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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

A COMPARATIVE ANALYSIS OF THE ROLE OF NON-STIPENDIARY CLERGY OF THE EPISCOPAL CHURCH WHO ARE WORKING IN INSTITUTIONS OF PUBLIC HIGHER EDUCATION

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

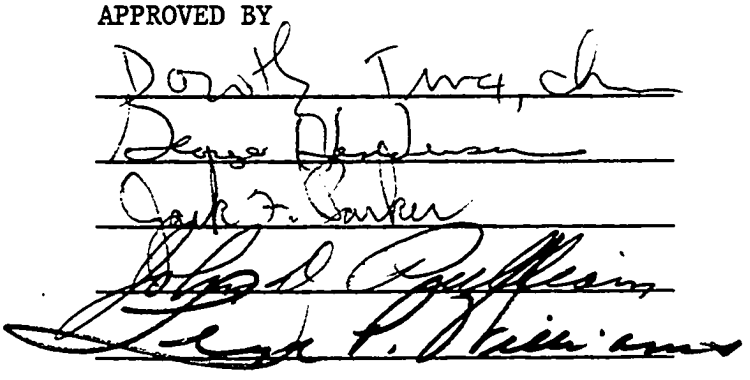
CHARLES H. D. BROWN

Norman, Oklahoma

1973

A COMPARATIVE ANALYSIS OF THE ROLE OF NON-STIPENDIARY CLERGY OF THE EPISCOPAL CHURCH WHO ARE WORKING IN INSTITUTIONS OF PUBLIC HIGHER EDUCATION

APPROVED BY



DISSERTATION COMMITTEE

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A COMPARATIVE ANALYSIS OF THE ROLE OF NON-STIPENDIARY CLERGY OF THE EPISCOPAL CHURCH WHO ARE WORKING IN INSTITUTIONS OF PUBLIC HIGHER EDUCATION

CHAPTER I

NATURE OF THE PROBLEM

Introduction

During the earliest years of the Christian religion, the clergy continued their secular employment when they "answered the call." As Christianity developed, ordained clergymen held various positions in secular society, especially in the political, educational, artistic areas, while fulfilling their ministry. As the ministry became more professionalized, the concept of a full-time clergy supported by the volunteer offerings of the members of the church developed. This concept has been the norm for most clergy in the Episcopal Church.

This situation is changing today. Not only is the public image of the institutional church and its ministry undergoing change and questioning, but more and more of the clergymen are asking questions about their role in the Church and society. Many parishes in urban areas already have been closed and even more are on the verge of closing due to the shift in population to the suburbs. Also, parishes and missions in small towns and rural areas are closing due to the population and

economic move to metropolitan areas. Once again, a non-stipendiary ministry is developing to meet these needs.

This ministry is taking many forms; among them are the seeking out and ordaining of known, respected, and able men in their communities, of whatever nature, to carry on the mission and ministry of the Church in that particular place; the acceptance of part-time secular employment to allow a priest to continue his professional ministry; the moving of ordained clergy to the social service professions such as social work, counseling, labor relations and education, as an extension of their ministry.

A study which was sponsored by the Ministry Council of the Episcopal Church in the United States of America and published in October 1971 reported that the number of non-stipendiary clergy had more than doubled in the past five years and at that time comprised almost 15 percent of the total active clergy of the Episcopal Church.[1] This same study also indicated that one-third of the non-stipendiary clergy are employed in the field of public higher education.[2] This is the largest number in a particular field.

The investigator has confined this study to those non-stipendiary clergy of the Episcopal Church who are working in public higher education.

---

[1]Ministry Council of the Episcopal Church, Report of the Council, A New Approach to Ministry: The Non-Stipendiary Clergy (New York: Seabury Press, 1971), p. 2.

[2]Ibid., p. 5.

Definition of Terms

The essence of this investigation is not in the regular vein of educational research. Therefore, the following definitions and explanations will be used:

1. Clergy: A body of Episcopalian leaders ordained to work in the service of God toward mankind.
2. Stipendiary: Receiving or compensated by wages or salary from the institutional church.
3. Bishop: An Episcopal clergyman ranking above a priest, having authority to ordain and confirm, and typically governing a diocese with several priests under his jurisdiction.
4. Vestry: The elective body administering the temporal affairs and ministerial relations of an Episcopal parish.
5. Ecclesiastical: Pertaining to the Episcopal Church especially as it relates to the church as an established institution.
6. Parish: The ecclesiastical unit or area committed to one priest of the Episcopal Church within a diocese. The parish church is self-supporting, that is, meets all of its financial obligations with funds contributed by members (and friends) of the congregation.
7. Mission: The same as a parish, except that it is not a self-supporting unit. Diocesan funds, administered by the bishop, are added to the contributions of the parishioners to provide a sufficient operating budget.

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Statement of the Problem

The problem investigated in this study concerned non-stipendiary Episcopal clergy who are working in the field of public higher education. The questions investigated in this study are as follows:

1. What is the descriptive profile of the non-stipendiary clergy? (This profile consisted of the S's age, marital status, pastoral experience, education, present occupation, religious background, and future plans.)
2. How do non-stipendiary clergy who are working in the educational profession perceive their role?
3. What are the role relationships of non-stipendiary clergy who are working in public higher education with other clergy and other educators?
4. What organizational factors have contributed to these trends? (The significant denominational and ecumenical decisions of the past ten years were applied to the trends of personnel shift from year to year.)

Hypotheses

As a result of the literature study and the information sought by this investigator, the following hypotheses are proposed:

1. What are the characteristics of the biographical profile of the non-stipendiary clergy of the Episcopal Church who are working in public higher education?
2. What is the educational experience of the non-stipendiary clergy and that of their wives?

3. What is the work experience of the non-stipendiary clergy and that of their wives?
4. What were the factors involved in the clergy's decisions to move to the non-stipendiary ministry and what were the ensuing reactions?
5. What is the compatibility of the non-stipendiary clergy's present positions in education with their priesthood?
6. What are the future plans of the non-stipendiary clergy as far as priesthood and their work in education is concerned?

Limitations of the Study

This study has two obvious limitations; the sample of subjects chosen for the data collection and the questionnaire designed by the researcher.

The sample of subjects chosen for the study was limited to the 206 non-stipendiary clergy of the Episcopal Church who have moved from the stipendiary ministry of the Episcopal Church to teaching in educational institutions or into some other area of education. This sample comprises about one-third of the non-stipendiary clergy of the Episcopal Church in the United States of America.

The questionnaire designed by the researcher has two limitations which are inherent in any survey-type instrument. The first is the reliability and validity of the instrument itself. Even though the instrument collected the information sought by the researcher, there was no chance to test the instrument and to establish its reliability and validity. However, the survey instrument was submitted to a panel of

experts for their advice and constructive criticism. Included on this panel were three non-stipendiary priests of the Episcopal Church, one of whom is in the field of education, one who works in the field of commercial development, and the third priest has done his master's thesis dealing with the theoretical base of role conflict of non-stipendiary clergy. Also on the panel were two women sociologists who designed the study completed by the Ministry Council of the Episcopal Church of which this study is a continuation. The sixth person was the Vice Chancellor for Academic Affairs for the State Regents for Higher Education for the State of Oklahoma.

The other problem is related to the return of mail-out questionnaires--the lack of responses. The lack of responses and the inability of the researcher to check the responses given the questionnaire can render the questionnaire a worthless instrument unless the experimenter is able to gain information about the respondents from other sources.[1] Kerlinger says that if mail questionnaires are used, every effort should be made to obtain returns of at least 80 to 90 percent or more, and lacking such returns, to learn something of the characteristics of the nonrespondents.[2]

---

[1]Fred N. Kerlinger, Foundations of Behavioral Research (New York: Holt, Rinehart and Winston, Inc., 1964), p. 397.

[2]Ibid.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

To put the topic being investigated into proper perspective, the historical development of the Christian ministry, the current trends in the Christian ministry and the concept of role theory as applied to the Christian ministry were the areas of pertinent literature examined.

Historical Development of the Christian Ministry

According to Herklots, few events in history are more remarkable than the spread of Christianity in the early decades and the means by which it spread. After the crucifixion of Jesus, the Jewish authorities must have been convinced that the trouble would soon die down. The false Messiah was now crucified, dead and buried, and there was not a man of importance among his followers. However, among these followers there was a boldness which could not be explained away, and as the followers of Jesus followed the trade routes, Christianity was taken to the cities of the Roman Empire. "The picture that emerges is hardly that of professional missionaries at work, nor of the deployment of clerical manpower."[1]

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[1]H. G. G. Herklots, James Whyte, and Robin Sharp, Preparing for the Ministry of the 1970s (London: SCM Press Ltd., 1964), p. 12.

Holmes divides his historical study of the ministry into three parts: the ancient period (A.D. 30-325); the medieval period (325-1517); and the modern period (1517-1914). In the ancient period, the locus of ministry is the sacramental person who is seen not as a holder of some office, but as an apostle who embodies the word of God in what he says and what he is. In the medieval period of the sacramental rite, there is a shift of emphasis in what the minister does in ritual. His power to say mass, pronounce absolution of sins, and to distribute the sacraments, is no longer contingent on his own personhood. With the invention of movable type in 1514 by Gutenberg, the accent of the ministry changed from the proclamation of the sacramental word by oral teaching and preaching to scriptural and devotional reading.

Holmes says that the new emphasis on the sacramental word was meant to instill in the laity a sense of their own ministry, but the Reformation was a tragedy, for despite the affirmation of the priesthood of all believers, a growing spirit of professionalism among the clergy left the layman in a more and more passive role.[1]

Dr. Lukas Vischer traces the understanding of the ministry as an occupation in the Patristic period and shows that for the first centuries, the question often was not, 'May a cleric do other work?' but 'Why should a cleric not earn his own living like everyone else in the ordinary way?' He concludes that it was possible for the clergy either to live on the gifts of the congregation or to pursue a secular occupation. This practical flexibility rested upon a fundamental

---

[1]Urban T. Holmes, III, The Future Shape of Ministry (New York: Seabury Press, 1971), pp. 92-95.

spiritual attitude which he traces back to the teaching of St. Paul in the New Testament. The professional stipendiary pattern of the ministry is not required by the New Testament, and Vischer points out that it was not the universal or even the most common pattern of the first centuries. He points out that the idea of the professional clergyman which has been taken for granted in most Churches is required neither by Scripture nor by tradition.[1]

As the organization of the Church was extended, it was more and more taken for granted that the ministers should be maintained by the congregations and it came to be regarded as essential that they should be able to devote their full time to their ministry, and if they could not be fully maintained, at any rate most of their needs should be covered by the gifts of the congregation. As the place of the clergy in the Church acquired increasing significance, so it became more important to have a firm and dependable arrangement for supporting them. As the Church grew, its structural patterns changed. A more definite leadership and firmer organization was needed due to the increased size. The distinction between clergy and people became greater, and as the duties of the clergy expanded, it became less possible to combine them with a secular occupation.[2]

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[1] Lukas Vischer, "The Ministry and a Secular Occupation," in New Forms of Ministry, ed. by David M. Paton (London: Edinburgh House Press, 1965), pp. 36-38.

[2] Ibid., p. 45.

Current Trends in the Ministry

According to John Jay Hughes, a new world, a renewed Church, and with it a renewed priesthood are struggling to be born. In his study he shows that the conception of priesthood is changing from one which sees the priest merely as the minister of the cult, endowed at his ordination with certain supernatural powers which set him apart from the laity forever as the ritually holy man, empowered to approach God on their behalf. He points out that it is not surprising for men trained with this role concept to be undergoing a real crisis of identity and even faith. He sees this crisis as a turning point, and hopefully, leading to a renewed view of the ministry of Christ's Church.[1]

The theologian, Hans Kung, says that the crisis of the ministry of the Church is complicated and ranges from the biblical basis for the office of ministry, to the concrete way in which it should function in practice; the secularizing and democratizing process which is to be seen everywhere is as much to blame for the crisis as is the special role insecurity which is unavoidably present. In view of this, Kung asks if there is a need for a special office of priest in a pluralistic and democratic society and is there any sense in the polarity between office of ministry and people, those above and those below, speaker and hearer, one who gives orders and one who carries them out, giver and receiver. According to Kung, the image of the Church leader today will continue to be determined by the apostolic model, which in turn looks to Jesus himself. He sees the basic functions of the Christian ministry to be

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[1] John Jay Hughes, Man for Others: Reflection on Christian Priesthood (Huntington, Indiana: Our Sunday Visitor, Inc., 1971), pp. 31-33.

ministry of the word, the sacraments, and committed love. According to Kung, the clergy can become the inspirer, moderator, and animator of the congregation even in a day when the fields of sociology and education tell us that authority and ideal models are being rejected completely as a result of anti-authoritarian backlash.[1]

It is the thesis of Illich that only the Church can reveal to us the full meaning of development and it is the specific task of the Church in the modern world to renounce the power to do good and to celebrate the Christian experience of change. He points out that the experience of change is a lifelong process faced by every individual in technological society and the Church should teach us to discover the transcendental meaning of the experience of life. Illich points out that some priests believe they might be better ministers if they worked at secular jobs that entail real social and economic responsibility. He sees this trend as producing a double effect among the clergy as the committed man is moved to renounce his clerical privileges and the mediocre man is moved to clamor for more fringe benefits and less adult responsibility, thereby settling down more comfortably in his clerical security. Illich sees the trend increasing for the clergy to work outside of the institutional church without special benefits, income, or status to defend him. In this role, the daily life of the individual priest is not determined by his priesthood, rather, his priesthood will be characterized by his secular commitment.[2]

---

[1]Hans Kung, Why Priests? A Proposal for a New Church Ministry (Garden City, New York: Doubleday & Company, Inc., 1972), pp. 111-113.

[2]Ivan D. Illich, Celebration of Awareness: A Call for Institutional Revolution (Garden City, New York: Doubleday & Company, Inc., 1971), pp. 73-75.

The priest of today is searching for a secure identity and self-image in a rapidly changing society, according to O'Neill, who says that because the priest is a vital person to society and a guardian of traditional values and mores, he suffers some degree of identity confusion as he struggles to adapt his self-image and life commitment to the needs of people in the grip of rapid social evolution. The clergyman wonders where he is as he lives in his two worlds: trying to open to the new world of dynamic change, and trying to be faithful to the church world of traditional forms, images, and language. His real world of urgent daily events and crises of sociology, psychology, and popular culture reaches out into the new religious views of reality, while his church world has entered an ambiguous phase of renewal and adaptation to bring its structures, images, and language up-to-date without any loss of traditional values. For the priest, the man in the middle, this is confusing.[1]

Stonequist used the term "marginal man" to describe the individual who, through migration, education, marriage, or some other influence, leaves one social group or culture without making a satisfactory adjustment to another and finds himself on the margin of each, but a member of neither.[2] The priest today often finds himself in this situation.

---

[1] David P. O'Neill, The Priest in Crisis/A Study in Role Change (Dayton, Ohio: Pflaum Press, 1968), p. 31.

[2] Everett V. Stonequist, The Marginal Man (New York: Charles Scribner's Sons, 1937), p. 3.

Role Conflict and the Ministry

The Reverend George C. Harris develops his thesis that a perspective for viewing the complexities involved in the fulfillment of the non-stipendiary ministry is that body of social-psychological thought described as "role theory." This perspective explores social relationships in terms of "role" and "status," and develops observations that facilitate the description of the dualities and multiplicities inherent in the fulfillment of a variety of roles and statuses, the maintenance of identity in the process, and the resolution of conflicts.[1]

Role Theory in General

A helpful introduction to the subject is provided by Robert K. Merton, who writes, "Contemporary sociological theorists are at one in adopting the premise that social statuses and social roles comprise major building blocks of social structure."[2] "Status" is defined as "a position in a social system involving designated rights and obligations," and "role" as the behaviour oriented to the patterned expectations of others. Each person in society inevitably occupies multiple statuses. . . and each social status involves . . . an array of roles.[3]

Merton distinguishes the "role-set" from what are sometimes called "multiple roles." He states that "the term 'multiple roles' refers to . . . the various social statuses (often in differing institutional spheres) in which people find themselves . . ."[4]

---

[1] George C. Harris, "Ministry and Work: Problems of Identity, Acceptance and Status in the Non-Stipendiary Ministry" (unpublished STM thesis, The General Theological Seminary, 1970).

