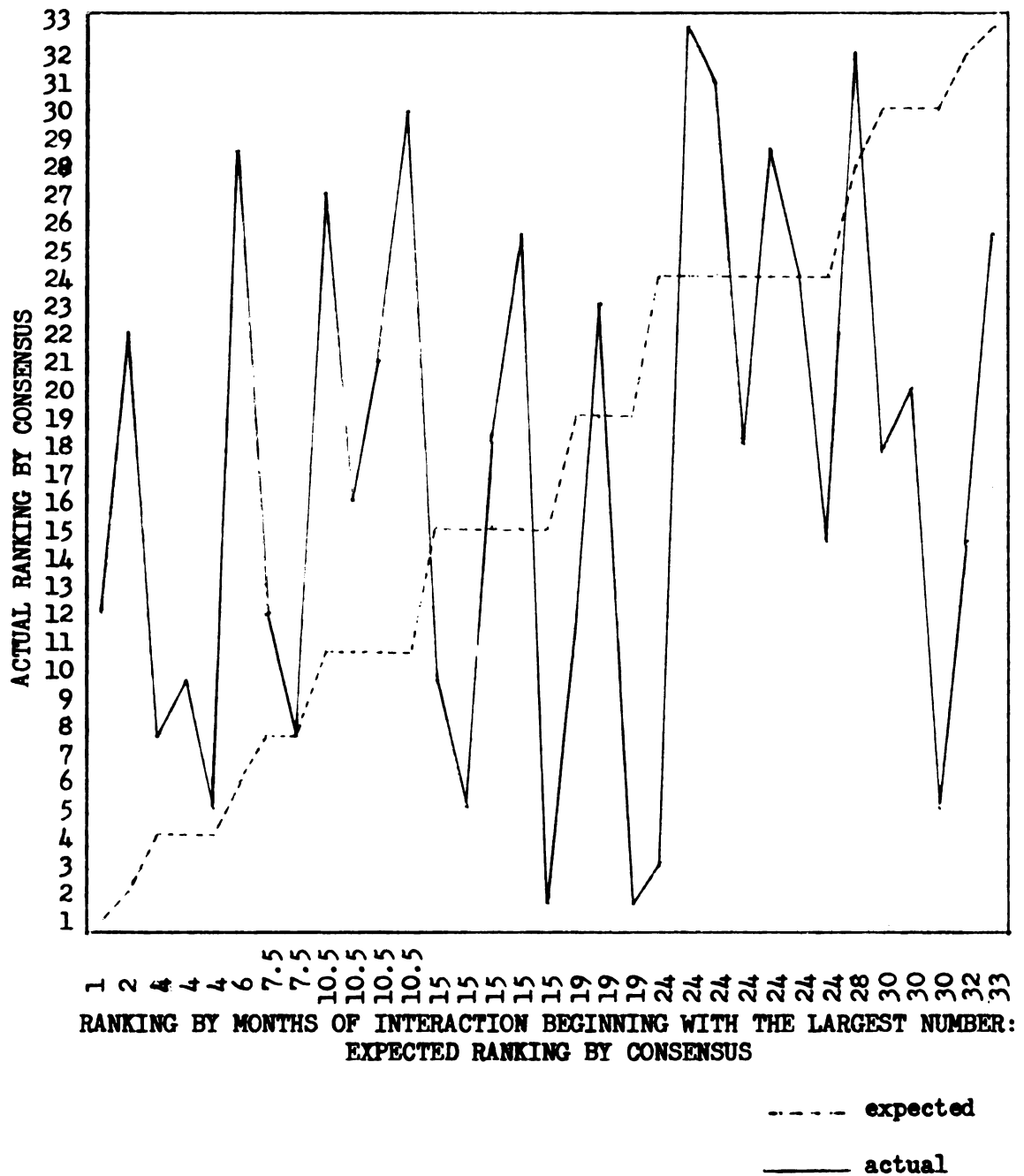


TABLE XIX

SPEARMAN RANK COEFFICIENT OF CONCORDANCE: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS BASED ON
 NUMBER OF MONTHS INTERACTION BY MINISTER AND
 LAY LEADER: SOCIAL

Denomination and Congregation		Number of Months Interaction	Expected Rank	Actual Rank	di	di ²
United Church of Christ	C	108	1	17	16	256
Protestant Episcopal Church	B	96	2	10.5	8.5	72.25
Southern Baptist	B	84	4	2.5	1.5	2.25
Southern Baptist	C	84	4	25	21	441
Church of God	C	84	4	32	28	784
Church of the Nazarene	B	66	6	33	27	729
Reorganized Latter Day Saints	B	60	7.5	22.5	15	225
United Presbyterian	C	60	7.5	13.5	6	36
Church of God	A	48	10.5	1	9.5	90.25
Protestant Episcopal Church	A	48	10.5	13.5	3	9
Protestant Episcopal Church	C	48	10.5	12	1.5	2.25
Methodist Church	B	48	10.5	28	17.5	306.25
Southern Baptist	A	36	15	20.5	5.5	30.25
Christian Church	C	36	15	6	9	81
United Church of Christ	B	36	15	25	10	100
Church of the Nazarene	C	36	15	27	12	144
Non-Denominational	B	36	15	4	11	121
Christian Church	A	30	19	17	2	4
Christian Church	B	30	19	22.5	3.5	12.25
Church of God	B	30	19	9	10	100
Evangelical United Brethren	A	24	24	19	5	25
Reorganized Latter Day Saints	A	24	24	25	1	1
Reorganized Latter Day Saints	C	24	24	10.5	13.5	182.25
Methodist Church	C	24	24	15	9	81
Church of the Nazarene	A	24	24	29	5	25
Non-Denominational	C	24	24	7	17	289
United Presbyterian	B	24	24	20.5	3.5	12.25
United Church of Christ	A	18	28	17	11	121
Evangelical United Brethren	B	12	30	8	22	484
Evangelical United Brethren	C	12	30	30.5	.5	.25
Methodist Church	A	12	30	5	25	625
United Presbyterian	A	9	32	2.5	29.5	870.25
Non-Denominational	A	6	33	30.5	2.5	6.25
						6268.00

$$r_s = 1 - \frac{6(6268)}{(33)^3 - 33} = -.05 = \text{Not Significant}$$

TABLE XX

SPEARMAN RANK COEFFICIENT OF CONCORDANCE: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS BASED ON
 NUMBER OF MONTHS INTERACTION BY MINISTER AND
 LAY LEADER: POLITICAL

Denomination and Congregation		Number of Months Interaction	Expected Rank	Actual Rank	di	di ²
United Church of Christ	C	108	1	32	31	961
Protestant Episcopal Church	B	96	2	18.5	16.5	262.25
Southern Baptist	B	84	4	6.5	2.5	6.25
Southern Baptist	C	84	4	33	29	841
Church of God	C	84	4	16	12	144
Church of the Nazarene	B	66	6	27.5	21.5	462.25
Reorganized Latter Day Saints	B	60	7.5	29	21.5	462.25
United Presbyterian	C	60	7.5	23	15.5	240.25
Church of God	A	48	10.5	21.5	11	121
Protestant Episcopal Church	A	48	10.5	9.5	1	1
Protestant Episcopal Church	C	48	10.5	9.5	1	1
Methodist Church	B	48	10.5	31	20.5	420.25
Southern Baptist	A	36	15	30	15	225
Christian Church	C	36	15	3.5	11.5	132.25
United Church of Christ	B	36	15	1.5	13.5	182.25
Church of the Nazarene	C	36	15	26	11	121
Non-Denominational	B	36	15	3.5	11.5	132.25
Christian Church	A	30	19	6.5	12.5	156.25
Christian Church	B	30	19	12	7	49
Church of God	B	30	19	21.5	2.5	6.25
Evangelical United Brethren	A	24	24	24.5	.5	.25
Reorganized Latter Day Saints	A	24	24	11	13	169
Reorganized Latter Day Saints	C	24	24	27.5	3.5	12.25
Methodist Church	C	24	24	13.5	10.5	110.25
Church of the Nazarene	A	24	24	5	19	361
Non-Denominational	C	24	24	18.5	5.5	30.25
United Presbyterian	B	24	24	24.5	.5	.25
United Church of Christ	A	18	28	21.5	6.5	42.25
Evangelical United Brethren	B	12	30	16	14	196
Evangelical United Brethren	C	12	30	13.5	16.5	262.25
Methodist Church	A	12	30	8	22	484
United Presbyterian	A	9	32	20	12	144
Non-Denominational	A	6	33	16	17	289
						7027.50

$$r_s = 1 - \frac{6(7027.5)}{(33)^3 - 33} = -.17 = \text{Not Significant}$$

hypothesis is thus affirmed that there is no statistically significant relationship between the degree of consensus of the minister and his lay leader and the amount of time they have worked together in their respective offices. This is found on the Theological, Social, and Political Expectation Scales. Figures VII and VIII show the deviation from the expected ranking by consensus on the Social and Political Expectation Scales. The correlation coefficient for the Social is $-.05$, and for the Political, it is $-.17$.

Hypothesis six is concerned with the relationship between the degree of consensus of the minister and his lay leader and the size of the congregation being served: 6. a. on the Theological Expectation Scale, 6. b. on the Social Expectation Scale, and 6. c. on the Political Expectation Scale. This hypothesis states that there is no significant relationship between these two factors, and Tables XXI, XXII, and XXIII and Figures IX, X, and XI show the analysis of the data to test the hypothesis.

Table XXI presents the Spearman Rank Correlation Coefficient: r_s applied to the expected and actual rank order by consensus based on the size of the congregation. The r_s for this relationship is $-.08$, which is not sufficiently significant to reject Hypothesis 6. a. Figure IX presents a graphic analysis of the same data revealing that there is no statistically significant

FIGURE VII

EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON NUMBER OF MONTHS INTERACTION
 BETWEEN MINISTER AND LAY LEADER
 SOCIAL SCALE

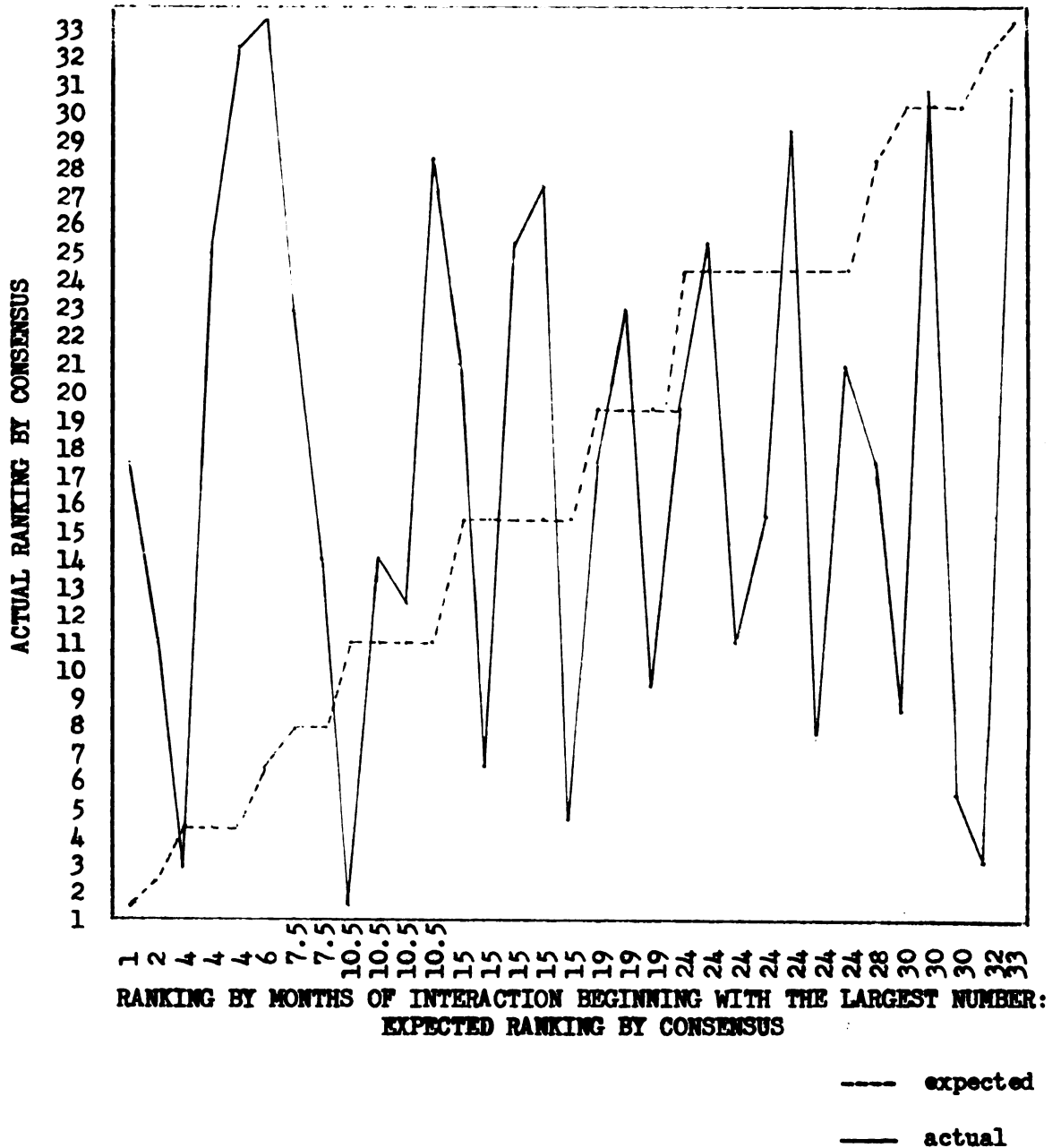
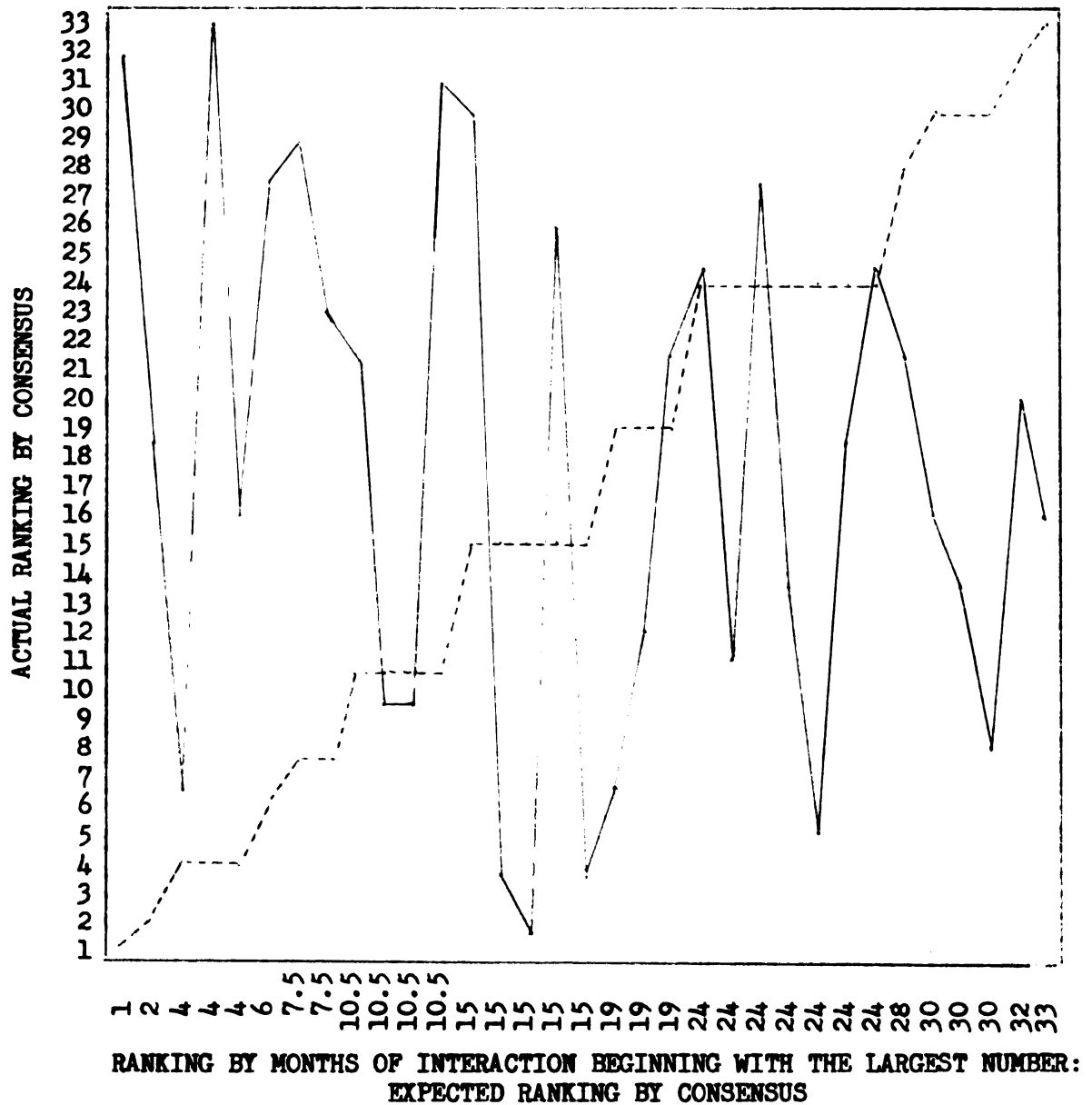


FIGURE VIII

EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON NUMBER OF MONTHS INTERACTION
 BETWEEN MINISTER AND LAY LEADER
 POLITICAL SCALE