[2] Robert K. Merton, "The Role-Set: Problems in Sociological Theory," British Journal of Sociology, VIII (1957), p. 116.

[3] Ibid.

[4] Ibid., p. 111.

In the situation of the non-stipendiary minister, this provides a useful set of terms and associated theory. A typical non-stipendiary priest might have two occupational statuses, say of clergyman and college teacher. As a clergyman, he would have a variety of roles to fulfill, each in relation to different individuals and groups--his bishop, other clergy, his parishioners, etc., and that complement of roles would constitute the role-set appropriate to that status. As a college teacher, he would have another complement of roles to fulfill in relation to students, fellow-teachers, the administration, etc., which would comprise a role-set appropriate to the status of teacher.

In a useful text in social psychology, Roger Brown writes,

> Roles and personalities are mutually determinative. The personality one brings to a role determines the manner of its interpretation. The influence works also in the other direction. Important roles leave a residue in the personality, indeed, personality is largely an integration of all the roles that have been played.[1]

Following Merton's terminology, role conflict would involve differing expectations by different individuals and groups. The school teacher-clergyman might experience role-conflict as a college teacher if one expectation was made of him by his president and another by the parents of his pupils. As a clergyman, he could experience conflict by differing expectations or definitions of his work from, say, his bishop and his parishioners.

A status conflict would ensue when status obligations make simultaneous and conflicting demands, such as the necessity of scheduling a funeral (a clergy obligation) during class hours when he is obligated to teach (a teacher's obligation).

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[1]Roger Brown, Social Psychology (New York: Wadsworth Publishing Company, 1965), p. 154.

Jackson Toby points out that role and status conflicts are like jurisdictional disputes between two labor unions, in which "rights and obligations are defined relative to one or another" groups.[1]

Role, Role Conflict and the Ministry

James M. Gustafson describes the problem in these terms: "The problem the minister faces in any social context is that of determining who he is, and what he is doing within the complexity of his functions." He needs a "theological doctrine of the ministry . . . and a sociological definition of his task." And the two need to be integrated.[2]

Viewing the ministry in representative rather than functional terms, Basil S. Moss sees "the priest or minister fulfilling a role . . . (which) denotes a formalized relationship, fulfilled by a person, but in a style prescribed by the expectations of society around him."[3]

Samuel W. Blizzard analyzes the "dilemma" of the typical American protestant minister in terms of role and role conflict:

> Protestant parish clergymen in the United States face a basic dilemma. Their theology and their seminary instruction place the roles they perform in the parish in one priority order. But they actually spend most of their time doing those things they feel are least important. Denominational goals and programs and local parish needs determine the use of their time. Hence the various offices of the ministry are normatively in one order of priority and functionally in another order of priority.[4]

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[1] Jackson Toby, "Some Variables in Role Conflict Analysis," Social Forces, XXX (March, 1952), p. 324.

[2] J. M. Gustafson, "An Analysis of the Problem of the Role of the Minister," Journal of Religion, XXXIV (July, 1954), p. 187.

[3] Basil S. Moss, "Mapping the Ministry," Theology, LXX (November, 1967), p. 494.

[4] Samuel W. Blizzard, "The Minister's Dilemma," Christian Century, LXXIII (April, 1956), p. 508.

Ivan A. Vallier calls unsatisfactory, Blizzard's argument that distress arises from the multiplicity of roles. He suggests, rather, that clergy have often filled multiple roles, citing for example, 17th century England when "local clergymen served as lawyer, teacher, counselor, doctor, and community social leader." He continues,

> The important fact is that these multiple roles brought status and respect from society: . . . Today the clergyman still finds himself with multiple roles, but they are bound up with internal activities of the religious unit; . . . he is . . . separated in his work from the public eye, the major spheres of social reward, and the growing prestige of the secular professions.[1]

The application of role theory to the ministry, along with generalized studies, such as those of Blizzard, provide a basis for examining the situation of the non-stipendiary clergymen working in the educational field.

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[1]Ivan A. Vallier, "Religious Specialists: Sociological Study," International Encyclopedia of the Social Sciences XIII (New York: MacMillan, 1968), pp. 444-453.

CHAPTER III

DESIGN OF THE STUDY

The primary emphasis of this study was to determine the biographical profiles, role relationships, and future plans of the non-stipendiary clergy of the Episcopal Church who have moved from the parochial ministry to education and its related fields.

Selection of Subjects

The subjects used in this study were the 206 non-stipendiary clergy who are working in the area of education. A list of the names, addresses, and other pertinent information concerning these clergymen was obtained from the Episcopal Church Ministry Council, New York, New York.

Data Collection Procedures

Each of the 206 subjects was sent a questionnaire (Appendix A), a letter of transmittal (Appendix B), and a self-addressed, stamped envelope. The researcher allowed the recipients ten days to make their initial response to the questionnaire. At the end of that time, a second letter was mailed to the non-respondents. (A copy of the second letter is shown in Appendix C.) At the end of the second ten-day period, a

third letter (Appendix D) was mailed. Following another ten-day period, the investigator terminated the data collection and began to analyze the responses received.

Data Analysis Procedures

After the data were collected and properly coded, they were entered on IBM cards for further processing. The card format used in the entry of the data is shown in Table 2, page 22.

Statistical Tests

The data collected from the subjects were tabulated and a profile of each of the subjects computed. Chi square Tests, Correlations, and other statistical tests appropriate to the level of measurement, hypotheses to be tested, and the assumptions being made were performed on the data. All propositions were tested at the .05 level of significance.

CHAPTER IV

RESULTS OF THE STUDY

Subjects

Two-hundred six Episcopal clergy who had left church-related positions, such as parish and mission priests, and entered education-related fields as non-stipendiary clergy were asked to complete a forty-five item questionnaire concerning such areas a biographical data and background information, educational experiences of the priests and their wives, work experiences during the past fifteen years, reasons for leaving the stipendiary clergy, compatibility of their educational and church-related roles, and future plans. The data collected from this instrument were used to test several hypotheses stated earlier in Chapter I.

A total of 176 of the 206 questionnaires were returned by the non-stipendiary clergymen participating in the study. This was a return percentage of 85.44. For mail-out questionnaire type studies, a return percentage of this magnitude is seldom accomplished.[1] In order to receive a maximum number of returns, it was necessary for the researcher to conduct an intensive follow-up effort both by phone and by mail. A more thorough explanation of these procedures is presented in Chapter III.

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[1]Kerlinger, Foundations of Behavioral Research.

Not all of the questionnaires returned were usable, however. Some of the priests had returned to parish or mission work, and still others left the ministry or retired. A total of thirty-five of the questionnaires could not be used. This represented 16.99 percent of the total and reduced the total number of usable responses to 141. The unusable returns and the reasons given for their elimination from the data are shown in Table 1.

TABLE 1

EXPLANATION OF UNUSABLE QUESTIONNAIRES

Reason for Questionnaire Elimination	Number
1. Returned to parish work	13
2. Non-parochial professions	2
3. Not in educational field	5
4. Deceased	3
5. Retired	2
6. Left the ministry altogether	2
7. Not applicable (Reason not specified)	8
Total	35

Data Analysis

The data used in the actual analysis represented 68.44 percent of the total population of non-stipendiary clergy who were purported to be in the area of education, and the number of 141 respondents represented 80.11 percent of the questionnaires returned.

After the data were collected and properly coded, they were entered on IBM cards for further processing. The card format used in the entering of the data is shown in Table 2.

TABLE 2

CARD FORMAT USED FOR ENTERING THE DATA

	Information	cc*
1.	Subject's number	1-3
2.	Subject's age	4-5
3.	Present church related status	6
4.	Marital status	7
5.	Wife's employment status	8
6.	Wife's job	9
7.	Wife's academic degree	10
8.	Wife's job experience prior to n-s role	11
9.	Length of time wife worked	12-13
10.	Present major source of personal friends	14
11.	Length of friendships maintained	15
12.	Opinion of lengthy friendships	16
13.	Subject's hobby	17
14.	Length of vacation	18
15.	Vacational activities	19
16.	Amount of leisure time	20
17.	State residence	21-22
18.	Canonical residence	23-24
19.	Permanency of canonical residence	25
20.	Attitude of former bishop	26
21.	Attitude of present bishop	27
22.	Type of academic degree held	28
23.	Highest level of education attained	29-30
24.	Academic major of educational degree	31-32
25.	Present job	33
26.	Employment prior to ordination	34
27.	Length of employment prior to ordination	35-36
28.	Type of work performed prior to ordination	37-38
29.	Number of years as a n-s clergyman	39
30.	Number of secular jobs held during n-s	40
31.	Number of years experience as regular priest	41-42
32.	Number of years experience as "other" priest	43-44
33.	Present relationship with regular priests	45
34.	Present relationship with educators	46
35.	Nature of clerical rights and privileges	47
36.	Nature of educational rights and privileges	48
37.	Advantages of n-s status over regular priests	
	(a) Closer identification	49
	(b) More effective	50
	(c) Better acceptance	51
	(d) Better relationship	52
38.	Advantages of n-s status over other educators	
	(a) Closer identification	53
	(b) More effective	54
	(c) Better acceptance	55
	(d) Better relationship	56
39.	Conflict of educational and clerical roles	57-58
40.	Future of the n-s ministry	59
41.	Areas of experience benefits	
	(a) First choice	60
	(b) Second choice	61
	(c) Third choice	62
42.	Method of exercising order	63
43.	Frequency of present service	64
44.	Status of pension fund payments	65
45.	Status of insurance policy payments	66
46.	Employment status for past 15 years	67-79

TABLE 2--Continued

	- - - - - SECOND CARD - - - - -	
47.	Subject's number	1-3
48.	Employment status for past 15 years (continued)	4-5
49.	Functions of n-s role	
	(a) First choice	6-7
	(b) Second choice	8-9
	(c) Third choice	10-11
50.	Factors contributing to move to the n-s clergy	
	(a) Trial Liturgy	12
	(b) C.O.C.U.	13
	(c) General Convention special program	14
	(d) Church renewal	15
	(e) Wife and children	16
	(f) Church involvement in politics	17
	(g) Anglican/Roman Catholic reports	18
	(h) Special problems in the parish	19
51.	Reactions to the n-s clergy decision	
	(a) Bishop	20
	(b) Vestry	21
	(c) Members of last parish	22
	(d) Other priests	23
	(e) Perpetual deacons	24
	(f) Wife	25
	(g) Children	26
	(h) Parents	27
52.	Others opinions of ordination vow fulfillment	
	(a) Parish priests	28
	(b) Non-stipendiary clergymen	29
	(c) Perpetual deacons	30
	(d) Supervisors in education	31
	(e) Peers in education	32
	(f) Students	33
	(g) Wife	34
	(h) Children	35
	(i) Parents	36
	(j) Bishop	37
53.	Reason for entering the educational field	38
54.	Area of parish work missed most	39
55.	Area of parish work missed least	40
56.	Area of educational work liked best	41
57.	Area of educational work liked least	42
58.	Personal satisfaction of n-s move	
	(a) Yourself	43
	(b) Your wife	44
	(c) Your children	45
	(d) Your parents	46
	(e) Other relatives	47
	(f) Your friends	48
59.	Seminary credit hours information	49
60.	Credit hours transferred	50
61.	Name of institution accepting credits	51-52
62.	Number of credit hours transferred	53-54
63.	Seminary accreditation and the institution	55
64.	Name change for seminary degrees	56
65.	New name for seminary degrees	57
66.	Major changes in ministry as result of n-s role	58-59
67.	Major changes in personal life resulting from n-s role	60-61
68.	Future plans	62
69.	Self-perceived role	63

*Card Column(s)

Statistical Calculations

The nominal (frequency counts) level of the data collected placed certain limitations on the statistical calculations appropriate to the analysis. In nearly all cases, the primary comparisons made were Chi Square (X^2) tests among frequencies. Other statistical manipulations were made with the data, however, when the level of the data collected, the nature of the hypotheses being tested, and the assumptions underlying the particular statistics were appropriate.

The questionnaire responses were divided into six sub-areas in order to facilitate the interpretation of the results. The forty-five questionnaire items and their subsets were assigned to one of the following six categories: (1) Biographical and Background Information, (2) Educational Experience, (3) Work Experience, (4) Decision to Move to Non-Stipendiary Ministry and the Ensuing Reactions, (5) Compatibility of Present Job in Education with the Non-Stipendiary Role, and (6) Future Plans. Each of these areas was, in turn, presented as its own entity with an overall synthesis of all areas.

It should be noted that the individual items from the questionnaire are not presented in the same order that they appear on the instrument. Instead, they are presented in the most logical order and within the sub-area most pertinent to their content. At the same time, none of the items appears more than one time in the results and in this sense, the six categories are mutually exclusive and exhaustive.

Biographical and Background Information

The first area of the questionnaire concerns the biographical and background information of the participants. In this section are included such data as age, marital status, state residence, canonical residence, present church status, amount of priesthood experience, hobbies, leisure time, interpersonal relationships, and fringe benefits associated with mission or parish priesthood.

The results of the age computations are presented in Table 3. An interpretation of the tabled data is presented immediately after.

TABLE 3

AGE DISTRIBUTION OF NON-STIPENDIARY CLERGY

Age Category	Number	Age Category	Number
28	1	48	8
29	3	49	5
30	1	50	5
31	1	51	5
32	0	52	2
33	2	53	1
34	3	54	1
35	5	55	3
36	1	56	2
37	4	57	2
38	5	58	3
39	5	59	3
40	6	60	2
41	4	61	4
42	11	62	0
43	7	63	1
44	6	64	1
45	7	65	1
46	10	66	1
47	8	67	1

$\bar{X}$ = 45.86
SD = 8.46 Range = 28-67

The results presented in Table 3 indicate that the mean age of the participants is $\overline{X}$ = 45.86 years with a standard deviation (SD) of 8.46. The clergymen's ages ranged from a low of 28 to a high of 67. The mode was 42 years (N = 11) but this was followed closely by the 46 years category (N = 10).

The data in Table 4 concerning the marital status of the participants show that nearly all were in one of two categories. There were 107, or 75.88 percent, who were married, had not been previously married nor widowed. On the other hand, twenty-one were single, not engaged, divorced or widowed. These two categories account for over 90 percent of the total. The chi square results showed that there were significantly more in married and single categories who had not been engaged, divorced, or widowed.

TABLE 4

Question: WHAT IS YOUR PRESENT MARITAL STATUS?

Categories	Number	Percent
Single; not engaged, divorced or widowed	21	14.89
Single; engaged	0	0.00
Single; divorced	3	2.13
Single; widowed	0	0.00
Married; previously divorced	2	1.42
Married; previously widowed	4	2.84
Married; separated	4	2.84
Married; previously separated	0	0.00
Married; none of the above	107	75.88
Totals	141	100.00

X^2 = 105.17; df = 8; p <.001

The state residence data of the participants presented in Table 5 show that the largest number (15) were from the state of New York. Twelve of the participants live in Michigan. A total of thirty-seven states were represented in the sample of clergy. There were forty-one categories; however, number 18 (Canada) is not considered one of the United States, and category number 15 is listed as being 'On Leave.' Ten of the participants did not answer this question.

TABLE 5

Question: IN WHICH STATE DO YOU PRESENTLY LIVE?

	Response Categories	Number	Percent		Response Categories	Number	Percent
1.	Alaska	1	0.71	21.	Montana	1	0.71
2.	Arizona	3	2.12	22.	New Jersey	4	2.83
3.	California	4	2.83	23.	New York	15	10.80
4.	Canada	1	0.71	24.	North Carolina	4	2.83
5.	Colorado	2	1.41	25.	North Dakota	1	0.71
6.	Connecticut	6	4.25	26.	Ohio	2	1.41
7.	Florida	5	3.54	27.	Oklahoma	3	2.12
8.	Georgia	4	2.83	28.	Oregon	1	0.71
9.	Hawaii	2	1.41	29.	Pennsylvania	8	5.67
10.	Illinois	3	2.12	30.	Rhode Island	2	1.41
11.	Indiana	7	4.96	31.	South Carolina	1	0.71
12.	Iowa	1	0.71	32.	Texas	5	3.54
13.	Kansas	1	0.71	33.	Vermont	5	3.54
14.	Maine	3	2.12	34.	Virginia	4	2.83
15.	Maryland	3	2.12	35.	Washington	1	0.71
16.	Massachusetts	3	2.12	36.	Washington, D.C.	2	1.41
17.	Michigan	12	8.51	37.	West Virginia	4	2.83
18.	Minnesota	1	0.71	38.	Wisconsin	1	0.71
19.	Mississippi	1	0.71	39.	On Leave	1	0.71
20.	Missouri	3	2.12	40.	No Response	10	7.09
	Totals		141 100%				

Data concerning canonical residences are presented in Table 6.