---- expected

— actual

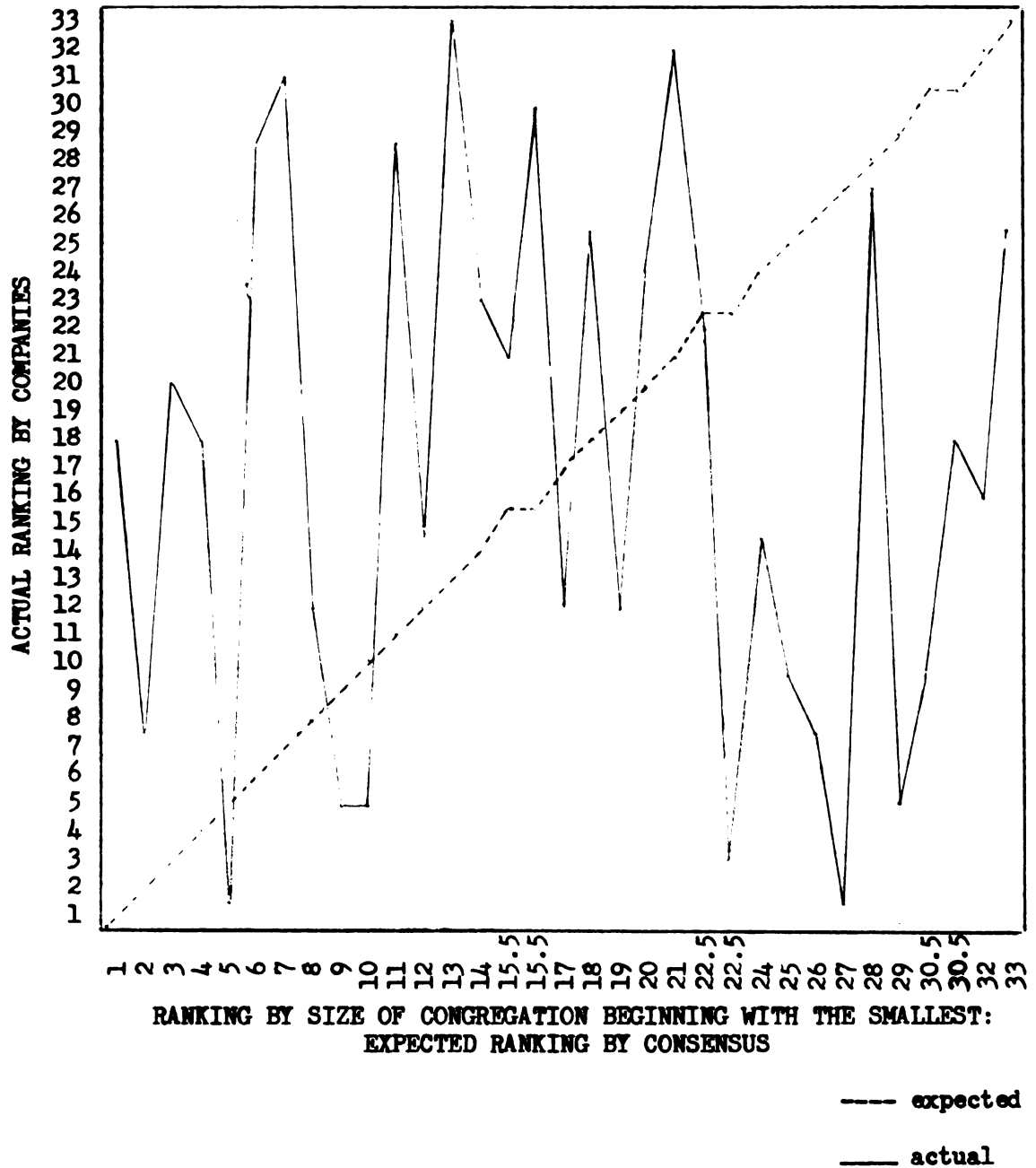
TABLE XXI

SPEARMAN RANK CORRELATION COEFFICIENT: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION: THEOLOGICAL

Denomination and Congregation		Size of Congregation	Expected Rank	Actual Rank	di	di ²
Evangelical United Brethren	B	37	1	18	17	289
Southern Baptist	B	50	2	7.5	5.5	30.25
Evangelical United Brethren	C	55	3	20	17	289
Methodist Church	C	60	4	18	14	196
Church of God	B	75	5	1.5	3.5	12.25
Church of the Nazarene	B	93	6	28.5	22.5	506.25
Reorganized Latter Day Saints	C	150	7	31	24	576
Reorganized Latter Day Saints	B	162	8	12	4	16
Christian Church	C	175	9	5	4	16
Church of God	C	247	10	5	5	25
Church of the Nazarene	A	250	11	28.5	17.5	306.25
United Presbyterian	A	267	12	14.5	2.5	6.25
Reorganized Latter Day Saints	A	275	13	33	20	400
Christian Church	B	283	14	23	9	81
Protestant Episcopal Church	C	285	15.5	21	5.5	30.25
Methodist Church	B	285	15.5	30	14.5	210.25
Christian Church	A	300	17	12	5	25
Church of the Nazarene	C	325	18	25.5	7.5	56.25
United Church of Christ	C	330	19	12	7	49
Non-Denominational	C	375	20	24	4	16
United Church of Christ	A	380	21	32	11	121
Protestant Episcopal Church	B	400	22.5	22	.5	.25
Evangelical United Brethren	A	400	22.5	3	19.5	380.25
United Presbyterian	B	460	24	14.5	9.5	90.25
Southern Baptist	A	565	25	9.5	15.5	240.25
United Presbyterian	C	600	26	7.5	18.5	342.25
Non-Denominational	B	650	27	1.5	25.5	650.25
Church of God	A	850	28	27	1	1
Methodist Church	A	1200	29	5	24	576
Southern Baptist	C	1400	30.5	9.5	21	441
United Church of Christ	B	1400	30.5	18	12.5	156.25
Protestant Episcopal Church	A	2000	32	16	16	256
Non-Denominational	A	2200	33	25.5	7.5	56.25
						6457.00

$$r_s = 1 - \frac{6(6457)}{(33)^3 - 33} = -.08 = \text{Not Significant}$$

FIGURE IX
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION
 THEOLOGICAL SCALE



C

1. The first part of the document is a list of the names of the persons who have been named in the document. The names are listed in alphabetical order.

2. The second part of the document is a list of the names of the persons who have been named in the document. The names are listed in alphabetical order.

3. The third part of the document is a list of the names of the persons who have been named in the document. The names are listed in alphabetical order.

relationship between the degree of consensus of the minister and his lay leader on the Theological Expectation Scale and the size of the congregation being served.

Tables XXII and XXIII and Figures X and XI reveal data which enables the affirmation of Hypotheses 6. b. and 6. c. to be made. On all three Expectation Scales, there is no statistically significant relationship shown to exist between the consensus of the minister and his lay leader and the size of the congregation being served.

Of the thirty-three ministers used in this study, fifteen of them were assigned by their denominations to the congregation they are now serving; and eighteen of them were chosen by the congregation which they are now serving.

The average Rank Correlation Coefficients for these two groups of assigned and chosen ministers on each of the three Expectation Scales are as follows:

	<u>Assigned</u>	<u>Chosen</u>
Theological	.27	.49
Social	.33	.49
Political	.57	.57

With the exception of the Political items, those ministers and lay leaders from congregations choosing the ministers have a higher r_s than do those ministers and lay leaders from congregations where the minister has been assigned by his denomination.

TABLE XXII

SPEARMAN RANK CORRELATION COEFFICIENT: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION: SOCIAL

Denomination and Congregation		Size of Congregation	Expected Rank	Actual Rank	di	di ²
Evangelical United Brethren	B	37	1	8	7	49
Southern Baptist	B	50	2	2.5	.5	.25
Evangelical United Brethren	C	55	3	30.5	27.5	756.25
Methodist Church	C	60	4	15	11	121
Church of God	B	75	5	9	4	16
Church of the Nazarene	B	93	6	33	27	729
Reorganized Latter Day Saints	C	150	7	10.5	3.5	12.25
Reorganized Latter Day Saints	B	162	8	22.5	14.5	210.25
Christian Church	C	175	9	6	3	9
Church of God	C	247	10	32	22	484
Church of the Nazarene	A	250	11	29	18	324
United Presbyterian	A	267	12	2.5	9.5	90.25
Reorganized Latter Day Saints	A	275	13	25	12	144
Christian Church	B	283	14	22.5	8.5	72.25
Protestant Episcopal Church	C	285	15.5	12	3.5	12.25
Methodist Church	B	285	15.5	28	12.5	156.25
Christian Church	A	300	17	17	0	0
Church of the Nazarene	C	325	18	27	11	121
United Church of Christ	C	330	19	17	2	4
Non-Denominational	C	375	20	7	13	169
United Church of Christ	A	380	21	17	4	16
Protestant Episcopal Church	B	400	22.5	10.5	12	144
Evangelical United Brethren	A	400	22.5	19	3.5	12.25
United Presbyterian	B	460	24	20.5	3.5	12.25
Southern Baptist	A	565	25	20.5	4.5	20.25
United Presbyterian	C	600	26	13.5	12.5	156.25
Non-Denominational	B	650	27	4	23	529
Church of God	A	850	28	1	27	729
Methodist Church	A	1200	29	5	24	576
Southern Baptist	C	1400	30.5	25	5.5	30.25
United Church of Christ	B	1400	30.5	25	5.5	30.25
Protestant Episcopal Church	A	2000	32	13.5	18.5	342.25
Non-Denominational	A	2200	33	30.5	2.5	6.25
						6084.00

$$r_s = 1 - \frac{6(6084)}{(33)^3 - 33} = -.02 = \text{Not Significant}$$

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the implementation of the proposed changes. It details the steps involved in the rollout process, from initial planning to final execution. This section also addresses potential challenges and provides strategies to overcome them, ensuring a smooth transition for all stakeholders.

3. The third part of the document discusses the long-term impact of the changes. It highlights the expected benefits, such as improved efficiency and cost savings, and provides a timeline for when these benefits are anticipated to be realized. This section also includes a summary of the key findings and recommendations for future action.

4. The fourth part of the document provides a detailed analysis of the financial implications of the changes. It includes a breakdown of the costs associated with the implementation and a comparison of the expected savings against the initial investment. This section also discusses the potential risks and provides a risk assessment to help decision-makers understand the financial impact of the changes.

5. The fifth part of the document discusses the legal and regulatory requirements that must be met. It outlines the various laws and regulations that apply to the organization and provides a checklist of the required actions. This section also includes a summary of the key findings and recommendations for future action.

6. The sixth part of the document provides a detailed analysis of the operational implications of the changes. It includes a breakdown of the changes to the organization's structure and processes, and a comparison of the expected benefits against the initial investment. This section also discusses the potential risks and provides a risk assessment to help decision-makers understand the operational impact of the changes.

7. The seventh part of the document discusses the human resources implications of the changes. It outlines the various roles and responsibilities that will be affected by the changes and provides a checklist of the required actions. This section also includes a summary of the key findings and recommendations for future action.

8. The eighth part of the document provides a detailed analysis of the marketing implications of the changes. It includes a breakdown of the changes to the organization's marketing strategy and a comparison of the expected benefits against the initial investment. This section also discusses the potential risks and provides a risk assessment to help decision-makers understand the marketing impact of the changes.

9. The ninth part of the document discusses the information technology implications of the changes. It outlines the various systems and processes that will be affected by the changes and provides a checklist of the required actions. This section also includes a summary of the key findings and recommendations for future action.

10. The tenth part of the document provides a detailed analysis of the overall impact of the changes. It includes a summary of the key findings and recommendations for future action, and a comparison of the expected benefits against the initial investment. This section also discusses the potential risks and provides a risk assessment to help decision-makers understand the overall impact of the changes.

TABLE XXIII

SPEARMAN RANK CORRELATION COEFFICIENT: r_s APPLIED TO
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION: POLITICAL

Denomination and Congregation		Size of Congregation	Expected Rank	Actual Rank	d1	d1 ²
Evangelical United Brethren	B	37	1	16	15	225
Southern Baptist	B	50	2	6.5	4.5	20.25
Evangelical United Brethren	C	55	3	13.5	10.5	110.25
Methodist Church	C	60	4	13.5	9.5	90.25
Church of God	B	75	5	21.5	16.5	262.25
Church of the Nazarene	B	93	6	27.5	21.5	462.25
Reorganized Latter Day Saints	C	150	7	27.5	20.5	420.25
Reorganized Latter Day Saints	B	162	8	29	21	441
Christian Church	C	175	9	3.5	5.5	30.25
Church of God	C	247	10	16	6	36
Church of the Nazarene	A	250	11	5	6	36
United Presbyterian	A	267	12	20	8	48
Reorganized Latter Day Saints	A	275	13	11	2	4
Christian Church	B	283	14	12	2	4
Protestant Episcopal Church	C	285	15.5	9.5	6	36
Methodist Church	B	285	15.5	31	14.5	210.25
Christian Church	A	300	17	6.5	10.5	110.25
Church of the Nazarene	C	325	18	26	8	61
United Church of Christ	C	330	19	32	13	169
Non-Denominational	C	375	20	18.5	1.5	2.25
United Church of Christ	A	380	21	1.5	19.5	380.25
Protestant Episcopal Church	B	400	22.5	18.5	4	16
Evangelical United Brethren	A	400	22.5	24.5	2	4
United Presbyterian	B	460	24	24.5	.5	.25
Southern Baptist	A	565	25	30	5	25
United Presbyterian	C	600	26	23	3	9
Non-Denominational	B	650	27	3.5	23.5	552.25
Church of God	A	850	28	21.5	6.5	42.25
Methodist Church	A	1200	29	8	21	441
Southern Baptist	C	1400	30.5	33	2.5	6.25
United Church of Christ	B	1400	30.5	1.5	29	841
Protestant Episcopal Church	A	2000	32	9.5	22.5	506.25
Non-Denominational	A	2200	33	16	17	289
						5891.00

$$r_s = 1 - \frac{6(5891)}{(33)^3 - 33} = .02 = \text{Not Significant}$$

FIGURE X
 EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION
 SOCIAL SCALE

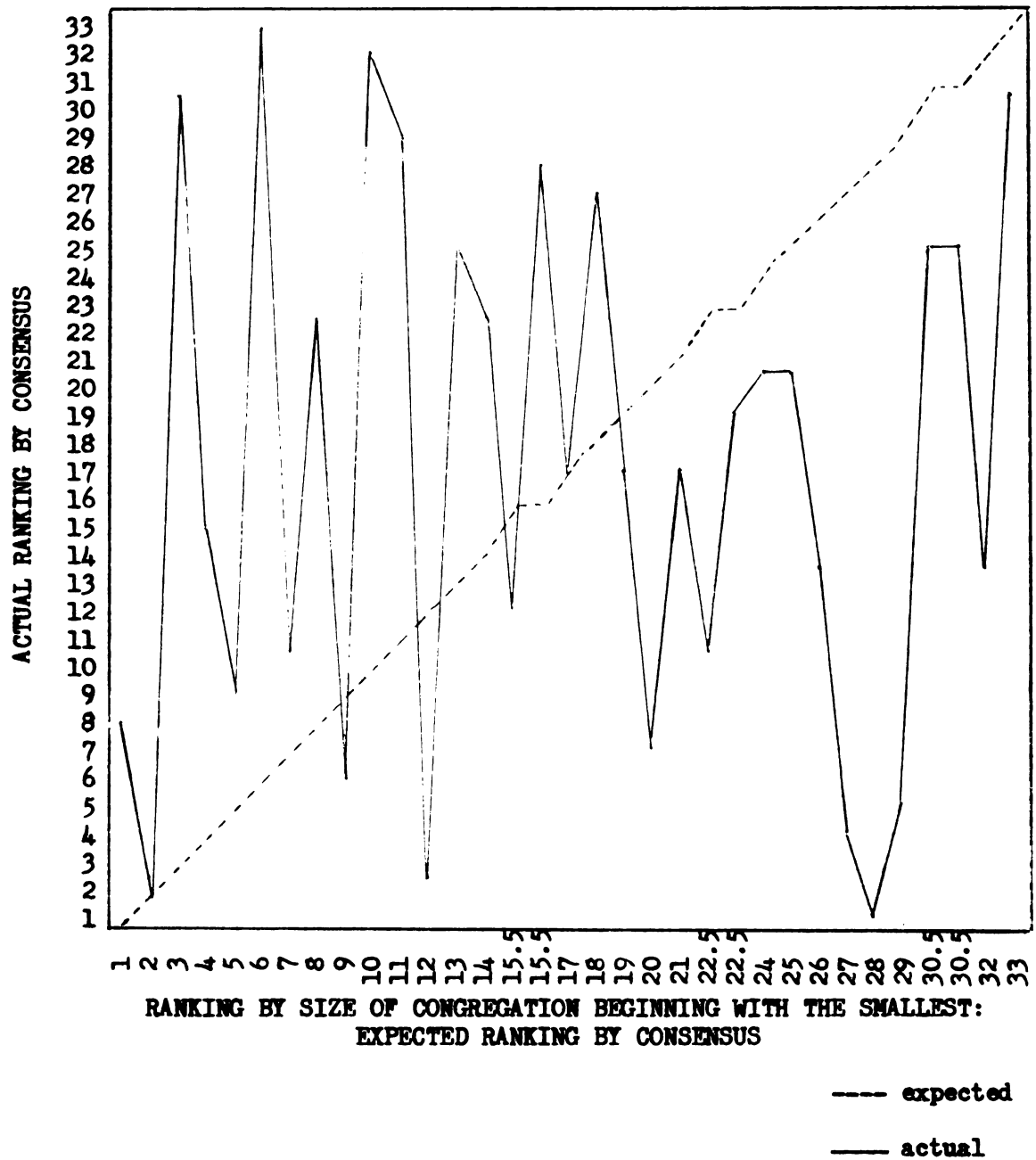
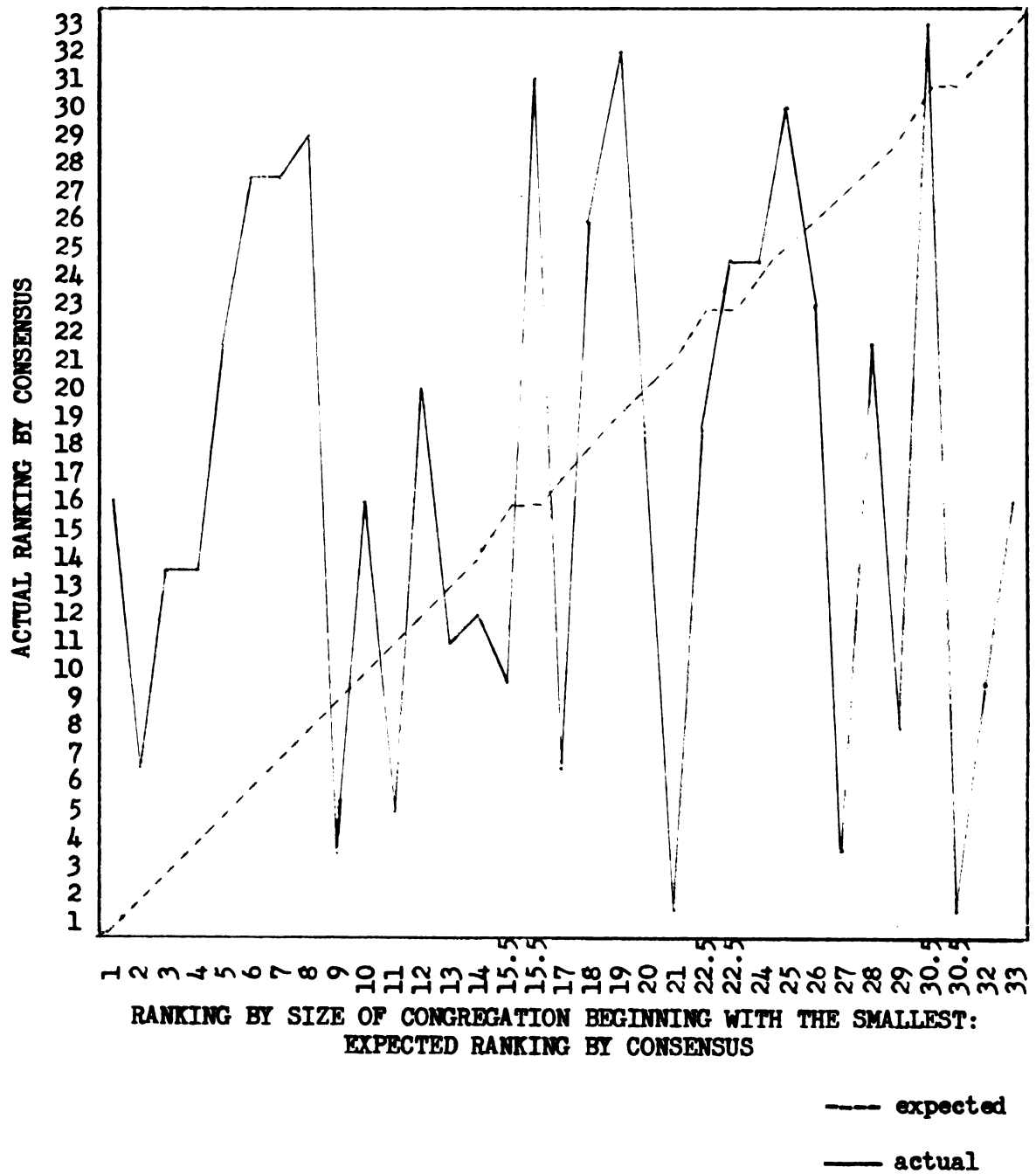


FIGURE XI

EXPECTED AND ACTUAL RANK ORDER BY CONSENSUS
 BASED ON SIZE OF CONGREGATION
 POLITICAL SCALE



1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition

$$\alpha + \beta = 1$$

is satisfied. In the case when the condition (2) is not satisfied, the system of equations (1) has no solution. In the case when the condition (2) is satisfied, the system of equations (1) has a unique solution. The solution of the system of equations (1) is given by the formula

$$x = \frac{1}{\alpha + \beta}$$

$$y = \frac{\alpha}{\alpha + \beta}$$

Ten of the ministers in the study considered themselves to be religious liberals in theological, social, and political issues associated with church. The remainder of twenty-three ministers considered themselves to be religious conservatives in theological, social, and political issues associated with church. The average r_s for these two groups on the Theological, Social, and Political Expectation Scales are as follows:

	<u>Liberal</u>	<u>Conservative</u>
Theological	.33	.42
Social	.44	.41
Political	.68	.52

On the Theological Expectation Scale, the ministers who consider themselves to be religious conservatives rank higher on the average in their consensus with their lay leader than do those ministers who consider themselves to be religious liberals. On both the Social and Political Expectation Scales, however, the "liberal" ministers rank higher in their consensus with their lay leader than do the "conservative".