TABLE 6

Question: WHICH DIOCESE IS YOUR PRESENT CANONICAL RESIDENCE?

	Response Categories	Number	Percent		Response Categories	Number	Percent
1.	Alaska	1	0.71	31.	North Carolina	4	2.84
2.	Albany, N.Y.	1	0.71	32.	North Dakota	1	0.71
3.	Arizona	3	2.13	33	North Indiana	2	1.42
4.	Cen. Florida	2	1.42	34.	Northern Michigan	3	2.13
5.	Cen. Gulf Coast	1	0.71	35.	Ohio	3	2.13
6.	Cen. New York	2	1.42	36.	Oklahoma	3	2.13
7.	Chicago	2	1.42	37.	Olympia	2	1.42
8.	Colorado	1	0.71	38.	Oregon	1	0.71
9.	Connecticut	4	2.84	39.	Pennsylvania	6	4.26
10.	Dallas, Texas	2	1.42	40.	Rhode Island	1	0.71
11.	Delaware	1	0.71	41.	Rochester	2	1.42
12.	Eau Claire	1	0.71	42.	San Joaquin	1	0.71
13.	Erie, Penn.	1	0.71	43.	S.E. Florida	2	1.42
14.	Florida	2	1.42	44.	South Ohio	1	0.71
15.	Georgia	2	1.42	45.	South Virginia	2	1.42
16.	Harrisburg	1	0.71	46.	Spokane	1	0.71
17.	Hawaii	2	1.42	47.	Springfield	1	0.71
18.	Indianapolis	3	2.13	48.	Tennessee	1	0.71
19.	Los Angeles	1	0.71	49.	Texas	3	2.13
20.	Maine	3	2.13	50.	Vermont	5	3.55
21.	Maryland	4	2.84	51.	Virginia	1	0.71
22.	Michigan*	10	7.09	52.	Washington	1	0.71
23.	Milwaukee	2	1.42	53.	Washington, D.C.	1	0.71
24.	Mississippi	3	2.13	54.	West Massachusetts	1	0.71
25.	Missouri	2	1.42	55.	West Michigan	1	0.71
26.	Nebraska	1	0.71	56.	West Missouri	2	1.42
27.	Newark, N.J.	3	2.13	57.	West New York	1	0.71
28.	New Jersey	2	1.42	58.	West Texas	3	2.13
29.	New York	8	5.67	59.	West Virginia	3	2.13
30.	North California	1	0.71	60.	No Response	10	7.09
	Totals		141 100%				

*Most frequent occurrence

The data in Table 6 concerning the priests' canonical residence corresponds well with the data in Table 5. The diocese with the highest number of priests represented was Michigan. The state of New York is the canonical residence of fourteen priests belonging to five dioceses: New York, which is basically Manhattan (8); Central New York (2); Albany (1); Western New York (1); and Rochester (2).

There were sixty categories for canonical residence.

The next question dealt with the present church-related status of the non-stipendiary clergy. The responses presented in Table 7 show a participant's church related status. A survey of the four categories indicates that of the 141 participants, 139 were priests. There was one deacon and one was listed as 'None of the Above.' A chi square on these four categories indicates that the distribution of frequency was significant.

TABLE 7

Question: PLEASE INDICATE YOUR PRESENT STATUS. (CHURCH RELATED)

Response Categories	Number	Percent
Deacon	1	0.71
Perpetual Deacon	0	0.00
Priest	139	98.58
None of the Above	1	0.71
Totals	141	100.00

$X^2 = 114.71$; df = 3; $p < .001$

The next questionnaire items dealt with the type of priesthood, or experience, of each of the participants. The data concerning their priesthood experiences are presented in Table 8.

TABLE 8

Question: HOW MANY YEARS WERE YOU A PARISH OR MISSION PRIEST?

Response Categories	Number	Percent
Never	16	11.35
Less than one year	2	1.42
1-2 years	7	4.96
2-3 years	11	7.80
3-4 years	7	4.96
4-5 years	10	7.09
5-7 years	13	9.23
7-10 years	27	19.15
10-20 years	35	24.82
More than 20 years	10	7.09
Not Applicable	3	2.13
Totals	141	100.00
$X^2 = 28.55$; df = 9; $p < .001$	$\overline{X} = 8.34$ years SD = 6.32	

Table 8 shows that 123, or 88.65 percent, of the priests had been parish or mission priests. Sixteen of the priests, 11.35 percent, had never worked within the structure of a parish or mission, and three of the participants, 2.13 percent, indicated that this question was not applicable. However, twenty-seven had been parish or mission priests from seven to ten years, and thirty-five had been parish or mission priests for ten to twenty years. There were ten who had more than twenty years experience. The frequencies observed on the ten different categories of time showed a significant difference. It was determined that 60.28 percent had been parish or mission priests for at least five years.

An attempt was made to find the specific area of priesthood occupied by the clergymen who had not been parish or mission priests. The remainder of the priests' responses are presented in Table 9.

TABLE 9

Question: HOW MANY YEARS WERE YOU A FULL-TIME, CHURCH-SUPPORTED PRIEST IN A CHURCH POSITION OTHER THAN A PARISH OR MISSION PRIEST?

Response Categories	Number	Percent
Never	94	66.67
Less than one year	0	0.00
1-2 years	7	4.96
2-3 years	4	2.84
3-4 years	3	2.13
4-5 years	7	4.96
5-7 years	7	4.96
7-10 years	4	2.84
10-20 years	8	5.67
More than 20 years	2	1.41
Not Applicable	5	3.56
Totals	141	100.00
$X^2 = 28.55$; df = 9; $p < .001$	$\bar{X} = 14.90$ SD = 4.51	

Table 9 is interpreted in connection with Table 8. It concerns the number of years each participant worked as a full-time, church-supported priest in a church position other than a parish or mission priest. Ninety-four of the respondents had worked as parish or mission priests only, as opposed to non-parochial positions such as church-supported chaplains, missionaries, executives in diocesan or national

offices, etc. Only 28 percent had full-time, church-supported positions in which they were not a parish or mission priest.

The data in Table 10 concerning the number of years the participants had been non-stipendiary clergy is intended to clarify the data presented in Tables 8 and 9. The data included in Table 10 indicates that the priests had been non-stipendiary clergy for an average of 7.05 years, the longest having been more than twenty years, and six had been in non-stipendiary work for less than two years.

TABLE 10

Question: HOW MANY YEARS HAVE YOU BEEN A NON-STIPENDIARY CLERGYMAN?

Response Categories	Number	Percent
Less than one year	0	0.00
1-2 years	6	4.26
2-3 years	18	12.77
3-4 years	28	19.86
5-7 years	43	30.50
7-10 years	20	14.17
10-20 years	22	15.60
More than 20 years	4	2.84
No Response	0	0.00
Totals	141	100.00
$X^2 = 45.55$; df = 7; $p < .001$	$\bar{X} = 7.05$ SD = 4.76	

Tables 11 and 12 contain data concerning the fringe benefits associated with the Episcopal Church's stipendiary clergy. These two questions are concerned with the Church's pension fund and medical insurance policies. Table 11 shows that 77 percent of the participants'

premiums are not being paid on their church pension fund. At the same time, 73 per cent are not having their medical premiums paid. These statistics indicate that the non-stipendiary clergy have forfeited two important fringe benefits generally associated with that office.

TABLE 11

Question: ARE YOUR PREMIUMS CURRENTLY BEING PAID TO THE CHURCH PENSION FUND?

Response Categories	Number	Percent
Yes; by myself	6	4.26
Yes; by the parish	12	8.51
Yes; by the Diocese	3	2.13
Yes; by another Church organization	0	0.00
Yes; by (specify)	10	7.09
No; they are not being paid	109	77.30
No Response	1	0.71
Totals	141	100.00

$X^2 = 113.69$; df = 5; $p < .001$

Tables 13, 14, 15, and 16 contain information concerning the hobbies and leisure time of the non-stipendiary clergy.

Table 13, concerning the chief hobby or recreation of the participants, shows that the greater number enjoyed sports. However, this constituted only 29 percent of the priests, and the other 71 percent was distributed among nine other types of recreational activities. The chi square concerning the distribution of figures showed a significant difference and it was concluded that some of the lesser categories, such as karate, woodworking, and bicycling were significantly less than those in the upper groups such as sports, reading, and horticulture.

TABLE 12

Question: ARE YOU COVERED BY THE DIOCESAN MEDICAL INSURANCE POLICY, AND IF SO, WHO IS PAYING YOUR PREMIUMS?

Response Categories	Number	Percent
Yes; by myself	14	9.93
Yes; by the parish	7	4.96
Yes; by the diocese	12	8.51
Yes; by another Church organization	0	0.00
Yes; by (specify)	4	2.84
No; they are not being paid	103	73.05
No Response	1	0.71
Totals	141	100.00

$X^2 = 103.45$; df = 5; $p < .001$

TABLE 13

Question: WHAT IS YOUR CHIEF HOBBY OR RECREATION?

Response Categories	Number	Percent
Reading	20	14.18
Sports	42	29.78
Travel	12	8.51
Horticulture	15	10.64
Karate	1	0.71
Woodworking	4	2.84
Bicycling	3	2.13
Movies, music, photography	16	11.35
Other	24	17.02
No Response	4	2.84
Totals	141	100.00

$X^2 = 42.76$; df = 8; $p < .001$

The data in Table 14 indicated that the majority of the participants have vacations of two months or longer. However, some vacations are as short as two weeks (5 percent), and some were three weeks (6 percent). Starting with one month, the percentages increased to 26 percent, two months showed 16 percent of the participants, and three months showed 35 percent of the participants. Chi square performed on these values indicated that there was significant difference in the distribution of numbers.

TABLE 14

Question: WHAT IS THE LENGTH OF YOUR VACATION?

Response Categories	Number	Percent
Two weeks	7	4.96
Three weeks	8	5.67
One month	37	26.24
Two months	23	16.31
Three months	50	35.46
Other	16	11.36
Totals	141	100.00

$X^2 = 30.55$; df = 5; $p < .001$

The data concerning how the priests generally spend their vacation are presented in Table 15. Table 15 shows the majority of the interpretable responses were listed as academic study. However, this constituted only 25 percent of the total and 24 percent said that they traveled doing church supply work. Summer teaching constituted only 12 percent, while the others fell into a category listed as 'Other' and were not specified. This distribution of frequencies was found to be not significant and it was

concluded that of the five areas presented, there was no significant difference in the numbers observed in each category.

TABLE 15

Question: HOW DO YOU GENERALLY SPEND YOUR VACATION?

Response Categories	Number	Percent
Doing church supply work	17	12.06
Summer teaching	17	12.06
Academic study	36	25.53
Travel	34	24.11
Other	36	25.53
No Response or Not Applicable	1	0.71
Total	141	100.00

$X^2 = 7.96$; df = 4; $p > .05$

The next question, concerning whether the respondents had more leisure time now than when they were working as stipendiary clergy is presented in Table 16.

TABLE 16

Question: DO YOU HAVE MORE LEISURE TIME AS A NON-STIPENDIARY CLERGYMAN THAN WHEN WORKING IN A PARISH?

Response Categories	Number	Percent
Yes	78	55.32
No	29	20.57
No difference	21	14.89
Not applicable	13	9.22
Totals	141	100.00

$X^2 = 20.36$; df = 2; $p < .001$

The data presented in Table 16 show that 55 percent of the priests indicated that they had more leisure time now than they had working as a priest in a parish or mission position. While 20 percent indicated that they did not have more leisure time, 15 percent indicated no difference; 10 percent of the responses did not apply. A chi square performed on the frequency observed indicated that there were significantly more of the priests who said they had more leisure time now than before.

The next area, concerning the source of the clergymen's personal friends, is presented in Table 17.

TABLE 17

Question: SINCE WORKING AS A NON-STIPENDIARY CLERGYMAN, WHAT IS THE MAJOR SOURCE OF YOUR PERSONAL FRIENDS?

Response Categories	Number	Percent
Other clergymen	23	16.31
Other educators	76	53.90
Former parishioners	1	0.71
Current parishioners	3	2.13
Other	35	24.82
No Response	3	2.13
Totals	141	100.00

$X^2 = 86.78$; df = 4; $p < .001$

The data shown in Table 17 indicate that the primary source of friends of the non-stipendiary clergymen participating in this study was among educators. A chi square performed on the frequencies observed shows that there was a significant number who chose their friends from their peer groups now in the educational institution.

The data concerning the friendships they have maintained is presented in Table 18.

TABLE 18

Question: HAVE YOU MAINTAINED FRIENDSHIPS BEGUN 15 YEARS AGO?

Response Categories	Number	Percent
Yes	120	85.11
No	17	12.06
No Response	4	2.83
Totals	141	100.00

$X^2 = 45.09$; df = 2; $p < .001$

The data shown in Table 18 indicated that 85 percent of the participants have maintained friendships begun 15 years ago, even though this is not the main source of their friendships at the present time. The results of the chi square computed with the frequencies found in each of the categories indicate that there was a significant number who said that they had maintained friendships for fifteen years or more. Their feelings about maintaining long-standing friendships are presented in Table 19.

The data presented in Tables 3 through 19 concerning the participants biographical and background information show that most have been in the priesthood for a considerable length of time. The priests show an average age of 41.7 years, which has to be considered a "mature" age and sheds some light on the rest of the statistics presented in the form of a profile of the priests. This profile may be summarized as follows:

TABLE 19

Question: WHAT ARE YOUR FEELINGS ABOUT MAINTAINING FRIENDSHIPS BEGUN 15 YEARS AGO?

Response Categories	Number	Percent
Satisfied	119	84.40
Dissatisfied	5	3.55
No Difference	10	7.09
No Response or No Opinion	7	4.96
Totals	141	100.00

$X^2 = 87.66$; df = 3; $p < .001$

The priests are 41.7 years of age, married and have never been divorced, separated, or widowed.

The greatest number reside in the state of New York. The states of New York and Michigan show the largest representation of canonical residence with fourteen each (9.93 percent). A total of thirty-seven states are represented in this study.

All participants are priests except one; they have been parochial priests for an average of 8.34 years, and non-stipendiary clergy for over seven years.

Pension and insurance premiums, both benefits of the stipendiary clergy, are not currently being paid.

The most frequently listed hobby was sports. Most of the priests have three months vacation which they spend in study and travel. Overall, they indicate that they have more leisure time as a result of their move to the non-stipendiary role.

Their main sources of friends are among the educators with whom they work. However, they have maintained friendships for more than fifteen years and are pleased to have done so.

These biographical and background data tend to show that non-stipendiary clergy who have entered the education field are satisfied with their peers and plan to continue in this area.

The next general area of the data concerns the education experience of both the non-stipendiary clergy and their wives. The first question concerning the type of degree which they hold is presented in Table 20.

Educational Experience

The data shown in Table 20 indicate that a significant number, 88 percent, hold regular seminary degrees. The data concerning the highest degree that the participants have obtained is shown in Table 21.

TABLE 20

Question: HAVE YOU RECEIVED A REGULAR SEMINARY DEGREE?

Response Categories	Number	Percent
Yes	124	87.94
No	17	12.06
No Response	0	0.00
Totals	141	100.00

$X^2 = 47.43$; df = 1; $p < .001$

The statistics shown in Table 21 indicate that 40 percent of the priests have received a master's degree and 34 percent have received a doctorate. Of the participants remaining, 11 percent indicate that they had done graduate work, but did not have advanced degrees. This accounts for 85 percent of the participants and shows that as a group, they have completed more graduate study than the average priest. The actual area the participants majored in is shown in Table 22.

TABLE 21

Question: WHAT IS THE HIGHEST LEVEL OF EDUCATION YOU HAVE ATTAINED OTHER THAN A B.D. OR ITS EQUIVALENT?

Response Categories	Number	Percent
High school or less	0	0.00
Attended college but no degree	1	0.71
Associate degree	0	0.00
Bachelor's degree	5	3.55
Graduate study but no advanced degree	15	10.64
Master's degree	56	39.72
Doctor of Arts	1	0.71
Doctorate other than Arts	6	4.26
Education Doctorate	7	4.96
Doctor of Philosophy	48	34.04
Professional degree but not in divinity	0	0.00
Not applicable	2	1.41
Totals	141	100.00

$X^2 = 113.29$; df = 10; $p < .001$

The results presented in Table 22 indicate that education has the largest number of respondents. Next is social sciences with 18 percent, and humanities also has 18 percent. The others are considerably less, indicating that these three areas actually represent the majority of the participants.

TABLE 22

Question: WHAT WAS THE MAJOR AREA OF CONCENTRATION IN YOUR DEGREE WORK?

Response Categories	Number	Percent
Medicine	1	0.71
Law	2	1.42
Engineering	4	2.84
Education	36	25.53
Business	1	0.71
Social Sciences	25	17.73
Physical or natural sciences	4	2.84
Humanities; languages	26	18.44
Theology (outside seminary)	14	9.93
Arts, music	4	2.84
Other	18	12.77
Not applicable	6	4.24
Totals	141	100.00

$X^2 = 65.30$; df = 10; $p < .001$

The academic degree held by the wives of the participants was the subject of the next question. The results of their responses are presented in Table 23.

Results of Table 23 indicate that the wives of the non-stipendiary clergy have completed more graduate study than the average wife. Twenty-six percent have a bachelor of arts degree, 9 percent have a bachelor of science degree, and 13 percent have doctorates. The largest number of degrees are in the bachelor of arts category; second is master of arts; next is the category of 'Other.' There was a significant difference in the numbers assigned to each of the nine categories. It should be noted that only 70 percent responded to the question, thus it was assumed that

only 70 percent responded to the question, thus it was assumed that the other 30 percent (43) were either not married or their wife had no degree. Twenty-four of the clergy who participated in this study are single.

TABLE 23

Question: WHAT ACADEMIC DEGREE DOES YOUR WIFE HAVE? (IF ANY)

Response Categories	Number	Percent
Bachelor of Science	12	8.51
Bachelor of Arts	37	26.24
M.B.A.	1	0.71
Master of Education	1	0.71
Master of Science	4	2.84
Master of Arts	20	14.18
Bachelor of Education	1	0.71
Associate of Arts (Jr. College)	4	2.84
Other; including a Doctorate	18	12.77
Not Applicable	43	30.49
Totals	141	100.00

$X^2 = 52.61$; df = 8; $p < .001$

An item concerning the priests' attempts to transfer seminary credit hours to other educational institutions is presented in Table 24.

Table 24 shows that 68 percent of the priests did not try to transfer seminary credit hours, while 26 percent did. This was a significant number. For the most part, they had either (1) completed their graduate work before entering the educational field, or (2) they made no attempt to transfer their hours. The difficulties, if any, encountered in transferring these hours, and possible solutions to these difficulties, are presented in Tables 25 through 30.

TABLE 24

Question: DID YOU TRY TO TRANSFER SEMINARY CREDIT HOURS TO ANOTHER EDUCATIONAL INSTITUTION?

Response Categories	Number	Percent
Yes	37	26.24
No	96	68.09
No Response	8	5.67
Totals	141	100.00

$X^2 = 13.76$; df = 1; $p < .001$

TABLE 25

Question: IF YOU TRANSFERRED SEMINARY CREDIT HOURS TO ANOTHER EDUCATIONAL INSTITUTION, DID THE INSTITUTION ASK ABOUT YOUR SEMINARY'S ACCREDITATION?

Response Categories	Number	Percent
Yes	22	15.60
No	51	36.17
Not Applicable	68	48.23
Totals	141	100.00

$X^2 = 6.00$; df = 1; $p < .05$

Results presented in Table 25 indicate that a significant number of the participants were not quizzed about the accreditation of their seminary. However, when they were asked if they were able to transfer

these seminary credits, only 13 percent indicated that they were. There was not a significant difference between those who were able to transfer hours and those who could not.

TABLE 26

Question: IF YOU TRIED TO TRANSFER SEMINARY CREDIT HOURS TO ANOTHER EDUCATIONAL INSTITUTION, WERE YOU ABLE TO DO SO?

Response Categories	Number	Percent
Yes	18	12.77
No	23	16.31
Not Applicable	100	70.92
Totals	141	100.00

$X^2 = 0.306$; df = 1; $p > .05$

TABLE 27

Question: HOW MANY SEMINARY CREDIT HOURS WERE YOU ABLE TO TRANSFER TO ANOTHER EDUCATIONAL INSTITUTION?

Number of Hours Transferred	Number	Percent
5	1	0.71
9	1	0.71
12	1	0.71
15	1	0.71
20	1	0.71
24	2	1.42
30	2	1.42
32	1	0.71
33	1	0.71
36	1	0.71
48	1	0.71
None	128	90.77
Totals	141	100.00

Table 27 shows the actual number of hours transferred by thirteen participants. Of these, the least number of hours transferred was five and the most was forty-eight.

TABLE 28

Question: IF YOU WERE ABLE TO TRANSFER SEMINARY CREDIT HOURS TO ANOTHER EDUCATIONAL INSTITUTION, GIVE THE NAME OF THE INSTITUTION WHICH ACCEPTED THE CREDIT HOURS.

Response Categories	Number	Percent
American University	1	0.71
Carleton College	1	0.71
Drew University	3	2.13
Duke University	1	0.71
Florida Department of Education	1	0.71
Hartford Seminary	1	0.71
New York University	1	0.71
Philadelphia Divinity School	1	0.71
Pittsburg State	1	0.71
Trinity University	1	0.71
University of Eastern Michigan	1	0.71
University of Miami	1	0.71
University of Michigan	2	1.42
University of Oklahoma	1	0.71
University of Pennsylvania	1	0.71
University of Toronto	1	0.71
Wayne State University	1	0.71
Yale University	1	0.71
Not Applicable	120	85.09
Totals	141	100.00

$X^2 = 1.27$; df = 19; $p > .05$

Table 28 is concerned with those who were able to transfer hours. Of the twenty-one who succeeded in transferring hours, thirteen show the actual number of hours. Eighteen different educational institutions were

listed; the University of Michigan had accepted hours from two of the clergy and Drew University had accepted hours from three.

At this point, the researcher attempted to determine whether or not a change in the name of the seminary degree would facilitate the transfer of seminary credit hours to a college or university. The results of these two questions are presented in Tables 29 and 30.

TABLE 29

Question: DO YOU THINK THAT CHANGING THE NAME OF SEMINARY DEGREES WOULD CAUSE EDUCATIONAL INSTITUTIONS TO BE MORE ACCEPTING OF SEMINARY CREDIT HOURS?

Response Categories	Number	Percent
Yes	29	20.57
No	53	37.59
No Response	59	41.84
Totals	141	100.00

$X^2 = 3.59$; df = 1; $p > .05$

Table 29 gives the opinions of the participants concerning the name of the seminary degree and if a change would be beneficial in transferring seminary credit hours to a college or university. The majority of those responding, 38 percent of the total participants, indicated they did not believe it would. As shown in Table 30, twenty-nine participants who responded positively to the question indicated they were equally in favor of the name of Master of Divinity and Doctor of Ministry. One hundred twelve participants, or 80 percent, did not respond.

TABLE 30

Question: IF YOU THINK THAT A CHANGE IN THE NAME OF SEMINARY DEGREES WOULD HELP EDUCATIONAL INSTITUTIONS TO BE MORE ACCEPTING OF SEMINARY CREDIT HOURS, WHICH OF THE FOLLOWING NAMES WOULD BE MOST APPROPRIATE?

Response Categories	Number	Percent
Master of Divinity	12	8.51
Doctor of Ministry	12	8.51
Other (specify)	5	3.55
No Response	112	79.43
Totals	141	100.00

$X^2 = 1.99$; df = 2; $p > .05$

A synthesis of the results of Tables 20 through 30 shows that the majority of the priests had master's degrees as well as regular seminary degrees. Their major areas were education, social studies, and humanities. It is apparent that the priests and their wives are above average in formal education.

Most of the men did not try to transfer hours from seminary when they entered into the educational field. Those who did try were not questioned about the accreditation of the seminary they attended. Of the twenty-one who were successful in transferring hours, the number of hours transferred ranged from four to forty-eight. There were eighteen different colleges named who accepted seminary hours.

At the same time, the participants indicated that, in their opinion, changing the names of the seminary degrees would serve no great

purpose as far as facilitating the transfer of seminary credits, but if the names were changed, they should be changed to Doctor of Ministry or Master of Divinity.

The next area of the questionnaire deals with work experience of the participating clergy. The latter tables deal with the work experience of the wives. The present positions of the participants and the accompanying data is presented in Table 31.

Work Experience

The third major area of questionnaire statistics concerns the present and past work experiences of the non-stipendiary clergy, as well as the work experiences of their wives. The data are presented in ten (10) tables and two (2) graphs. The first seven tables are concerned with the work experiences of the priests while the last three are tabular presentations of the wives' work experiences. The two graphs, Figures 4.1 and 4.2, are comparisons of the number of participants who held certain positions for the fifteen-year period beginning in 1958 and ending in 1972.

The type of work that the 141 participants are now doing is shown in Table 31.

The data shown in Table 31 concerning the priests' present position are divided into six categories. The frequencies assigned to these various categories indicate that one hundred four (73.76 percent) of the priests are teachers. Fourteen (9.93 percent) are classified as administrators and seventeen (12 percent) are classified as 'Other.' A chi square analysis of these frequencies indicated that there was a significant difference among the various categories.

TABLE 31

Question: WHAT IS YOUR PRESENT JOB?

Response Categories	Number	Percent
Teacher	104	73.76
Administrator	14	9.93
Counselor	4	2.84
Student Personnel	2	1.42
Supportive Staff	0	0.00
Other (please specify)	17	12.05
Not Applicable	0	0.00
Totals	141	100.00

$X^2 = 109.40$; df = 5; $p < .001$

The next work-experience question concerning the number of positions held during their time as non-stipendiary clergy is analyzed and presented in Table 32.

TABLE 32

Question: DURING YOUR TENURE AS A NON-STIPENDIARY CLERGYMAN HOW MANY DIFFERENT SECULAR OR NON-CHURCH POSITIONS HAVE YOU HELD?

Response Categories	Number	Percent
One	79	56.03
Two	46	32.62
Three	10	7.09
Four	4	2.84
Five or more	1	0.71
Not Applicable	1	0.71
Totals	141	100.00

$X^2 = 80.35$; df = 4; $p < .001$

The results shown in Table 32 indicate that over 56 percent, seventy-nine, of the participants had held only one position since entering the non-stipendiary role. Thirty-three percent (46) had held two different positions, and 7 percent (10) had held three positions. These first three categories accounted for 95 percent of the participants. The significant chi square value indicated that there were significantly more priests who had held one, two, or three positions than there were among those who had held more than three.

The actual type of employment of each of the participants during the past fifteen years is presented in Table 33. Graphs 4.1 and 4.2 are presented as additional explanation of the tabular results.

The data presented in Table 33 are simply numbers unless the fifteen year trends for each of the job areas are superimposed and compared. This comparison is made in Graphs 4.1 and 4.2. The mean values for the various occupational areas, in descending order, are as follows: (1) Teachers - $\overline{X} = 49.53$, (2) 'Other' - $\overline{X} = 24.60$, (3) Vicar - $\overline{X} = 19.53$, (4) Curate - $\overline{X} = 15.87$, (5) Rector - $\overline{X} = 12.53$, (6) Dean/Administrator - $\overline{X} = 6.67$, (7) Counselor - $\overline{X} = 3.60$, (8) Missionary - $\overline{X} = 1.27$, and (9) Chaplain - $\overline{X} = 0.47$. It should be noted that the category 'Other' represents fourteen positions including seminary student, graduate student, graduate assistant, research assistant, psychologist, social worker.

These descriptive statistics give a distorted view of the actual trends being followed in the different vocational areas represented. For instance, the Dean/Administrator area had a mean value which placed it in sixth place among the nine categories. However, this area is making the most rapid and continual increase of all the areas represented. This is shown in Figure 4.1.

TABLE 33

Question: PLEASE LIST BY TITLE OF JOB YOUR EMPLOYMENT FOR THE PAST FIFTEEN (15) YEARS. USE SPECIFIC TITLES SUCH AS CURATE, VICAR, RECTOR, MISSIONARY, ARMED FORCES CHAPLAIN, TEACHER, DEAN, COUNSELOR, ETC.

Year	Curate	Vicar	Rector	Missionary	Chaplain	Teacher	Adm./Dean	Counselor	Other	No Response	Total
1972	6	1	2	0	0	85	16	7	19	5	141
1971	3	2	1	0	0	89	15	8	19	4	141
1970	3	5	1	0	0	87	13	6	22	4	141
1969	9	6	5	0	0	78	11	8	20	4	141
1968	15	14	7	0	0	64	7	6	25	3	141
1967	14	18	12	0	0	59	9	4	23	2	141
1966	19	23	15	2	0	44	5	4	25	4	141
1965	20	28	20	2	0	37	4	2	24	4	141
1964	17	24	23	2	1	38	4	3	23	6	141
1963	21	30	18	2	1	33	4	3	24	5	141
1962	24	28	20	1	0	30	4	1	25	8	141
1961	22	27	20	2	0	30	1	1	29	9	141
1960	29	26	17	2	1	27	2	1	28	8	141
1959	19	29	15	3	2	21	2	0	36	14	141
1958	17	32	12	3	2	21	3	0	37	14	141
$\bar{X}$ =	15.87		12.53		0.47		6.67		24.60		
SD =	7.66		7.58		0.74		4.94		6.67		
$\bar{X}$ =	19.53			1.27		49.53		3.60			
SD =	11.04			1.16		25.10		2.82			

Figure 4.1 shows the fifteen-year trend for the areas of curate, vicar, rector, and dean/administrator. The greatest number of clergy entered the educational field from the church-supported positions of curate, vicar, and rector, and hold teaching positions. However, the increase during the past six years in the dean/administrator category shows a steady move from teaching to administrative roles in education.

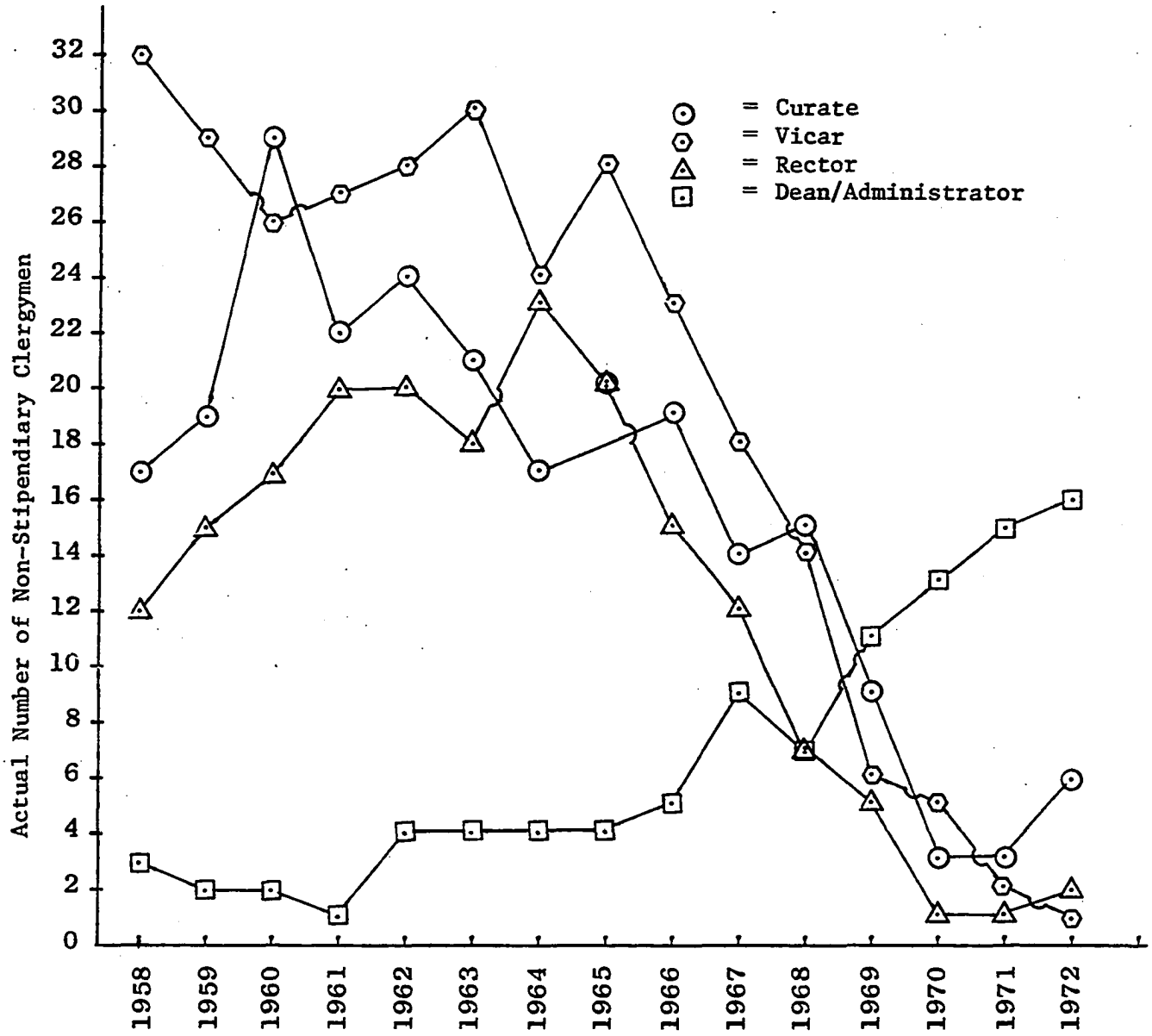


Fig. 4.1--Graph of the 15-year trend for the areas of curate, vicar, rector, and dean/administrator.