Summary of Analysis by Congregation

This chapter of the study made an analysis of the data based on the separate congregations. Its primary concern was to determine wherein lie any differences between the choices made by the minister and lay leader of a given congregation. Hypotheses four, five, and six were tested by running a Rank Correlation analysis of the data collected from the three Expectation Scales. The findings of this chapter are as follows:

Twenty-five of the thirty-three congregations used in the study yielded data which supported Hypothesis 4. a., supporting the statement that there is no statistically significant relationship between the ranking of items by a minister and his lay leader on the Theological Expectation Scale. Two of the congregations tested rejected Hypothesis 4. a. at the .01 level of significance, and six rejected it at the .05 level.

Hypothesis 4. b. was rejected as a result of the data of nine of the congregations tested. Of those yielding data for rejecting the Hypothesis, four yielded data with which it was rejected at the .01 level of significance, and five at the .05 level. In seventy-three percent of the cases tested, no statistically significant relationship exists between the ranking of items by a minister and lay leader of a given denomination on the

Social Expectation Scale.

In nineteen of the congregations used in the study, there was shown to be a statistically significant relationship between the ranking of items on the Political Expectation Scale by the minister and the lay leader of a given congregation. Forty-two percent of the congregations tested failed to yield data for rejecting Hypothesis 4. c.

Hypothesis five is concerned with the possible relationship between the consensus of a minister and his lay leader and the amount of time they have worked together in their respective offices. The results as shown on Tables XVIII, XIX, and XX, and supported by the graphic representation as shown on Figures XVI, XVII, and XVIII, show a support of hypothesis five on all three of the Expectation Scales. In other words, there is no statistically significant relationship between the degree of consensus of the minister and his lay leader and the amount of time they have worked together in their respective offices. It should be noted, however, that the consensus needed in order to reject this hypothesis is .285. On the Theological Expectation Scale, the r_s is .225. On the Social and Political Expectation Scales a negative correlation coefficient is expressed showing little relationship in the choices made by the minister and the lay leader.

Hypothesis six states that there is no significant

relationship between the consensus of the minister and his lay leader and the size of the congregation being served. The data as summarized in Tables XXI, XXII, and XXIII, and further supported on Figures IX, X and XI, yield data with which this hypothesis may be affirmed at a high level of affirmation based on low correlation coefficients on the Theological, Social, and Political Expectation Scales.

On the questionnaire used in the study, the ministers were asked whether they were assigned by their denomination or chosen by their congregation. Fifteen of the ministers reported they were assigned and eighteen said they were chosen. Those chosen showed an average consensus on the Theological and Social Expectation Scales with their lay leader that was considerably higher than their counterparts who were assigned by their denominations. Both groups showed identical average consensus on the Political Expectation Scale.

Another questionnaire item asked the minister to report whether he considered himself to be a religious conservative or a religious liberal in terms of theological, social, and political issues associated with the church. Those twenty-three ministers considering themselves to be conservatives in these areas had a somewhat higher consensus with their lay leaders on the Theological Expectation Scale. Those ten ministers considering

themselves to be religious liberals in theological, social, and political issues had a somewhat higher consensus with their lay leaders on the Social and Political Expectation Scales.

CHAPTER VI

SUMMARY OF FINDINGS AND GENERAL CONCLUSIONS

Introduction

It is the purpose of this concluding chapter of the study to look backward by way of presenting a summary of the important facts developed, and to select interpretations made. It has a further purpose of looking forward by way of presenting general conclusions, implications, recommendations, and suggestions for further research.

The underlying problem which presented the motivation for this study was the desire to formulate a methodology for analyzing some aspect of the communication act. The aspect chosen for this study was the responsibility of the message source, called the speaker, to select topics which he, himself, believed he should select, and to select topics which his audience believed he should select, as the basis for his messages. It was suggested that the greater the consensus between the speaker and his audience in their "expectation for topic selection" the greater will be the opportunity for effective communication to occur. "Communication" represents a message delivered from a speaker to and

received by an audience. The choice for this study of the expectations of the speaker's topic selection was prompted by the observed importance of this topic selection.

The public speaker chosen for this research was the Protestant minister. For the purposes of representativeness and practicality, one person was chosen from the congregation of the minister to represent the audience. This person was an elected or appointed official of the congregation having some authority. The person selected was the one who might be called the "lay leader"; and for the purpose of this study, he is so called. It was noted in the introductory chapter that the minister and his congregation present a consistent--in terms of frequency of contact--speaker-audience situation which was readily available for analysis.

Further limitation within the total Protestant community was necessary. Thirty-three congregations, representing ten different denominations, and one group of three non-denominational churches were used in this study. Three congregations within each of the ten denominations were analyzed to discover differences between the minister and his lay leader in their expectations of the responsibility for topic selection by the minister. Measurement of any differences among the three ministers and among the three lay leaders of a given denomination on their expectations for the responsibility

of the minister concerning topic selection was also made.

An additional purpose for this study is to be found in the development of research instruments which will provide quantifiable data relating to the expectations held by a speaker and his audience. The instruments known in the study as "Expectation Scales" are not limited to the present sample used in this research. The possibilities beyond the immediate research with ministers and lay leaders, and even beyond the larger realm of Speech to the fields of Business and Industry, Education, Politics, and Medicine, are open for the use of "Expectation Scales" similar to those contained in this study. Controversial topics in each of these areas of study might be utilized in developing these instruments.

Some of the suggested practical applications for the findings of this study are: (1) the individual minister will be able to recognize his specific area of difference with his lay leader on their respective expectations concerning topic selection for the minister as a responsible pulpit speaker; (2) the individual minister will then be better able to fulfill his responsibility as a pulpit speaker to himself, his message, and his audience, based on his recognition of the specific areas of topic selection wherein expectations differ between himself and his lay leader; (3) the individual

minister will have a basis for discussion with his lay leader derived from the knowledge of the differences in expectations of topic selection and how these might be resolved; (4) the separate denominations will be able to see the specific differences that exist between their ministers and their lay leaders in their concept of the minister's responsibility to select certain topics for his sermons; (5) the separate denominations will be able to recognize the areas of difference concerning the expectations of topic selection among the three ministers of their faith, and be in a better position to discuss these differences with them; (6) the separate denominations will be able to compare the specific problem areas and specific items of difference experienced by their own ministers and their own lay leaders with the problem areas experienced among the other ten denominations; (7) the denominational seminaries will be able to utilize in their instructional pattern the information about specific differences which most often occur among their ministers and between their ministers and lay leaders concerning their expectations for the minister's selecting certain topics; (8) the denominational officers will be better enlightened and will be better equipped to work with ministers and lay leaders in attempting to explain the minister's responsibility for topic selection; (9) others interested in the field of religion will be able to realize some specific problem areas

encountered by practitioners in the field; and (10) the field of Speech will gain new insights into the importance of discovering the degree of consensus in the expectations for topic selection held by the speaker and his audience.

The instruments applied and the procedures used for the selective group of thirty-three ministers and thirty-three lay leaders representing ten Protestant denominations and the non-denominational group were a questionnaire and a set of Expectation Scales divided into three parts, i.e., theological, social, and political. Each of the Expectation Scales dealt with items relating to topics which might be included in a minister's sermonizing. By personal interviews the ministers were asked the questions on the questionnaire and given the opportunity to react to the Expectation Scale. An additional personal interview was held with each lay leader used in the study, and he was likewise given the opportunity to react to the Expectation Scale in its three parts. The differences that existed between the ministers and the lay leaders and among the denominational groupings of ministers and lay leaders were tabulated and measured statistically where possible in order to ascertain any statistical significance. Wherever differences occurred, it is suggested that a breakdown in the understanding between or among the tested persons is latent. This further suggests that a breakdown in

communication is also potential insofar as a mutual understanding and agreement of the responsibility in terms of topic selection of the minister as a speaker is concerned.

It is hoped that as a result of this study a better understanding of the relationship between minister and minister, between lay leader and lay leader, and between minister and lay leader will be secured. It is also hoped that the results of this study will add some insight into methodology that may be used to illuminate the entire process of communication and make it better understood by a greater number of persons.

Several persistent questions arose during extensive discussions held with Michigan State University faculty members in the Departments of Speech and Philosophy; Protestant church officials in the Lansing area; ministers, lay leaders, specialists in survey research, the Executive Secretary of the Lansing Council of Churches, and a professor of Homiletics. These questions are as follows:

1. What differences exist between ministers as a group and lay leaders as a group in their expectations of the responsibilities of the minister in his topic selections?
2. Are these differences primarily restricted to one area of the minister's speaking, i.e. theological, social, or political?
3. Are these differences primarily restricted to certain sub-areas within the theological, social, or political areas of the minister's responsibility in topic selection as a

preacher, i.e. problem-centered as opposed to Bible-centered, family problem-centered as opposed to personal ethics, and sermonizing on local politics as opposed to sermonizing on the religious elements in a political campaign?