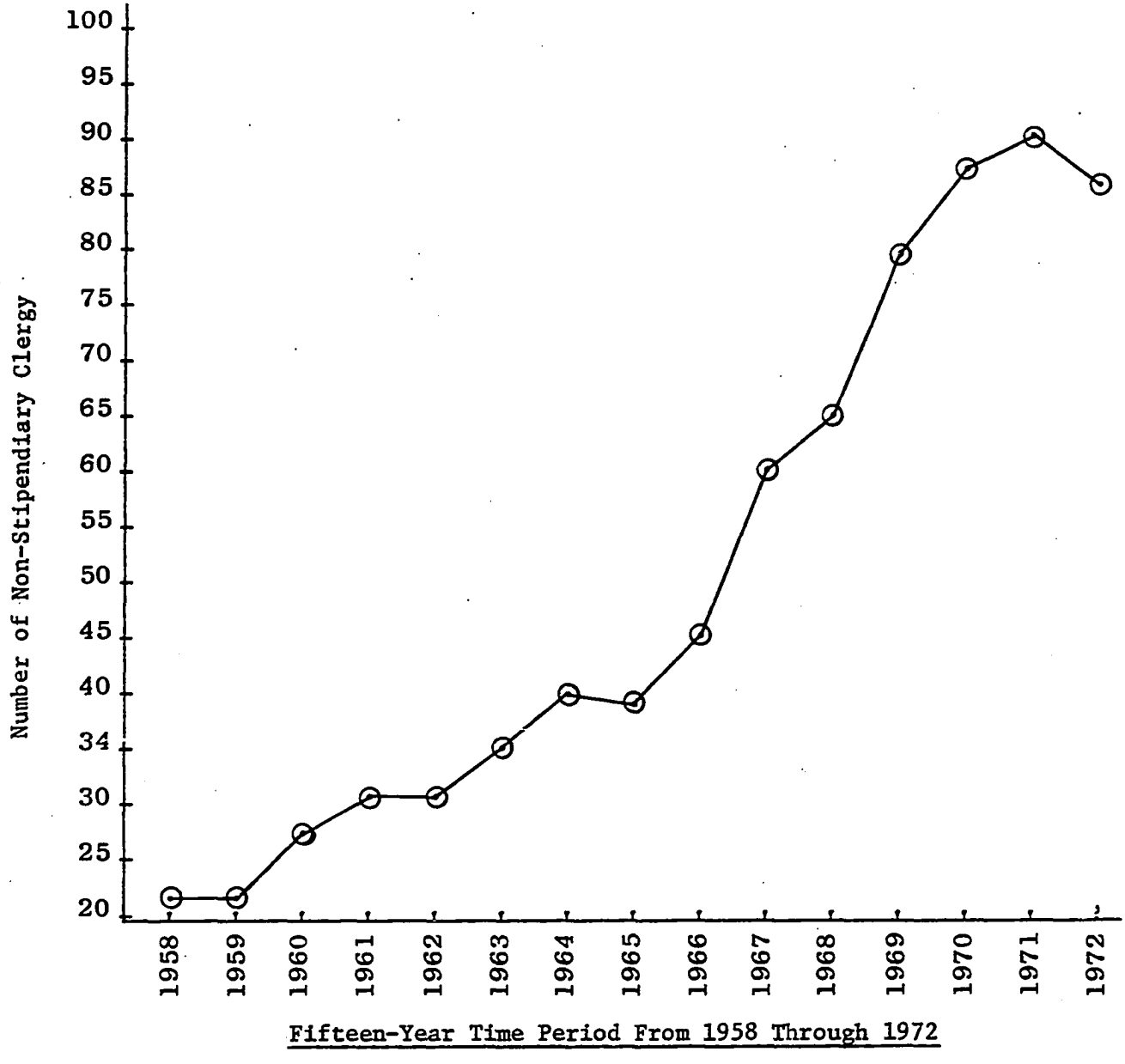


Fig. 4.2--Graph of the Number of Non-Stipendiary Clergy in Education-Related Jobs for the Fifteen-Year Period From 1958 Through 1972.

Figure 4.2 shows that the number of non-stipendiary clergy in education-related positions has experienced an increase of over 400 percent between the years of 1958 and 1973.

TABLE 34

Question: WERE YOU SECULARLY EMPLOYED PRIOR TO YOUR ORDINATION?

Response Categories	Number	Percent
Yes	73	51.77
No	68	48.23
Totals	141	100.00
$X^2 = 0.128$; df = 1; p >.05		

The data shown in Table 34 concerning the priests' work experiences prior to their ordination indicate that there were no significant differences between those who had been employed prior to their ordination and those who had not. Fifty-two percent (73) had held jobs prior to their ordination and 48 percent (68) had not.

Table 35 is an expansion of Table 34. In Table 35, the seventy-three participants who answered "yes" in Table 34 have indicated how long they were secularly employed. The greatest number, eighteen, were employed for two years, although one was employed for thirty-seven years. The average time of employment for the seventy-three participants was 7.12 years.

TABLE 35

Question: IF APPLICABLE, HOW MANY YEARS WERE YOU SECULARLY EMPLOYED?

Response Categories	Number	Percent
One year or less	8	5.67
Two years	18	12.75
Three years	10	7.09
Four years	5	3.55
Five years	9	6.38
Six years	0	0.00
Seven years	4	2.84
Eight years	1	0.71
Nine years	0	0.00
Ten years	2	1.42
Eleven years	0	0.00
Twelve years	4	2.84
Thirteen years	1	0.71
Fourteen years	1	0.71
Fifteen years	1	0.71
Sixteen years	2	1.42
Seventeen years	0	0.00
Eighteen years	0	0.00
Nineteen years	1	0.71
Twenty years	1	0.71
Twenty-one years	0	0.00
Twenty-two years	0	0.00
Twenty-three years	0	0.00
Twenty-four years	0	0.00
Twenty-five years	0	0.00
Twenty-six years	0	0.00
Twenty-seven years	0	0.00
Twenty-eight years	0	0.00
Twenty-nine years	1	0.71
Thirty years	1	0.71
Thirty-one years	0	0.00
Thirty-two years	1	0.71
Thirty-three years	0	0.00
Thirty-four years	0	0.00
Thirty-five years	0	0.00
Thirty-six years	1	0.71
Thirty-seven years	1	0.71
Thirty-eight years	0	0.00
Thirty-nine years	0	0.00
Forty years	0	0.00
Totals	73	51.77

$\bar{X}$ = 7.12
SD = 11.52

Table 36 concerning the type of work the participants did while secularly employed shows that the largest number, twenty-six, were employed as teachers. The remaining forty-seven participants who gave an affirmative response to the question shown in Table 34 worked in twenty-nine other areas ranging from technical writer to scientific development and engineering. No other category had more than six respondents.

TABLE 36

Question: WHAT TYPE OF WORK DID YOU DO WHILE YOU WERE SECULARLY EMPLOYED?

Response Categories	Number	Percent
Technical writer	1	0.71
Teacher	26	18.44
Librarian	1	0.71
Geologist	2	1.42
Chemist	3	2.13
Industrial personnel	2	1.42
Theatre	1	0.71
Legal	2	1.42
Insurance salesman	1	0.71
Social worker	2	1.42
General salesman	2	1.42
Military	6	4.22
Ship designer	1	0.71
Government agency	2	1.42
Public utilities	2	1.42
Banking	1	0.71
Restaurant	1	0.71
Engineer	3	2.13
Business statistics	2	1.42
Factory labor	2	1.42
Medicine	1	0.71
Carpenter	1	0.71
Clerical	1	0.71
Printer	1	0.71
Accountant	1	0.71
Biological research	1	0.71
Construction	1	0.71
Advertising	1	0.71
School administration	1	0.71
Scientific development and engineering	1	0.71
Not Applicable	68	48.23
Totals	141	100.00

$X^2 = 21.03$; df = 29, $p > .05$

The data presented in Table 37 indicate that approximately 70 percent of the non-stipendiary clergy who were married had wives who were employed either full- or part-time. There was not a significant difference between those who worked full-time, part-time, or not at all.

It should be noted that Table 4 showed that twenty-four of the participants are not married.

TABLE 37

Question: IF MARRIED, IS YOUR WIFE EMPLOYED?

Response Categories	Number	Percent
Full time	36	25.53
Part time	31	21.99
No, Not employed	50	35.46
(No Response to the Item)	24	17.02
Totals	141	100.00

$X^2 = 2.62$; df = 3; $p > .05$

The data presented in Table 38 show that the clergy wives have also entered the teaching profession. Of the sixty-seven working wives (as listed in Table 37) thirty-one (44 percent) are teachers. The next largest specified group is secretaries (8), although sixteen were classified as 'Other.' These sixteen jobs covered a wide variety of occupations.

Table 39 concerns the work-experience of clergy wives and indicates that exactly 50 percent of the wives did not work prior to their husbands' move to the non-stipendiary role. Of the 50 percent who did work (N = 56), thirty-seven had worked full-time and nineteen had worked part-time.

TABLE 38

Question: IF YOUR WIFE IS EMPLOYED, WHAT TYPE WORK DOES SHE DO?

Response Categories	Number	Percent
Teacher	31	21.99
Nurse	3	2.13
Secretary	8	5.67
Graduate Student	2	1.42
Social Worker	3	2.13
Pharmacist	1	0.71
Potter	1	0.71
Research	1	0.71
Other	16	11.35
(Not Applicable)	75	53.18
Totals	141	100.00

$X^2 = 54.37$; df = 8; $p < .001$

TABLE 39

Question: DID YOUR WIFE WORK BEFORE YOUR CHANGE TO A NON-STIPENDIARY ROLE?

Response Categories	Number	Percent
Yes; Full Time	37	26.24
Yes; Part Time	19	13.48
No	56	39.72
(Not Applicable)	29	20.56
Totals	141	100.00

$X^2 = 9.66$; df = 3; $p < .01$

The data shown in Table 40 are concerned with the length of time the wives had worked prior to their husband's move to the non-stipendiary

ministry. There were forty-three who were assigned to this category. Three of the wives had worked for less than one year and two had worked for seventeen years.

For the entire group, the average number of years worked was $\bar{X}$ = 8.00 (SD = 7.51) years.

TABLE 40

Question: IF YOUR WIFE WORKED BEFORE YOU ENTERED THE NON-STIPENDIARY ROLE, HOW LONG HAD SHE WORKED?

Response Categories	Number	Percent
One year or less	3	2.13
Two years	6	4.26
Three years	7	4.96
Four years	4	2.84
Five years	3	2.13
Six years	1	0.71
Seven years	3	2.13
Eight years	4	2.84
Nine years	1	0.71
Ten years	3	2.13
Eleven years	0	0.00
Twelve years	0	0.00
Thirteen years	0	0.00
Fourteen years	1	0.71
Fifteen years	3	2.13
Sixteen years	0	0.00
Seventeen years	2	1.42
(Not Applicable or No Response)	100	70.90
Totals	141	100.00
X^2 = 16.50; df = 16, p >.05	$\bar{X}$ = 8.00 SD = 7.51	

A synthesis of the work-experience data shows that 56 percent of the clergy have only held one job, and 33 percent have held two jobs since entering the non-stipendiary role. The largest number of clergymen moved

into education-related fields from church-supported positions of curate, vicar, and rector; the most common position was teaching, however, the dean/administrator category shows the largest percent of growth. Seventy-three, or 52 percent, of the participants were employed in secular work prior to ordination. Twenty-six of the seventy-three participants had worked in the teaching profession for two or three years prior to ordination.

Sixty-seven or 48 percent of the clergy wives are employed; 50 percent of these had worked prior to their husband's move to non-stipendiary role.

Decision to Move to Non-Stipendiary Ministry and the Ensuing Reactions

The fourth general area investigated concerned the priests' decisions to move to the non-stipendiary ministry and the ensuing reactions of various groups, including family and friends. The data concerning this are presented in Tables 41 through 50. Table 41 shows the various factors contributing to the priests' decisions to move to the non-stipendiary role. Table 42 shows the reactions of various groups to this decision; Table 43 shows the amount of personal satisfaction experienced by various groups; Table 44 shows data concerning the fulfillment of the ordination vows. Tables 45, 46, and 47 concern the relationship of the non-stipendiary clergy and their respective bishops; Table 48 shows the attitude of parish clergy toward the non-stipendiary priests; and Tables 49 and 50 are concerned with the areas of parish work and education liked most and least in both cases.

TABLE 41

Question: DID ANY OF THE FOLLOWING FACTORS CONTRIBUTE TO YOUR DECISION TO MOVE TO THE NON-STIPENDIARY MINISTRY AND IF SO, TO WHAT DEGREE?

Contributing Factors	Great Deal	Some-what	Not at All	No Response	Rating Index*	RANK
Trial Liturgy	5	1	121	14	138	7th
C.O.C.U.	4	7	116	14	142	6th
General Convention (Special Program)	8	5	114	14	148	5th
Church Renewal	14	9	104	14	164	3rd
Wife & Children	17	24	88	12	187	2nd
Church Involvement in Politics	8	6	113	14	149	4th
Anglican/Roman Catholic Reports	2	5	121	13	137	8th
Special Parish Problems	18	23	88	12	188	1st

*The Rating Index was computed by multiplying the "Great Deal" responses by 3.00, the "Somewhat" responses by 2.00, the "Not at All" responses by 1.00, and summing the products.

Table 41 concerns possible factors contributing to the priests' decisions to move to the non-stipendiary ministry. The participants indicated that the above factors had very little influence on their decisions.

These factors include important denominational and ecumenical decisions involving the Episcopal Church, her clergy and people, in the past ten years. Trial Liturgy is the updating of the forms and language used in the public worship of the Episcopal Church. C.O.C.U. is the Consultation on Church Union which is a proposal for the Episcopal Church to unite with eight Protestant denominations. The General Convention Special Program was approved in 1967 and involved giving three million

dollars to poor and ethnic groups with very few strings attached. The Anglican/Roman Catholic Reports are those documents issued by the joint commission of the Pope and the Archbishop of Canterbury looking towards unity between their respective churches. These have been "hot" issues in the Episcopal Church during the past decade.

TABLE 42

Question: IF YOU HAVE PREVIOUSLY BEEN A FULL-TIME, CHURCH-SUPPORTED PARISH PRIEST, WHAT WERE EACH OF THE FOLLOWING GROUP'S OR PERSON'S REACTIONS TO YOUR DECISION TO MOVE TO THE NON-STIPENDIARY MINISTRY?