4. What relationships are there between the differences that exist and such factors as: (1) the amount of time the minister and lay leader have interacted in their respective positions, (2) the size of the congregation being served, (3) the fact that the minister was assigned by his denomination rather than selected by his congregation, and (4) the fact that the minister considers himself to be a religious liberal rather than a religious conservative?
5. What is the agreement or lack of agreement among ministers of a given denomination on choices pertaining to the minister's responsibility as a preacher on theological, social, and political issues?
6. How does this agreement or lack of agreement among ministers of one denomination compare with other groups of ministers of other denominations?
7. What is the agreement or lack of agreement among lay leaders of a given denomination on choices pertaining to the minister's responsibility as a preacher?
8. How does this agreement or lack of agreement among lay leaders of one denomination compare with other groups of lay leaders of other denominations?
9. What implications for the field of speech and communication can be drawn from arriving at answers to the above questions?
10. What implications for the field of religion can be drawn from receiving the answers to the above questions?

These questions appeared to include the most pertinent elements in the relationship between the minister and the lay leader.

In order to apply more easily quantitative analyses to the data collected, several of the above questions were recast in the form of null hypotheses. The six hypotheses developed for this purpose are as follows:

1. There is no significant relationship among the ministers of a given denomination in the choices they make:
 - a. on the theological expectation scale.
 - b. on the social expectation scale.
 - c. on the political expectation scale.
2. There is no significant relationship among the lay leaders of a given denomination in the choices they make:
 - a. on the theological expectation scale.
 - b. on the social expectation scale.
 - c. on the political expectation scale.
3. There is no significant relationship between the degree of consensus of ministers by denominational grouping and the degree of consensus of lay leaders by denominational grouping:
 - a. on the theological expectation scale.
 - b. on the social expectation scale.
 - c. on the political expectation scale.
4. There is no significant relationship between the ranking of items by a minister and lay leader of a given congregation:
 - a. on the theological expectation scale.
 - b. on the social expectation scale.
 - c. on the political expectation scale.
5. There is no significant relationship between the degree of consensus of the minister and his lay leader and the amount of time they have worked together in their respective offices:
 - a. on the theological expectation scale.
 - b. on the social expectation scale.
 - c. on the political expectation scale.
6. There is no significant relationship between the degree of consensus of the minister and his lay leader and the size of the congregation being served:

- a. on the theological expectation scale.
- b. on the social expectation scale.
- c. on the political expectation scale.

Wherever it was not appropriate to apply a statistical test to the data collected from the ministers and lay leaders, the data are treated descriptively.

Summary of findings

1. Sixteen out of the thirty-three ministers sought out their lay leaders when they first acquired their present pastorates. The major items of discussion between these sixteen ministers and their lay leaders were: the potential or future outreach of the church, responsibilities within the congregation, and problems of the congregational personnel.

2. Nineteen of the ministers now meet regularly, either socially or officially, with their lay leaders. They discuss, primarily, problems within the congregation, programming, the outreach of the congregation, and the spiritual growth of the parishioners.

3. Thirteen of the ministers reported they had discussed their preaching with their lay leader.

4. All thirty-three of the ministers used in the study had taken at least one course in speech or homiletics. Over one-half of the ministers had taken more than one course in speech.

5. Seventeen of the ministers had participated in some form of extra-curricular activity in speech. Most of these seventeen had taken part in drama or debate.

6. Twenty of the ministers felt they had specific problems in communication. Thirteen of these felt that language and its usage and understanding was their major problem area in communication.

7. The greatest agreement between the total ministers and total lay leaders on the Theological Expectation Scale was on item two, "It is the minister's responsibility when speaking from the pulpit to act as a spokesman for God and not as a spokesman for himself." With the exception of one lay leader, all of the ministers and lay leaders felt that a minister preferably should or absolutely must act as a spokesman for God and not as a spokesman for himself.

8. The greatest diversity on the Theological Expectation Scale was evident on item number three, "It is the minister's responsibility when speaking from the pulpit to relate his sermons specifically to the personal problems of his parishioners." The majority of the ministers felt that the minister preferably should or absolutely must do this, whereas, the lay leaders felt considerably less strongly about the minister's doing this.

9. On the Social Expectation Scale, the greatest agreement between the ministers and the lay leaders was on item number five dealing with the minister's speaking on the failure of the parishioners to practice Christian ethics in their business and professional dealings. Ninety-one percent of both the ministers and the lay leaders felt that the minister preferably should or absolutely must speak on this topic.

10. The greatest difference in the choices made on the Social Expectation Scale was on item number seven. Seventy-nine percent of the ministers felt that a minister preferably should not or absolutely must not use problems encountered in private pastoral counseling as material for sermons, while sixty percent of the lay leaders selected the two negative categories for this item stating "should not" or "absolutely must not".

11. On the Political Expectation Scale, the greatest amount of agreement between the ministers and lay leaders was on the topic of the parishioners' voting on local issues. Fifty-eight percent of the lay leaders and sixty-one percent of the ministers feel that a minister preferably should not or absolutely must not make recommendations for his parishioners' voting on local issues.

12. The greatest disagreement on the Political Expectation Scale was on item number eight dealing with the minister's speaking out in support of or against local candidates for office. Eighty-two percent of the lay leaders selected the negative categories of "preferably should not" or "absolutely must not" for this item. Only sixty-one percent of the ministers selected these two negative categories for item number eight.

13. The measure of central tendency of the nominal responses to the Theological Expectation Scale shows the major differences between the choices of the

ministers and lay leaders to be on item one, three, and eight. On item one, "It is the minister's responsibility when speaking from the pulpit to speak on the compatibility of science and religion," the ministers felt that the minister should speak on this, and the lay leaders felt that it does not matter whether or not the minister speaks on this. The same results are evident on item number three, "It is the minister's responsibility when speaking from the pulpit to relate his sermons specifically to the personal problems of his parishioners." The ministers feel that a minister should do this, and the lay leaders feel that it does not matter whether or not the minister does this. Item number eight states that "It is the minister's responsibility when speaking from the pulpit to place his allegiance to his parishioners above his personal opinions on controversial religious matters." The majority of ministers feel that a minister should not do this, and the majority of lay leaders feel that it does not matter whether or not the minister does this.

14. On the Social Expectation Scale, the results show that the majority of ministers believe that the minister should speak on the need for stricter enforcement of current liquor laws, and the majority of lay leaders feel that it does not matter whether or not the minister speaks on this. The results of this scale also show that the majority of lay leaders feel that it does

not matter whether or not the minister speaks on personal elements of marriage and family, whereas the majority of ministers feel that the minister should speak on this topic.

15. Item number two on the Political Expectation Scale showed the greatest difference between the selections by the ministers and the lay leaders. The majority of ministers believed that a minister should comment only on political matters which, in his opinion, have religious significance. The majority of lay leaders felt that it does not matter whether or not the minister speaks on this topic. The same results are true on item number five, which states, "It is the minister's responsibility when speaking from the pulpit to preach on the religious issues present in a political campaign."

16. On the ordinal scale, or ranking of the items on the Theological Expectation Scale, item number two received the greatest number of selections by the ministers and lay leaders as being most important for the minister to do. This item deals with the minister being a spokesman for God, and not a spokesman for himself. The item which received the most selections as the least important for the minister to do was number eight. This item states, "It is the minister's responsibility when speaking from the pulpit to place his allegiance to his parishioners above his personal opinions on controversial religious matters."

17. The ordinal ranking on the Social Expectation Scale shows item number five, dealing with the minister's discussion of the failure of parishioners to practice Christian ethics in their business and professional dealings, as being selected by ministers and lay leaders as the most important for the minister to speak on. The item selected as the least important for the minister to speak on was number seven, dealing with the minister's using problems encountered in private pastoral counseling as material for sermons.

18. Item number seven on the Political Expectation Scale states: "It is the minister's responsibility when speaking from the pulpit to discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners." This item was selected by the ministers and lay leaders as being the most important for the minister to do. The ministers selected item number eight as the least important for the minister to do, and the lay leaders selected item number one as least important. These items, respectively, deal with the minister's speaking out in support of or against local candidates for office, and the minister's speaking on any and all political matters.

19. Hypothesis number one states: "There is no significant relationship among the ministers of a given denomination in the choices they make: a. on the Theological Expectation Scale; b. on the Social Expecta-

tion Scale; and c. on the Political Expectation Scale. A review of the results of applying the Kendall Coefficient of Concordance: (W) to the data shows the following to be true: Six of the eleven denominations show sufficient relationship among their ministers to warrant rejection of hypothesis 1. a. Three of these denominations show sufficient relationship among their ministers to warrant rejection of this hypothesis at the .01 level of significance.

Hypothesis 1. b. was rejected as shown by the data on nine of the eleven groups used in the study.

Hypothesis 1. c. was rejected on the basis of the data collected from nine of the groups that showed significant relationship among their three ministers in the choices they made on the Political Expectation Scale.

20. Hypothesis number two is as follows: There is no significant relationship among the lay leaders of a given denomination in the choices they make: a. on the Theological Expectation Scale; b. on the Social Expectation Scale; and c. on the Political Expectation Scale.

Eight out of the eleven denominations showed insufficient relationship among their lay leaders in the choices they made on the Theological Expectation Scale to warrant a rejection of hypothesis 2. a.

The data gathered on seven of the denominations failed to present evidence to warrant rejection of

hypothesis 2. b.

All eleven of the denominations showed a statistically significant relationship in the choices made by their lay leaders on the Political Expectation Scale to fail to support hypothesis 2. c.

21. Hypothesis number three states that there is no significant relationship between the degree of consensus of ministers by denominational grouping and the degree of consensus of lay leaders by denominational grouping: a. on the Theological Expectation Scale; b. on the Social Expectation Scale; and c. on the Political Expectation Scale.

The rank measurement of the association between the ministers and lay leaders was accomplished by ranking the results of the Kendall Coefficient of Concordance: (W). These ranks were then measured by using the Spearman Rank Correlation Coefficient: r_s .

The results of the measurement of the association between the choices of ministers and the choices of lay leaders on the three expectation scales shows insufficient relationship to reject hypothesis number three.

22. Hypothesis number four states that there is no significant relationship between the ranking of items by a minister and lay leader of a given congregation: a. on the Theological Expectation Scale; b. on the Social Expectation Scale; and c. on the Political

Expectation Scale.

Hypothesis 4. a. is rejected as a result of the data gathered in eight of the eleven groups used in the study. In twenty-five of the congregations it is shown that there is no statistically significant relationship between the ranking of items on the Theological Expectation Scale by the minister and the lay leader of a given congregation.

Hypothesis 4. b. was shown to be rejected as a result of the data collected from nine of the congregations being tested. Twenty-four of the congregations present data which suggests a retention of hypothesis 4. b. should be made.

Hypothesis 4. c. is rejected as a result of the data gathered on nineteen of the congregations tested. In these nineteen congregations there is shown to be a statistically significant relationship between the minister and his lay leader in their choices on the Political Expectation Scale.

23. Hypothesis number five states that there is no significant relationship between the degree of consensus of the minister and his lay leader and the amount of time they have worked together in their respective offices: a. on the Theological Expectation Scale; b. on the Social Expectation Scale; and c. on the Political Expectation Scale.

The highest correlation between the minister

and his lay leader and their time spent working together was noted on the Theological Expectation Scale. This was not, however, high enough to warrant a rejection of hypothesis 5. a. Hypothesis 5. b. and 5. c. were likewise not rejected showing there is no statistically significant relationship between the time the minister and lay leader have worked together and their degree of consensus.

24. Hypothesis number six states that there is no significant relationship between the degree of consensus of the minister and his lay leader and the size of the congregation being served: a. on the Theological Expectation Scale; b. on the Social Expectation Scale; and c. on the Political Expectation Scale.

The results of the Spearman Rank Correlation Coefficient: r_s shows that hypothesis 6. a., 6. b., and 6. c. are not rejected. This is to say that there is no statistically significant relationship between the degree of consensus of the minister and his lay leader on any of the three Expectation Scales and the size of the congregation being served.

25. Fifteen of the thirty-three ministers used in this study were assigned by their denomination, and eighteen of the ministers were chosen by their congregations. The average rank correlation coefficients for those two groups of assigned and chosen ministers on each of the three Expectation Scales are as follows:

	<u>Assigned</u>	<u>Chosen</u>
Theological	.27	.49
Social	.33	.49
Political	.57	.57

Those ministers who were chosen by their congregations ranked higher in their consensus on the Theological and Social Expectation Scales. On the Political Expectation Scale the consensus was identical between the ministers assigned by their denomination to the congregation in which they are serving.

26. Ten of the thirty-three ministers used in the study considered themselves to be religious liberals. The remainder of twenty-three ministers considered themselves to be religious conservatives. The average Correlation Coefficients for these two groups on the three Expectation Scales are as follows:

	<u>Liberal</u>	<u>Conservative</u>
Theological	.33	.42
Social	.44	.41
Political	.68	.52

Those ministers considering themselves to be religious liberals ranked higher in their consensus on the Social and Political Scales, whereas those considering themselves to be religious conservatives ranked higher in their consensus on the Theological Scale.

In addition to the above hypotheses and questions the data collected from the Expectation Scales was analyzed to see if any relationship existed between consensus and the fact that ministers and lay leaders

were from hierarchial or autonomous denominations. The lay leaders on the Theological and Political Scales showed a greater than chance relationship between the type of denomination and the consensus between the ministers and lay leaders.

General Conclusions and Implications

Based on the above summary of the results of this study, the following conclusions and implications seem justified.

1. In view of the fact that less than one-half of the ministers used in the study sought out their lay leader for consultation upon assuming their responsibility as pastor, it is suggested that the understanding of the minister's purposes, goals, or feelings of responsibility in his topic selection would be hampered by this failure. Some ministers, when questioned concerning this, indicated that this seeking out and confiding with a lay leader might lessen their meeting their responsibility in their topic selection and show signs of weakness on their part. It seems that a minister would do well to gain all the information possible, from whatever reliable source available, to assist him in better understanding his personnel.

2. Slightly more than one-half of the ministers now meet regularly with their lay leaders. Again, it would appear that a great deal more understanding and knowledge could be gained by the minister if he would share with and learn from his lay leader some of the problems of the congregation. In none of the general discussions held with the ministers did any of them complain of their lay leaders' attempting to usurp their authority as pastor.

3. If a minister is to understand his responsibilities in his topic selection as a preacher to his congregation, it seems that he would be wise to discover what their expectations of him are. Since twenty of the subject ministers reported that they had never discussed their preaching with their lay leader, it can be readily seen why, as the results of this study show, that considerable differences exist between what the minister believes he should speak on and the topics on which the lay leader believes the minister should speak.

Two of the ministers interviewed seemed to consider the discussion of their preaching ministry and their topic selection with anyone a breach of their professional responsibility. One comment was, "What would he know about my preaching?" The lay leader has his hand on the pulse of the congregation and should have the ability to sense favor and disfavor, agreement and disagreement, and understanding and misunderstanding on the part of the parishioners. It is suggested that a minister who would be more effective in this phase of his service to his congregation would discover anything which would help him have a better understanding of his personnel and their expectations.

4. Thirteen out of thirty-three ministers interviewed did not see themselves as having any problems in communication. The results were quite revealing in light of thirteen of the ministers who saw language, its

usage, and understanding as their major specific problem. The awareness and concern expressed by these men suggested that they were interested in overcoming their problem so as to communicate better with their congregations.

5. The novice minister needs to be apprised that both experienced pastors and lay leaders see the minister as a spokesman for God. The ministers and lay leaders agree on this point for the most part. There was some concern in the inclusion of this item on the Theological Expectation Scale that it might be misconstrued as suggesting only a "prophetic" office for the minister. It appeared, as suggested by the lack of questions or discussion concerning this item, that no such misconception arose. The primary reason for including this item on the Theological Expectation Scale is that of the ever-increasing emphasis in seminaries on the minister's becoming problem-centered in his preaching, psychologically oriented toward his parishioners, and away from the philosophy of the minister "standing in the stead of Christ".

6. For the most part, the ministers believed quite strongly that they should relate their sermons to the specific problems of their parishioners. The lay leaders did not share this view; and consequently, this item had the greatest diversity between the ministers and the lay leaders of the theological topics

used in the study. It is unlikely that a new minister would wish to approach his congregation in any way but with a problem-solving approach to his congregation. That is, in his sermonizing he will wish to present problems and then show how religious principles may be applied in their solving. He does, however, need to realize that his parishioners do not wish to see him as a psychiatrist to the extent that he loses his ministerial role. The time may come when the minister's primary function will be that of psychological counselor, but, at present, it does not appear that his preaching role is seen in this light.

7. One of the major problems encountered in the application of the instruments to the ministers and lay leaders was on item number seven of the Social Expectation Scale. This item was concerned with using problems encountered in private pastoral counseling as material for sermons. The question most often asked by ministers and lay leaders alike, and to which an answer was given whether asked or not, was, "Is positive identification to be made?" The answer was, "No". There is still some concern as to the ambiguity of this item. The majority of the ministers and lay leaders still felt that a minister should not use this material in a sermon. It is suspected that if a minister were to disguise the information in such a way as not to reveal its source, and use it as a moral lesson on which to build a sermon,

this material would more likely be accepted as proper for the minister to use.

8. Politics from the pulpit has consistently been one of the most controversial problems which must be faced by the minister. It was no surprise that the results of this study showed some discrepancies between the choices made by the ministers and those made by the lay leaders on political items. The question raised by several ministers during the interview was, "What is not political?" Some ministers believed that to exclude from their sermonizing all discourse of a political nature would be to sacrifice their ministerial responsibility. One lay leader remarked that if his minister spoke on any political issue, he would get up and walk out. This is a subject that needs to be discussed at length by the minister and his lay leader. In many cases, the problem is probably one of semantics. The connotation that has attached itself to the term "political" suggests that a better understanding could be achieved between the minister and his lay leader if both had an equivalent understanding of what they meant by political. The results of this study do not show any significant differences on specific political items. The entire results of the choices made on the Political Expectation Scale do suggest this as a topic where discussion between the minister and lay leader needs to take place.

9. Throughout the study it should be noted that the ministers consistently see themselves as having the responsibility to speak on the somewhat controversial matters to a significantly greater degree than do the lay leaders see the minister's responsibility to speak on these controversial topics. In other words, the ministers are much more inclined than are the lay leaders to select the categories which state that the minister "absolutely must" or "preferably should" speak on this or that topic. The lay leader responses tended to be closer to the "may or may not" category or to suggest that it does not matter whether or not a minister speaks on this or that topic. These results are evident on all three of the Expectation Scales, i.e., Theological, Social, and Political.

10. The results of the study show that groups of ministers of given denominations have the tendency to agree more on social and political topics than they do on theological ones. The same is true of lay leaders by denominational grouping, although to a more significant degree on political topics. These results suggest that different theological interpretations are made as to what topics ought to be discussed from the pulpit in spite of denominational ties. Social and political topics, on the other hand, tend to be somewhat more universal in their interpretation and more often are not affected by denominational influences. The agreement

among ministers and among lay leaders by denominational grouping on social and political items probably has no relationship to denominational ties but, rather, has the relationship of the entire Protestant community as a unifying force. The lack of significant relationship on theological issues among both ministers and lay leaders of specific denominations suggests the opportunity for denominational leaders to prepare materials for purposes of clarifying the minister's role in his topic selection as a preacher on these topics.

11. The lack of statistically significant relationship in the choices between groups of ministers and lay leaders of a given denomination on any of the items used in the study present, to the denominational officials, many opportunities for discussion with these congregational leaders. It should be noted that in some of the denominations studied, the congregations are autonomous and are very loosely connected to a larger body. Considering the large number of persons who transfer from one area to the other and who seek out a congregation representing their chosen denomination, it still seems desirable that some sort of better understanding between ministers and lay leaders across congregational lines would be desirable. In those denominations where the basic theology is fairly well defined it seems even more desirable that ministers and lay leaders have a better understanding of what is expected of the

minister as a preacher.