Groups	Highly Favorable	Somewhat Favorable	Totally Unfavorable	No Opinion	Rating Index*	RANK
Bishop	45	50	9	37	244	1st (tie)
Vestry	22	58	10	51	192	4th
Members of Last Parish	21	62	8	50	195	3rd
Other Priests	20	68	6	47	202	2nd
Perpetual Deacons	9	18	2	112	65	7th
Wife	69	18	1	53	244	1st (tie)
Children	35	25	0	81	155	6th
Parents	29	43	9	59	182	5th

*The Rating Index was computed by multiplying the "Highly Favorable" responses by 3.00, the "Somewhat Favorable" responses by 2.00, the "Totally Unfavorable" responses by 1.00, and summing the products. Using this method of computation, the highest rating indices represent the most favorable reactions.

Table 42 shows the reactions of eight different persons or groups to the clergyman's decision to move to the non-stipendiary ministry. The most favorable were the bishops and wives, while the perpetual deacons showed the least approval for the decision.

Table 43 shows the amount of personal satisfaction by various persons and groups as a result of the priests' moves to the non-stipendiary clergy. As anticipated, the priests themselves experienced the most personal satisfaction and their wives showed an almost equal amount of satisfaction. On the other hand, parents and other relatives showed the least acceptance of the matter.

TABLE 43

Question: RATE THE PERSONAL SATISFACTION OF EACH OF THE FOLLOWING PERSONS OR GROUPS AS A RESULT OF YOUR MOVE TO THE NON-STIPENDIARY MINISTRY.

Persons or Groups	Much More Satisfied	Somewhat Satisfied	No Difference	Totally Dissatisfied	Rating Index*	RANK
Yourself	100	19	5	0	343	1st
Your Wife	75	17	9	0	264	2nd
Your Children	44	14	17	3	177	4th
Your Parents	25	32	33	9	172	5th
Other Relatives	17	21	62	4	155	6th
Your Friends	33	28	53	2	180	3rd

*The rating index was determined by multiplying the "Much More Satisfied" responses by 3.00, the "Somewhat Satisfied" responses by 2.00, the "No Difference" responses by 0.00, the "Totally Dissatisfied" responses by -1.00, and summing the products.

It is interesting to note that Table 43 also showed that parents reacted unfavorably toward the participants' move to the non-stipendiary ministry.

The data shown in Table 44 are opinions of various groups and persons concerning the non-stipendiary clergyman's fulfillment of

ordination vows. As in the previous category, wives and bishops reacted the most favorably. The perpetual deacons saw the move to the non-stipendiary clergy as total abdication in many cases. Their overall rating was the least favorable.

TABLE 44

Question: HOW DO EACH OF THE FOLLOWING PERSONS OR GROUPS SEE YOUR MOVE TO THE NON-STIPENDIARY MINISTRY AS FAR AS FULFILLING YOUR ORDINATION VOWS?

Groups	Total Fulfillment	Some Fulfillment	Total Abdication	No Opinion	Rating Index*	RANK
Parish Priests	13	53	2	49	147	8th
Non-stipendiary Clergymen	44	21	0	48	174	3rd
Perpetual Deacons	11	0	9	73	42	10th
Education Supervisor	27	19	3	69	122	9th
Educational Peers	30	37	3	49	167	4th
Students	31	31	2	52	157	6th
Wife	54	28	2	11	220	1st
Children	35	25	0	23	155	7th
Parents	26	38	6	27	160	5th
Bishop	45	41	2	30	219	2nd

*The Rating Index was computed by multiplying the "Total Fulfillment" responses by 3.00, the "Some Fulfillment" responses by 2.00, the "Total Abdication" responses by 1.00, and summing the products.

The data shown in Table 45 concerning any change in canonical residence as a result of their move to the non-stipendiary role are actually a prelude to the data presented in Table 46. The data in Table 45 show that over 75 percent of the participants did not change canonical residence when they changed to the non-stipendiary ministry.

TABLE 45

Question: DID YOU CHANGE YOUR CANONICAL RESIDENCE WHEN YOU CHANGED FROM PARISH WORK (TO NON-STIPENDIARY WORK)?

Response Categories	Number	Percent
Yes	27	19.15
No	106	75.18
No Response	8	5.67
Totals	141	100.00

$X^2 = 25.73$; df = 1; $p < .001$

The responses shown in Table 46 show that the twenty-eight priests who changed canonical residence when they changed to the non-stipendiary ministry, twenty-two (84 percent) indicated that their bishop had a positive attitude about they change of role.

TABLE 46

Question: IF YOU CHANGED CANONICAL RESIDENCE WHEN YOU ENTERED THE NON-STIPENDIARY MINISTRY, WAS THE BISHOP OF YOUR DIOCESE POSITIVE?

Response Categories	Number	Percent
Yes	22	15.60
No	6	4.26
Not Applicable	113	80.14
Totals	141	100.00

$X^2 = 4.98$; df = 1; $p < .05$

Table 47 is actually an expansion of Table 46. The responses of the participants shown in Table 47 indicate that 89 percent of the non-stipendiary clergy feel they have a positive relationship with the bishop of their diocese even though they have moved to the non-stipendiary ministry. It was significant to note that there was a vast difference between the number of clergy who indicated they had a positive relationship with their bishop (N = 125) and those who did not have a good relationship with their bishop (N = 15).

TABLE 47

Question: AS A NON-STIPENDIARY CLERGYMAN, DO YOU HAVE A GOOD RELATIONSHIP WITH THE BISHOP OF YOUR DIOCESE?

Response Categories	Number	Percent
Yes	125	88.65
No	15	10.64
No Response	1	0.71
Totals	141	100.00

$X^2 = 51.10$; df = 1; $p < .001$

The data shown in Table 48 show that the non-stipendiary clergy have an interpersonal relationship with parish and mission priests which they regard as 'primarily accepting . . . supportive and encouraging.' There was very little indication that the church-supported clergy resented the non-stipendiary clergy as a result of their decision.

TABLE 48

Question: AS A NON-STIPENDIARY PRIEST, WHICH OF THE FOLLOWING STATEMENTS BEST DESCRIBES YOUR RELATIONSHIP WITH THE FULL-TIME, CHURCH-SUPPORTED PARISH OR MISSION PRIESTS IN YOUR AREA OR DIOCESE? (CHECK ONLY ONE)

Response Categories	Number	Percent
They are somewhat hostile	1	0.71
They are somewhat suspicious	8	5.67
They are primarily accepting	61	43.26
They are distant and aloof	6	4.26
They do not understand	7	4.96
They are fully supportive and encouraging	40	28.37
Other (please specify)	16	11.35
No Response	2	1.42
Totals	141	100.00

$X^2 = 63.99$; df = 6; $p < .001$

Tables 49 and 50 are concerned with the area of parish work missed most and least and the area of educational work liked best and least. The non-stipendiary clergy indicated that they missed the sacramental area of parish work most, and administrative duties least. Likewise, the area of educational work liked best was teaching and the area liked least was the administrative tasks. From these responses it could be safely concluded that administrative duties are the least preferred tasks for the non-stipendiary clergy.

TABLE 49

Question: USING THE FOLLOWING LIST, PLEASE INDICATE THE AREA OF PARISH WORK MISSED MOST AND THE AREA OF PARISH WORK MISSED LEAST.

Areas of Service	Missed Most	Missed Least	Diff. Index*	RANK
Pastoral	30	1	29	2nd
Sacramental	52	1	51	1st
Counseling	5	4	1	6th
Administration	0	91	-91	8th
Teaching	6	0	6	4th
Developmental	3	12	-9	7th
Fellowship	13	4	9	3rd
Other (specify)	14	12	2	5th
No Response	18	16	--	---

*The Difference Index was computed by subtracting the "Liked Least" scores from the "Liked Best" scores. This Difference Index is an indicator of the desirability of the various areas of parish work.

TABLE 50

Question: USING THE FOLLOWING LIST, PLEASE INDICATE THE AREA OF EDUCATIONAL WORK YOU LIKE BEST AND THE AREA OF EDUCATIONAL WORK YOU LIKE LEAST.

Areas of Educational Work	Liked Most	Liked Least	Diff. Index*	RANK
Planning	7	2	5	3rd
Administration	4	72	-68	8th
Counseling	10	1	9	2nd
Teaching	99	0	99	1st
Development	6	18	-12	6th
Training	2	2	0	4th
Fellowship	2	6	-4	5th
Other (specify)	7	23	-16	7th
No Response	4	17	---	---

*The "Difference Index" was computed by subtracting the "Liked Least" scores from the "Liked Best" scores. This Difference Index is an indicator of the desirability of the various areas of educational work.

Area number four, concerning the clergymen's decisions to leave the church-supported ministry to enter the non-stipendiary ministry, can be summarized by the following statements taken from the tables presented in this section. Outside factors had very little influence on the participants' decisions to enter the non-stipendiary ministry. Wives and bishops were the most accepting of the decisions, showed the most personal satisfaction, and believed that the priests could fulfill their vows even though they were not in church-supported positions. The non-stipendiary clergy have maintained a positive relationship with their bishops; they miss the total sacramental life of the parish, but they like the teaching aspects of their educational role. They find the administrative tasks distasteful in both areas.

Compatibility of Present Job in Education with the Non-Stipendiary Role

The fifth major area of questionnaire data concerned the compatibility of the non-stipendiary clergyman's role as educator and priest. Questions concerning this area are presented in Tables 51 through 62. Table 51 is related to the priests' perception of themselves; Table 52 is an attempt to determine possible reasons for the participants entering into the educational field; Table 53 asks about the compatibility of the two roles; Tables 54, 55, and 56 are concerned with the kinds of assets and liabilities that are attached to either the priesthood or educational role; Tables 57 and 58 present data concerning the benefits of past experiences in their present working situation; Table 59 identifies the major functions of the non-stipendiary role. Tables 60, 61, and 62 relate to the priests' fulfillment of ordination vows. A synthesis of the findings presented in Tables 51-62 is presented at the end of this section.

The data presented in Table 51 show that the non-stipendiary priests see themselves primarily as priests first and educators second. However, thirty-nine (28 percent) indicated that they considered themselves educators first and priests second.

TABLE 51

Question: WHAT DO YOU CONSIDER YOURSELF TO BE (YOUR ROLE)?

Response Categories	Number	Percent
Priest	28	19.86
Educator	13	9.22
Priest-Educator	54	38.30
Educator-Priest	39	27.65
Other (please specify)	4	2.84
No Response	3	2.13
Totals	141	100.00

$X^2 = 33.37$; df = 4; $p < .001$

TABLE 52

Question: INDICATE YOUR MAJOR REASON FOR ENTERING THE EDUCATIONAL FIELD.

Response Categories	Number	Percent
Teaching	57	40.43
Counseling	1	0.71
Salary	8	5.67
More Opportunities	3	2.13
More Use of Talents	45	31.91
Other (specify)	20	14.18
No Response	7	4.97
Totals	141	100.00

$X^2 = 63.94$; df = 5; $p < .001$

Table 52 shows that the overwhelming reasons given by the respondents for entering the educational field were to teach and to make better use of their talents. These two categories constituted approximately 72 percent of the total number of participants. Less than 6 percent entered the educational field because of the increase in salary.

TABLE 53

Question: WHAT CONFLICTS, IF ANY, DO YOU FIND BETWEEN YOUR PRESENT JOB AND YOUR ROLE AS A PRIEST?

Response Categories	Number	Percent
Time conflict	21	14.89
Priest's role is irrelevant	4	2.84
None	73	51.78
Miss the creative liturgical life	1	0.71
Divided loyalties	5	3.55
Role of the priesthood has changed	6	4.26
Sunday's role is too far removed from the role assumed during the rest of the week	1	0.71
Too little contact with other clergy	1	0.71
Lack of the altar on a regular basis	4	2.84
Too little understanding by educators	5	3.55
Hard to find a secular job	1	0.71
Retired	1	0.71
The Church is oblivious to the world's needs	2	1.42
Racial conflicts are more blatant	1	0.71
Ministry has become inactive and obselete	1	0.71
The Church is suspicious of independent schools	1	0.71
Role of disciplinarian at school is incompatible with the priesthood	1	0.71
No Response or Not Applicable	12	8.48
Totals	141	100.00

$X^2 = 112.09$; df = 16; $p < .001$

The participants indicated in Table 53 that for the most part they were experiencing no major conflicts between their present job in education

and their role as a priest. However, of those who did indicate some type of conflict, the amount of time needed to successfully accomplish both tasks was the answer of twenty-one (15 percent). Six (4 percent) of the participants mentioned that the role of priesthood had changed since leaving the stipendiary ministry and entering the non-stipendiary role.

TABLE 54

Question: AS A NON-STIPENDIARY PRIEST, WHICH OF THE FOLLOWING STATEMENTS BEST DESCRIBES YOUR RELATIONSHIP WITH EDUCATORS AT THE INSTITUTION WHERE YOU WORK AND IN THE AREA? (CHECK ONLY ONE)

Response Categories	Number	Percent
They are somewhat hostile	1	0.71
They are somewhat suspicious	9	6.38
They are primarily accepting	49	34.75
They are distant and aloof	2	1.42
They do not understand	3	2.13
They are fully supportive and encouraging	72	51.06
Other (please specify)	4	2.84
Not Applicable	1	0.71
Totals	141	100.00

$X^2 = 100.90$; df = 6; $p < .001$

Table 54 shows that the priest/educators' peers are primarily accepting . . . supportive and encouraging. There is very little indication that the priests have not been accepted as equals among educators.

Tables 55 and 56 indicate that the non-stipendiary clergy feel that they are afforded the same rights and privileges as other priests of the Episcopal Church who are not non-stipendiary, but at the same time they also feel that they are given equal rights and privileges as educators

by the educational institutions which employ their services. However, a comparison of the two tables will show that they do not feel as well accepted by the Church as by the educational institution.

TABLE 55

Question: DO YOU, AS A NON-STIPENDIARY PRIEST, FEEL YOU ARE GIVEN THE SAME RIGHTS AND PRIVILEGES IN YOUR DIOCESE AS REGULAR PARISH OR MISSION PRIESTS?

Response Categories	Number	Percent
Yes	90	63.83
No	48	34.04
Not Applicable	3	2.13
Totals	141	100.00

$X^2 = 6.54$; df = 1; $p < .01$

TABLE 56

Question: DO YOU, AS A NON-STIPENDIARY PRIEST, FEEL YOU ARE GIVEN THE SAME RIGHTS AND PRIVILEGES IN YOUR EDUCATIONAL INSTITUTION AS THE OTHER EDUCATORS?

Response Categories	Number	Percent
Yes	131	92.91
No	8	5.67
Not Applicable	2	1.42
Totals	141	100.00

$X^2 = 48.02$; df = 1; $p < .001$

Table 57 shows that the non-stipendiary clergy believe that their particular status enables them to identify more closely with those to whom they minister, be accepted more quickly and openly by lay people, and relate in a more personally satisfying way to the institutional Church. At the same time, they feel that the non-stipendiary role made no difference in their ability to serve effectively as a priest.

TABLE 57

Question: COMPARED TO FULL-TIME, CHURCH-SUPPORTED PRIESTS, DO YOU FEEL THAT YOUR NON-STIPENDIARY STATUS ENABLES YOU TO . . .

Phrases Being Rated	Yes	No	No Diff.	NR**	X^2
identify more closely with those to whom you minister?	71	14	54	2	23.09*
serve more effectively as a priest?	43	34	61	3	4.00
be accepted more quickly and openly by lay people?	75	11	54	1	29.19*
relate in a more personally satisfying way to the institutional Church?	59	43	36	3	2.93

*Significant; $p < .001$

**No Response

The non-stipendiary clergy felt that their particular status gave them a distinct advantage over other educators in that it enabled them to identify more closely with those whom they taught and served, and to serve more effectively as an educator. On the other hand, they did not feel that

their non-stipendiary status helped them to be accepted more quickly and openly by students or to relate in a more personally satisfying way to other educators.

TABLE 58

Question: COMPARED TO REGULAR EDUCATORS, DO YOU FEEL THAT YOUR BEING A NON-STIPENDIARY CLERGYMAN ENABLES YOU TO . . .

Phrases Being Rated	Yes	No	No Diff.	NR**	X^2
identify more closely with those whom you teach or serve?	62	10	64	5	28.34*
serve more effectively as an educator?	63	13	61	4	23.16*
be accepted more quickly and openly by students?	36	18	82	5	23.43*
relate in a more personally satisfying way to other educators?	36	21	79	5	19.11*

*Significant; $p < .001$

**No Response

The list of infinitives shown in Table 59 constitute the diverse functions the participants listed as indicative of their non-stipendiary role. From the list of twenty-five functions, the first three choices were as follows: (1) to teach, (2) to listen, and (3) to interpret.

It is interesting to note that the infinitive, to judge, was not selected by any of the participants in any category.

TABLE 59

Question: FROM THE LIST PROVIDED, CHOOSE THE THREE INFINITIVES THAT BEST DESCRIBE YOUR ROLE AS A NON-STIPENDIARY MINISTER. RANK THEM AS TO FIRST, SECOND, AND THIRD IN THEIR LEVEL OF IMPORTANCE.

Infinitives	1st	2nd	3rd	Rating Index*	RANK
To direct	0	0	1	1	
To serve	14	13	6	74	
To persuade	4	1	0	14	
To reconcile	5	9	8	41	
To teach	54	19	17	217	1st
To cure	1	0	0	3	
To change	5	7	6	35	
To manage	2	2	2	12	
To save	1	0	0	3	
To protect	0	1	1	3	
To listen	22	22	19	129	2nd
To judge	0	0	0	0	
To convert	1	1	3	8	
To challenge	6	10	12	50	
To administer	3	4	4	21	
To help	5	13	23	64	
To absolve	0	0	1	1	
To proclaim	1	3	6	15	
To interpret	5	25	18	83	3rd
To grow	1	0	0	3	
To relate well	0	1	0	2	
To be true to self	0	1	1	3	
To witness	1	0	1	4	
To celebrate	2	0	0	6	
To research & publish	0	0	1	1	

*The rating index was determined by multiplying the number of 1st-place choices by 3.00, the 2nd-place choices by 2.00, the 3rd-place choices by 1.00, and summing the products.

In Table 60, the clergymen indicated that they assisted in parish or mission work and did supply work as a means of exercising their orders as priests of the Church. These two areas were chosen by 66 percent of

the participants, although 2 percent were doing diocesan work and 18 percent were in charge of a parish or mission. Thirteen percent were exercising their ministry in some other position.

TABLE 60

Question: HOW DO YOU NOW EXERCISE YOUR ORDER AS A MINISTER OF THE CHURCH?

Response Categories	Number	Percent
In charge of a mission	18	12.77
In charge of a parish	7	4.96
Assisting in a parish or mission	52	36.87
Diocesan work	3	2.13
Supply work	41	29.08
Other (specify)	19	13.48
No Response	1	0.71
Totals	141	100.00

$X^2 = 41.38$; df = 5; $p < .001$

The data in Table 61 indicate that sixty-eight (48 percent) of the non-stipendiary priests conduct or assist with worship services for the institutional church on a weekly basis. Another forty-four (31 percent) indicated that they conducted such services occasionally but had no regular schedule. Twenty-one (15 percent) indicated they conducted or assisted with worship services several times each month. Only 4 percent never conduct or assist with worship services in or for the institutional church.

TABLE 61

Question: HOW OFTEN DO YOU CONDUCT OR ASSIST WITH WORSHIP SERVICES IN OR FOR THE INSTITUTIONAL CHURCH?

Response Categories	Number	Percent
Weekly	68	48.23
Several times a month	21	14.88
Occasionally (no regular schedule)	44	31.21
Never	6	4.26
No Response	2	1.42
Totals	141	100.00

$X^2 = 35.52$; df = 3; $p < .001$

TABLE 62

Question: IF YOU WERE A PARISH OR MISSION PRIEST, CHOOSE THE THREE AREAS IN WHICH THIS BACKGROUND HELPS IN YOUR PRESENT JOB. RANK THEM AS TO FIRST, SECOND, AND THIRD LEVEL OF IMPORTANCE.

Areas Being Rated	1st	2nd	3rd	Rating Index*	RANK
Understanding people	69	18	12	255	1st
Pastoral	9	19	17	82	4th
Counseling	12	38	42	154	3rd
Administration	5	4	17	40	5th
Teaching	26	35	18	166	2nd
Civic	1	2	6	13	8th
Youth Work	1	7	7	24	7th
Other (specify)	4	4	5	25	6th

*The rating index was determined by multiplying the number of 1st-place choices by 3.00, the 2nd-place choices by 2.00, and the 3rd-place choices by 1.00 and summing the products.

Table 62 shows the priests' ratings of eight different areas concerning the amount of help their experiences as parish or mission priests give them in their present position. The participants chose the following areas in level of importance: (1) understanding people, (2) teaching, (3) counseling. Sixteen of the participants had never been in parish or mission work.

The data presented in the fifth area, Compatibility of Roles, can be summarized as follows: The non-stipendiary priests taking part in this study consider themselves priests-educators; they entered the field of education because they felt that teaching would be a more satisfying use of their talents; 52 percent of the participants saw no conflict between their role as priest and educator; their peers in education were accepting, supportive and encouraging of their status and role; and they feel that they are given the rights and privileges as educators as well as priests. The participants feel that their non-stipendiary role helps them to identify more closely, be accepted more readily, and relate more completely to the institutional church than stipendiary parish or mission clergy. At the same time, they feel that their non-stipendiary role helps them to identify more closely and to serve more fully than educators who are not ordained clergymen. They see their primary priesthood functions as teaching, listening, and interpreting; they exercise their order by serving in a parish or mission; 48 percent of the participants help with services on a weekly basis; and they feel that their past experiences help them most in understanding people, teaching, and counseling.

The data presented in this section indicate that the non-stipendiary clergy are experiencing very little personal difficulty when they enter

the educational field. The participants feel that they are successful and are accepted by both the parish priests and the educators with whom they work.

Future Plans

The sixth and final area of questionnaire data concerned the future plans of the non-stipendiary clergy. This section of the data contains Tables 63-66. Tables 63 and 64 are concerned with changes which have occurred in the ministry and the priests' personal lives since entering the non-stipendiary role. Table 64 is the data concerning the participants' opinions of the future of the non-stipendiary ministry. Table 65 shows the future plans of the one hundred forty-one participants of the present study. A synthesis of the entire section is presented following the individual tables.

The participants note in Table 63 that their role has changed since they entered the non-stipendiary ministry. The participants cite specifically that they feel less pressure from others, have greater effectiveness, and are unencumbered by institutional trappings. It should be noted that sixteen of the participants had never been parish or mission priests.

In Table 64, the participants note that there have been changes in their personal and family lives since entering the non-stipendiary ministry. In particular, the clergy indicate that since entering the non-stipendiary role they have more time as a family unit (20 percent), do not feel the burden of being a clergy family (12 percent) and have more leisure time (7 percent).

TABLE 63

Question: WHAT IS THE MAJOR CHANGE, IF ANY, THAT HAS TAKEN PLACE IN YOUR MINISTRY SINCE YOU BECAME A NON-STIPENDIARY CLERGYMAN? (ANSWER ONLY IF YOU HAVE PREVIOUSLY BEEN A FULL-TIME CHURCH-SUPPORTED PARISH PRIEST.)

Response Categories	Number	Percent
Better understanding of laity	5	3.55
More personal time	7	4.96
Ministerial role has changed	20	14.17
Less pressure from others	12	8.51
Experienced a title change	2	1.42
Greater effectiveness	11	7.80
Now do more writing	1	0.71
Less involvement with trivia	6	4.26
More my own boss	8	5.67
Unencumbered by institutional trappings	11	7.80
Less contact with the Church	4	2.84
See the needs of the community better	1	0.71
Very little ministry	1	0.71
Geographical relocation of family	2	1.42
Concentration in a specialized area	1	0.71
Less counseling	1	0.71
Less time to preach	0	0.00
Do not conduct services regularly	2	1.42
Laity is more aware of their church role	1	0.71
Different types of congregations	1	0.71
Greater sense of usefulness of talents	2	1.42
Increasing acceptance of N-S clergy	1	0.71
No continuing pastoral relationships	2	1.42
Not Applicable	16	11.34
No Response	23	16.32
Totals	141	100.00

$X^2 = 47.26$; df = 22; $p < .01$

TABLE 64

Question: WHAT IS THE MAJOR CHANGE, IF ANY, THAT HAS TAKEN PLACE IN YOUR PERSONAL AND/OR FAMILY LIFE SINCE YOU BECAME A NON-STIPENDIARY PRIEST? (ANSWER ONLY IF YOU HAVE PREVIOUSLY BEEN A FULL-TIME CHURCH-SUPPORTED PARISH PRIEST.)

Response Categories	Number	Percent
Deeper understanding of priesthood	1	0.71
More joy, perspective, and fulfillment	1	0.71
More involved in the wider community	3	2.13
More free time	10	7.09
Greater satisfaction	5	3.55
Do not feel burden of being a clergy family	17	12.07
Marital separation	4	2.84
Less time for family	2	1.42
Supply work separates the family	1	0.71
No noticeable changes	11	7.80
More time as a family unit	28	19.86
Detached from intra-parish affairs	3	2.13
Less active social life	1	0.71
Difficulty in obtaining a job	1	0.71
Geographical relocation of family (moving)	1	0.71
Less tension	5	3.55
Not totally accepted by community	1	0.71
No real time for parish work	1	0.71
More suitable housing	2	1.42
Life reoriented toward study and teaching	2	1.42
Wider scope of personal relationships	1	0.71
Financial security	4	2.84
Less time for church work	1	0.71
Not Applicable	16	11.34
No Response	19	13.44
Totals	141	100.00

$X^2 = 55.85$; df = 22; $p < .001$

The data shown in Table 65 show that the majority of the non-stipendiary clergy, 85 percent, are of the opinion that the non-stipendiary ministry will increase. On the other hand, 8 percent were of the opinion that it would remain about the same, and one participant thought that it would actually decrease. Perhaps a better interpretation of these data can be given by consulting Table 66 concerning the participants' future plans.

TABLE 65

Question: IN THE YEARS AHEAD, DO YOU FEEL THE NON-STIPENDIARY MINISTRY WILL . . .

Response Categories	Number	Percent
increase?	120	85.11
decrease?	1	0.71
remain about the same?	11	7.80
No Response	9	6.38
Totals	141	100.00

$X^2 = 96.11$; df = 2; $p < .001$

Of the participating priests, 72 percent indicated that they plan to continue their role as a non-stipendiary priest. Six participants (4 percent) indicated that they would like to re-enter full-time, church-supported work; 8 percent said that they would like to enter full-time, church-supported work other than parish work; 8 percent indicated that they had no definite plans for the future; and 6 percent made no commitment whatever. The data presented in Table 66 seem to reflect the predictions made in Table 65.

TABLE 66

Question: WHAT ARE YOUR FUTURE PLANS?

Response Categories	Number	Percent
I would like to remain a non-stipendiary priest.	101	71.63
I would like to enter full-time church supported parish work.	6	4.26
I would like to enter full-time church supported work, other than parish work.	11	7.80
I have no definite plans for the future.	11	7.80
I plan to leave the ministry	1	0.71
Other (please specify)	8	5.67
No Response	3	2.13
Totals	141	100.00

$X^2 = 94.93$; df = 5; $p < .001$

The data presented in the sixth area, concerning the future plans of the study participants, can be summarized by the following statements: The non-stipendiary clergy feel that they have more time with their families, feel less pressure from others in their ministry, have greater effectiveness, are unencumbered by institutional trappings, and feel a greater satisfaction resulting from their work than they did when they were working as a parish or mission priest. The participants indicate that they believe that the non-stipendiary ministry will increase in the future and indicate that they do not intend to re-enter the stipendiary ministry.

CHAPTER V

SUMMARY, FINDINGS, AND CONCLUSIONS

The Problem

The problem investigated in this study concerned those non-stipendiary clergy of the Episcopal Church who are working in the field of public higher education. The questions investigated in this study are as follows:

1. What is the descriptive profile of the non-stipendiary clergy? This profile consisted of the S's age, marital status, pastoral experience, education, present occupation, religious background, and future plans.
2. How do non-stipendiary clergy who are working in the educational profession perceive their role?
3. What are the role relationships of non-stipendiary clergy who are working in public higher education with other clergy and other educators.

The sample of subjects chosen for the study was limited to the 206 non-stipendiary clergy of the Episcopal Church who have moved from the stipendiary ministry to teaching, or some other area, in public educational institutions. This sample comprises about one-third of the non-stipendiary clergy of the Episcopal Church in the United States of America and is the largest number in a particular profession. A list of names,

addresses, and other pertinent information concerning these clergy was obtained from the Episcopal Church Ministry Council, New York, New York. This group had participated in a study conducted by the Ministry Council in 1971 and each had agreed to participate in further studies.

The Design and Procedure of the Study

Each of the 206 subjects was sent a questionnaire as shown in Appendix A. A letter of transmittal (Appendix B) and a self-addressed, stamped envelope accompanied the questionnaire. After ten days, a second letter (Appendix C) was mailed to those who had not responded. At the end of a second ten-day period, a third letter (Appendix D) was mailed to the non-respondents. After ten days the investigator terminated the data collection and began to analyze the responses received.

The data were collected, properly coded and entered on IBM cards for further processing. The card format used in the entry of the data is shown in Table 2, page 22.

The data collected from the subjects were tabulated and a profile of each of the subjects was computed. Chi square tests, correlations, and other statistical tests appropriate to the level of measurement, hypotheses to be tested, and the assumptions being made were performed on the data. All propositions were tested at the .05 level of significance.

Major Findings

The information gained from the questionnaires provided a description of the subjects which is summarized in relation to the hypotheses used in the study. Analysis of the data seemed to warrant the following findings.

1. The biographical profile shows the average age to be 41.7 years, married and never divorced, separated, or widowed. The greatest number reside in the State of New York, and the most frequently listed hobby was sports. All participants are priests except one; they have been parish or mission priests for an average of 8.34 years and in the non-stipendiary ministry for over seven years. Although the main source of friends is among the educators with whom they work, the non-stipendiary clergy have maintained friendships for more than fifteen years and are pleased to have done so.
2. The educational data show that the majority of the non-stipendiary clergy had master's degrees as well as regular seminary degrees. Their major areas were education, social studies, and humanities. It would seem that both the clergy and their wives are above average in formal education. Most of the participants did not attempt to transfer seminary hours to the university when doing graduate study for their advanced degrees in preparing to teach in higher education. They indicated that a change in name of the seminary degree would not help.
3. The work-experience data show that 56 percent of the non-stipendiary clergy have had only one position and 33 percent have held two positions since entering the non-stipendiary role. The largest number of clergy had been in parish work, although 11 percent had never been a parish or mission priest. Fifty-two percent of the participants have had secular work

experience prior to ordination with more than half of these having worked in the teaching profession. The most common position held by the participants was teaching, although that of dean/administrator shows the largest percent of increase. Forty-eight percent of the wives work, and 44 percent of them are teachers. Fifty percent of the wives had worked prior to their husband's move to the non-stipendiary ministry.

4. The data concerning the clergy's decisions to move to the non-stipendiary ministry indicates that outside factors, such as denominational and ecumenical decisions and family, had very little influence on their decision. The wives and bishops of the participants were the most accepting of the decisions and believed that the priests could fulfill their ordination vows even though they were not in church-supported positions. The non-stipendiary clergy indicated that they had a positive relationship with their bishops and although they missed the sacramental life of the parish, they liked the teaching aspects of their work in education. The clergy indicated that they disliked administrative work in both roles.
5. The data indicate that the non-stipendiary priests taking part in this study consider themselves priest-educators and that they entered the educational field because they believed it would offer them a greater opportunity to use their talents. The majority (52 percent) saw no conflict between their role as priest and educator. The participants found their peers in education to be accepting, supportive and encouraging and

indicated that they were given the rights and privileges as educators as well as priests. The clergy felt that their non-stipendiary role helped them to identify more closely, be accepted more readily, and relate more completely to the institutional church than stipendiary parish or mission priests. At the same time, they indicated that their non-stipendiary role helped them to identify more closely and to serve more fully than educators who are not priests. As non-stipendiary priests, they saw their primary functions to be teaching, listening, and interpreting. The clergy exercised their orders by serving in a parish or mission; 48 percent of the participants helped conduct worship on a weekly basis. They indicated that their past experience in the institutional church helped them most in understanding people, teaching, and counseling. The data indicated that the participants experienced very little difficulty upon entering the field of education. It would seem that the clergy are accepted by both the educators and the parish priests with whom they work, although there was greater acceptance by those in education than by those working in the institutional church.

6. The data presented in the study concerning the future plans of the non-stipendiary clergy working in education indicated they do not plan to return to parish work and that they believe the non-stipendiary ministry will increase in the future. The participants indicate that they have more time with their families, feel a greater satisfaction from their work, have

greater effectiveness and are encumbered by the institutional trappings less than when working as a mission cr parish priest.