12. The fact that denominations are hierarchial by nature or are made up of autonomous congregations seems to have little to do with the results of this study, especially in the case of the ministers. Those denominations with autonomous congregations appear to have a somewhat higher degree of consensus among their ministers and among their lay leaders, and between their ministers and lay leaders than do those denominations having a hierarchial structure. It was thought that those denominations with strong central ties, with nearly identical seminary training for their ministers, and with specific denominational leaders who consulted with or directed the denominational relationship of the congregations would have the greatest degree of consensus. Insofar as this study is concerned, this apparently is not true. The greatest degree of consensus is held by those congregations having autonomous structure. This information should be quite valuable to the denominational officials as they seek for topics of discussion with their pastors and lay leaders.

13. There is apparently no significant positive relationship between the degree of consensus of the minister and his lay leader and the amount of time the two have worked together in their respective offices. This is to suggest that the novice pastor need not expect that consensus will increase with time in office.

If he is aware of this fact, he might very well try through discussion with his lay leader to reach an early meeting of the minds in understanding the minister's responsibility as a preacher.

Suggestions for Further Research

The methodology used in this study, the instruments developed, the statistical tests employed, and the consequent conclusions and implications drawn from the analysis of the data, provide an exploratory approach to the problem of topic selection and its relationship to speaking responsibility. They are not presented as any attempt at a final word on a complex problem that has endured throughout the centuries. It is hoped that the results of this study, in addition to their applicability for the practicing minister and denominational officials, will provide an incentive for further and more probing research into the problem of ethics and speaker responsibility.

One of the major problems encountered in conducting research is that of the necessity of limiting the subject of that research. As the researcher delves more deeply into his subject, he finds new, and oftentimes inviting, avenues which he would like to traverse. These avenues are noted below as suggestions for further research;

1. A greater number of church groups might be studied to be more representative of the Protestant community than were the limited number of eleven used in this research.

2. An entire district or other area might be studied, using one denomination only. A study of this

kind would have a great value for getting a cross study of such things as: rural versus urban congregations, highly trained versus less highly trained ministers, and large versus small congregations. This study, which included only three congregations representing each denomination, could hardly be said to be representative of any given denomination.

3. A replication of this study in an area or state other than Lansing, Michigan, might provide different or additional data.

4. A larger number of laymen within each congregation might be tested for their expectations for the responsibility of the minister in his topic selection. The one person used in this study was used to represent, but was not entirely representative of, his congregation in terms of such things as: education, age, sex, cultural background, and time in congregation. If a speaker is to operate in terms of some known facts pertaining to the expectations of his audience, he needs as much information as he can get.

5. An additional study might be made which would give insight into the entire role of the minister, not only as a preacher, but as a pastor and head of a household as well. These factors undoubtedly exert an influence on his expectations for himself in his topic selections as a preacher. The three parts of the minister's role would then need to be related.

6. Additional expectation items need to be developed and tested. Other critical factors may be present in the subject area about which the minister speaks.

7. Studies of this type which attempt to measure a speaker's and an audience's expectations for the speaker need to be made outside of the theological milieu. A similar study could be made in any speech situation, for example: between teacher and student; between doctor and patient; and between employer or executive and employee.

8. A cross study might be made which would measure the consensus of Protestant ministers, Jewish rabbis, Roman Catholic priests, and Greek Orthodox priests.

9. By changing the items on the instruments to correspond with information sought, the instruments might be used to discover consensus between the minister and his congregation on other aspects of his preaching ministry such as: arrangement, delivery, style, and memory.

10. It would also be possible to discover further what the minister thinks his parishioners believe or expect about what he believes or expects.

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APPENDIX A

P. O. Box 388
East Lansing, Michigan

June 12, 1963

Reverend _____
Lansing
Michigan

Dear Reverend _____:

At the present time I am engaged in a doctoral thesis study concerning the communicative role of the Protestant minister as a preacher. It is my objective to make an analysis of the expectations for this role as held by you, the minister, and by one of the lay leaders of your congregation. The instruments to be used in this study are not designed to furnish any information which will interpret your abilities or effectiveness as a minister. To further insure this, any information which you give to me will be noted anonymously in the study, with your identity and that of your church known only to me.

The results of this study should give valuable insight to you as an individual minister, to seminarians as they help prepare new ministers for their positions, and to the entire field of religion.

Although I am conducting this study as a requirement for my Ph.D. degree in the Department of Speech at Michigan State University, my interests are not entirely academic. I am an ordained minister, and I sincerely believe that this study will make a contribution to the field of religion.

I hope you will be able to help in this study by giving the hour or less needed for a personal interview on this matter. To save you the trouble of writing a reply, I will telephone you in a few days for an appointment at your convenience.

Thanking you in advance for your cooperation, I am

Sincerely,

James L. Mayfield

1. What denomination do you represent? _____
2. What is the present size of your congregation? _____
3. How did you acquire your present pastorate? _____

4. How long have you served in your present pastorate? _____
5. How long have you served with your present lay leader? _____
6. When you first acquired your present pastorate, did you seek out the lay leader for consultation? _____ What things did you discuss?

7. Do you now meet regularly with your lay leader, either socially or officially? _____ What things do you discuss? _____

8. Have you ever discussed your preaching ministry with your lay leader?
_____ Did he bring up the subject, or did you? _____
9. What special training have you had for your career as a minister?

10. What speech courses have you had in your educational experiences?
_____ What extra-curricular speech activities did you participate in while attending school; such as, drama, debate, discussion, oratory, extemporaneous speech, radio, television, etc. _____
11. What, if any, problems in communication do you feel you have? _____

12. Do you consider yourself to be a religious conservative or a religious liberal? _____ Why do you consider yourself to be this? _____
13. What educational background does your lay leader have? _____

THEOLOGICAL EXPECTATION SCALE

Rank Items Please check the box on the right which best indicates the degree to which you believe a minister ought to do the things mentioned below. After completing this, please rank the items from 1 to 8, letting 1 represent the item you feel is most important for the minister to do and 8 represent the item you feel is least important for the minister to do.

It is the minister's responsibility when speaking from the pulpit to:

- | | | | | | | | |
|---|--|---|---|---|---|---|---|
| — | 1. speak on the compatibility of science and religion. | — | — | — | — | — | — |
| — | 2. act as a spokesman for God and not as a spokesman for himself. | — | — | — | — | — | — |
| — | 3. relate his sermons specifically to the personal problems of his parishioners. | — | — | — | — | — | — |
| — | 4. show the congregation how the Bible represents the ultimate and complete truth of God. | — | — | — | — | — | — |
| — | 5. place the major emphasis in his sermons on an exposition of the scriptures. | — | — | — | — | — | — |
| — | 6. be more concerned with current world problems than with historical-Biblical problems of the past. | — | — | — | — | — | — |
| — | 7. interpret the Bible in contemporary terms rather than relying on his parishioners to make their own interpretation. | — | — | — | — | — | — |
| — | 8. place his allegiance to his parishioners above his personal opinions on controversial religious matters. | — | — | — | — | — | — |

SOCIAL EXPECTATION SCALE

Rank Items Please check the box on the right which best indicates Absolutely Preferably May or Preferably Absolutely
1 through 8 the degree to which you believe a minister ought to do must should may not should not must not
in the space the things mentioned below. After completing this, must should may not should not must not
below please rank the items from 1 to 8, letting 1 represent the item you feel is most important for the minister to do and 8 represent the item you feel is least important for the minister to do.

It is the minister's responsibility when speaking from the pulpit to:

- | | | | | | | |
|---|---|---|---|---|---|---|
| — | 1. speak on the need for stricter enforcement of current liquor laws. | — | — | — | — | — |
| — | 2. speak on the subject of gambling, even though he knows many of his parishioners gamble. | — | — | — | — | — |
| — | 3. recommend support of institutions such as the Temperance Foundation and the Women's Christian Temperance Union. | — | — | — | — | — |
| — | 4. speak on the issue of parishioner-imposed racial segregation in the church. | — | — | — | — | — |
| — | 5. discuss the failure of parishioners to practice Christian ethics in their business and professional dealings. | — | — | — | — | — |
| — | 6. advise congregation on problems of parent-child relationships. | — | — | — | — | — |
| — | 7. use problems encountered in private pastoral counseling as material for sermons. | — | — | — | — | — |
| — | 8. speak on personal elements of marriage and family such as finances, in-law problems, divorce, and marital relations. | — | — | — | — | — |

POLITICAL EXPECTATION SCALE

Rank Items 1 through 8 in the space below.	Please check the box on the right which best indicates the degree to which you believe a minister ought to do the things mentioned below. After completing this, please rank the items from 1 to 8, letting 1 represent the item you feel is most important for the minister to do and 8 represent the item you feel is least important for the minister to do.	Absolutely must	Preferably should	May or may not	Preferably should	Absolutely must
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It is the minister's responsibility when speaking from the pulpit to:

- | | | | | | | |
|---|--|---|---|---|---|---|
| — | 1. speak on any and all political matters. | — | — | — | — | — |
| — | 2. comment only on political matters which in his opinion have religious significance. | — | — | — | — | — |
| — | 3. make recommendations for his parishioners' voting on local issues. | — | — | — | — | — |
| — | 4. realize that a mixture of political opinions reside in his congregation and give equal consideration to more than one view. | — | — | — | — | — |
| — | 5. preach on the religious issues present in a political campaign. | — | — | — | — | — |
| — | 6. speak out in support of or against candidates running for national offices. | — | — | — | — | — |
| — | 7. discuss local political problems if he feels their neglect might have adverse spiritual influence on his parishioners. | — | — | — | — | — |
| — | 8. speak out in support of or against local candidates for office. | — | — | — | — | — |