Conclusions

From the results presented, and within the limitations of the study, the following conclusions appear to be warranted:

1. The majority of the participants in this study did not see any conflict between their role as priest and their role as educator.
2. The majority of the participants describe themselves as priest-educators.
3. The non-stipendiary clergy found acceptance, support, and encouragement by both educators and priests.
4. Approximately half, 48 percent, of the non-stipendiary clergy conduct corporate public worship weekly.
5. The non-stipendiary clergy have a positive relationship with their bishop. They find their wives supportive of their role ir education.
6. The participants and their wives are above average in formal education. The majority of the clergy had at least a master's degree in addition to having completed a regular seminary degree which is ninety hours beyond a bachelor's degree.
7. The move to the non-stipendiary role has not caused those involved in this study to lose friendships formed during their stipendiary ministry.
8. The average participant is 41.7 years of age, married, was in parish work for 8.34 years and has been in a non-stipendiary role for more than seven years.

9. The majority of the participants do not feel they are church drop-outs, but feel they are exercising their ministry in a broader way than their stipendiary peer.
10. The non-stipendiary priest-educator entered the field of education to make greater use of his talents. External factors, such as denominational and ecumenical affairs, or money, had little or no influence on his decision.
11. The non-stipendiary clergy find that teaching, listening, and interpreting best describe their functions as priest-educators.

Recommendations

1. Counseling centers need to be established by the Episcopal Church to assist clergy who are considering moving to the non-stipendiary ministry.
2. Academic Advisors/Counselors and Admissions Officers at all Universities need to be aware of the movement from stipendiary to non-stipendiary ministry and to be able to help the clergy in transition.
3. Seminaries should make application for accreditation by a regional education agency. Accreditation by the Association of Theological Schools is not recognized by most universities and seminary credits are not accepted when clergy apply for an advanced degree and/or study at a university.
4. Further research should be done with this same group in five years and the survey instrument should be revised.
5. Research should be done with educators, students, and graduate colleges where the non-stipendiary clergy have been employed.

6. The Episcopal Church should make funds available for those clergy who have been out of seminary longer than ten years and who wish to do graduate work.
7. Personnel and placement offices need to be aware of the background of clergy in professional education and experience, as well as the desire of the clergy to make greater use of their talents.
8. The Church needs to be aware of the desire of the clergy to make greater use of talents and establish an agency to serve as a talent bank.
9. The non-stipendiary clergy need to be part of a worshipping community. Those not wishing to participate regularly in worship and the sacramental life of the church should find an easy and honorable way to "leave" the ministry.
10. The rules of the Church Pension Fund need to be changed to allow a participant to withdraw his investment (with interest) should he leave the ministry or move to a non-stipendiary role.
11. Those non-stipendiary clergy who wish to make personal payments to the Church Pension Fund should be allowed to do so on some basis other than gross salary.
12. The Canon Law of the Episcopal Church needs to be changed to allow non-stipendiary clergy the same rights as stipendiary clergy. (For example, in some dioceses the non-stipendiary clergy does not have voting privileges in the very church legislative body which makes rules under which he must live.)

13. The bishop needs to be in a more direct role as pastor to the non-stipendiary clergy. When the bishop is no longer the economic factor in a priest's life, it is necessary for the bishop to become more of a pastor than an administrator--to lead, rather than to direct.
14. Leaders of the Church, beginning with national and diocesan offices, need to understand and help educate all clergy and laity concerning the non-stipendiary ministry and make known their approval of the non-stipendiary priest's role.
15. Seminaries of the Episcopal Church should change the name of their degree to Doctor of Ministry. This would show in fact that the seminary graduate has earned ninety-graduate hours beyond a bachelor's degree, and the name would indicate that the graduate degree was earned in a professional field. This type of change has been adopted by the colleges of law in the United States, and instead of awarding Bachelor of Law degrees, the name has been changed to Doctor of Jurisprudence.
16. Assistance should be provided by the Church and local laity to help non-stipendiary clergy re-locate in areas where priesthood and the non-stipendiary role would be compatible.
17. The role of the non-stipendiary clergy should be evaluated by both the Church and the institutions of higher education in terms of accountability.
18. Colleges and universities could find among the non-stipendiary clergy a source of personnel who are primarily interested in

teaching. This is in contrast with those in the teaching profession who prefer to do research and publish, rather than teach.

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APPENDICES

APPENDIX A

Questionnaire

Page 1

1. What is your age? _____ years.

2. Please indicate your present status.

Bishop	_____	Deacon	_____
Priest	_____	Perpetual Deacon	_____

3. What is your marital status?

Single, not engaged, divorced, or widowed . . .	_____
Single, engaged	_____
Single, divorced	_____
Single, widowed	_____
Married, previously divorced	_____
Married, previously widowed	_____
Married, separated	_____
Married, previously separated	_____
Married, none of the above	_____

4. If married, is your wife employed?

Full time	_____
Part time	_____
No	_____

4A. If your wife is employed, what type work does she do?

_____

4B. What academic degree(s) does she have?

_____

4C. Did your wife work before your change to non-stipendiary role?

Full time	_____
Part time	_____
No	_____

4D. If yes, how long? _____

5. Since working as a non-stipendiary clergyman, what is the major source of your personal friends?

Other clergymen	_____
Other educators	_____
Former parishioners . .	_____
Current parishioners .	_____
Other . .	_____

Page 2

6. Have you maintained friendships begun 15 years ago?

Yes . . . . _____
No . . . . _____

6A. How do you feel about this?

Satisfied . . . . _____
Dissatisfied . . _____
No difference . . _____

7. What is your chief hobby or recreation?_____

8. What is the length of your vacation?

Three months . . . . _____ Three weeks . . . . _____
Two months . . . . . _____ Two weeks . . . . . _____
One month . . . . . _____ Other . . _____

8A. How do you generally spend your vacation?

Church supply work . . ____ Travel . . . ____
Summer teaching . . . ____ Other . . _____
Academic study . . . . ____ _____

8B. Do you have more leisure time as a non-stipendiary clergyman than when working in a parish?

Yes . . . . . ____
No . . . . . ____
No difference . . . ____

9. What state do you live in now?_____

10. What is your canonical residence?_____

10A. Did you change your canonical residence when you changed from parish work?

Yes . . . . _____
No . . . . _____

10B. If yes, was the bishop of your former diocese positive?

Yes . . . . _____
No . . . . _____

10C. As a non-stipendiary clergyman, do you have a good relationship with your bishop?

Yes . . . . _____
No . . . . _____

11. Have you received a regular seminary degree?

Yes . . . . _____
No . . . . _____

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12. What is the highest level of education you have attained other than a B.D. or its equivalent?

		MAJOR AREA OF CONCENTRATION	
High school or less	___	Medicine	____
No degree, college attended	___	Law	____
Associate degree	___	Engineering	____
Bachelor's degree	___	Education	____
Graduate study but no advanced degree	___	Business	____
		Social Sciences . . .	____
Master's degree	___	Physical, natural sciences	____
Education Doctorate	___		
PhD	___	Humanities, languages	____
Doctor of Arts	___	Theology (outside seminary)	____
Other Doctorate	___		
Professional degree other than divinity	___	Arts, music	____
		Other (please specify) _____	

13. What is your present job?

Teacher	____	Student Personnel	____
Administrator . .	____	Supportive Staff	____
Counselor	____	Other (please specify). .	____

_____

14. Were you secularly employed prior to ordination?

Yes . . . . _____
No . . . . _____

14A. If you answered "Yes" to Question 14, how long were you secularly employed?_____

14B. What type work did you do?_____

15. For how many years have you been a non-stipendiary clergyman?

Under 1 year . . .	_____	5-7 years . . .	_____
1-2 years	_____	7-10 years . .	_____
2-3 years	_____	10-20 years . .	_____
3-4 years	_____	20 years & over	_____

16. During this time, how many different secular or non-church positions have you held?

One . . . . . _____
Two . . . . . _____
Three . . . . . _____
Four . . . . . _____
Five or more . . . . . _____

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17. How many years were you a parish or mission priest?

Never	_____	4-5 years . . .	_____
Less than 1 year . .	_____	5-7 years . . .	_____
1-2 years	_____	7-10 years . .	_____
2-3 years	_____	10-20 years . .	_____
3-4 years	_____	20 years & over	_____

18. How many years were you a full-time, church-supported priest in a church position other than a parish or mission?

Never	_____	4-5 years . . .	_____
Less than 1 year . .	_____	5-7 years . . .	_____
1-2 years	_____	7-10 years . .	_____
2-3 years	_____	10-20 years . .	_____
3-4 years	_____	20 years & over	_____

19. As a non-stipendiary priest, which of the following best characterizes your relationship with the full-time, church-supported parish or mission priests in your area or diocese?

(Check one only)

They are somewhat hostile . . . . . ____
They are somewhat suspicious . . . . ____
They are primarily accepting . . . . ____
They are distant and aloof . . . . . ____
They do not understand . . . . . ____
They are fully supportive and encouraging . . . . . ____
Other (please specify) . . _____

20. As a non-stipendiary priest, which of the following best characterizes your relationship with educators at the institution where you work and in the area?

(Check one only)

They are somewhat hostile . . . . . ____
They are somewhat suspicious . . . . ____
They are primarily accepting . . . . ____
They are distant and aloof . . . . . ____
They do not understand . . . . . ____
They are fully supportive and encouraging . . . . . ____
Other (please specify) . . _____

21. Do you, as a non-stipendiary priest, feel you are accorded the same rights and privileges in your diocese as regular parish or mission priests?

Yes . . . . _____
No . . . . _____

22. Do you, as a non-stipendiary priest feel you are accorded the same rights and privileges in your educational institution as regular educators?

Yes . . . . _____
No . . . . _____

23. Compared to full-time church-supported priests, do you feel that your non-stipendiary status enables you to:

A. Identify more closely with those to whom you minister?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

B. Serve more effectively as a priest?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

C. Be accepted more quickly and openly by lay people?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

D. Relate in a more personally satisfying way to the institutional Church?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

24. Compared to regular educators, do you feel that your being a non-stipendiary clergyman enables you to:

A. Identify more closely with those to whom you teach or serve?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

B. Serve more effectively as an educator?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

C. Be accepted more quickly and openly by students?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

D. Relate in a more personally satisfying way to other educators?

Yes . . . . . _____
No . . . . . _____
No difference . . . _____

25. What conflicts, if any, do you find between your present job and your role as a priest?

_____

_____

_____

26. In the years ahead, do you feel the non-stipendiary ministry will:

Increase . . . . . _____
Decrease . . . . . _____
Remain about the same . . . . _____

27. If you were a parish or mission priest, choose the three areas in which this background helps in your present job. Rank them as to first, second, and third in their level of importance.

_____First choice
_____Second choice
_____Third choice

a. Understanding people
b. Pastoral
c. Counseling
d. Administration
e. Teaching
f. Civic
g. Youth work
h. _____

28. How do you now exercise your order as a minister of the Church?

In charge of a mission . . . . . _____
In charge of a parish . . . . . _____
Assisting in a parish or mission . . . _____
Diocesan work . . . . . _____
Supply work . . . . . _____
Other (please specify) . . _____

29. How often do you conduct or assist with worship services in or for the institutional Church?

Weekly . . . . . _____
Several times a month . . _____
Occasionally . . . . . _____
Never . . . . . _____

30. Are your premiums currently being paid to the Church Pension Fund?

Yes, by myself . . . . . _____
Yes, by parish . . . . . _____
Yes, by diocese . . . . . _____
Yes, by another Church organization . . _____
Yes, by_____
Not being paid . . . . . _____

31. Are you covered by the diocesan medical insurance policy, and if so, who is paying your premiums?

Yes, by myself . . . . . _____
Yes, by parish . . . . . _____
Yes, by diocese . . . . . _____
Yes, by another Church organization . . _____
Yes, by _____
Not being paid . . . . . _____

32. Please list by title of job your employment for the past 15 years. (A specific title such as curate, vicar, rector, missionary, armed forces chaplain, teacher, dean, counselor, should be listed for each year.)

1972 _____
1971 _____
1970 _____
1969 _____
1968 _____
1967 _____
1966 _____
1965 _____
1964 _____
1963 _____
1962 _____
1961 _____
1960 _____
1959 _____
1958 _____

33. From the list provided, choose the three functions that best describe your non-stipendiary ministry role. Rank them as to first, second, and third in their level of importance.

_____First choice

_____Second choice

_____Third choice

a.	to direct	k.	to listen
b.	to serve	l.	to judge
c.	to persuade	m.	to convert
d.	to reconcile	n.	to challenge
e.	to teach	o.	to administer
f.	to cure	p.	to help
g.	to change	q.	to absolve
h.	to manage	r.	to proclaim
i.	to save	s.	to interpret
j.	to protect	t.	_____

34. Did any of the following factors contribute to your decision to move to the non-stipendiary ministry and if so, to what degree?

	A Great Deal	Somewhat	Not at all
a. Trial Liturgy	_____	_____	_____
b. C.O.C.U.	_____	_____	_____
c. General Convention special program	_____	_____	_____
d. Church Renewal	_____	_____	_____
e. Wife & children	_____	_____	_____
f. Church involvement in politics	_____	_____	_____
g. Anglican/Roman Catholic reports	_____	_____	_____
h. Special problems in parish	_____	_____	_____

35. If you have previously been a full-time, church supported parish priest, what were each of the following groups or persons reactions to your decision to move to the non-stipendiary ministry?

	Highly Favorable	Somewhat Favorable	Totally Unfavorable
a. Bishop	_____	_____	_____
b. Vestry	_____	_____	_____
c. Members of last parish	_____	_____	_____
d. Other priests	_____	_____	_____
e. Perpetual deacons	_____	_____	_____
f. Wife	_____	_____	_____
g. Children	_____	_____	_____
h. Parents	_____	_____	_____

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36. How do each of the following persons or groups see your move to the non-stipendiary ministry as far as fulfilling your ordination vows?

	Total Fulfillment	Somewhat	Total Abdication	Do Not Know
Parish priests	_____	_____	_____	_____
Non-stipendiary clergymen	_____	_____	_____	_____
Perpetual deacons	_____	_____	_____	_____
Supervisors in education	_____	_____	_____	_____
Peers in education	_____	_____	_____	_____
Students	_____	_____	_____	_____
Wife	_____	_____	_____	_____
Children	_____	_____	_____	_____
Parents	_____	_____	_____	_____
Bishop	_____	_____	_____	_____

37. Indicate your major reason for entering the educational field.

Teaching . . . . . _____
Counseling . . . . . _____
Salary . . . . . _____
More opportunities . . . . _____
More use of talents . . . _____
Other_____

38. Please indicate:

Area of parish work missed most . . . . _____

Area of parish work missed least . . . _____

a. Pastoral
b. Sacramental
c. Counseling
d. Administration
e. Teaching
f. Developmental
g. Fellowship
h. Other_____

39. Please indicate:

Area of educational work liked best . . . . _____

Area of educational work liked least . . . . _____

a. Planning
b. Administration
c. Counseling
d. Teaching
e. Development
f. Training
g. Fellowship
h. Other_____

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40. Rate the personal satisfaction of each of the following persons or groups as a result of your move to the non-stipendiary ministry.

	Much More Satisfied	Somewhat Satisfied	No Difference	Totally Dissatisfied
Yourself	_____	_____	_____	_____
Your wife	_____	_____	_____	_____
Your children	_____	_____	_____	_____
Your parents	_____	_____	_____	_____
Other relatives	_____	_____	_____	_____
Your friends	_____	_____	_____	_____

41. Did you try to transfer seminary credit hours to another educational institution?

Yes . . . . _____
No . . . . _____

41A. If yes, were you able to do so?

Yes . . . . _____
No . . . . _____

41B. If Yes:

Name of institution_____
Number of hours_____

41C. Did the institution ask about your seminary accreditation?

Yes . . . . _____
No . . . . _____

41D. Would a change in name of the seminary degree help?

Yes . . . . _____
No . . . . _____

If yes:
M. Div. . . . . _____
D. Min. . . . . _____
Other . . _____

42. What is the major change, if any, in your ministry that has taken place since you became a non-stipendiary clergyman? (Answer only if you have previously been a full-time church-supported parish priest.)

_____

_____

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43. What is the major change, if any, in your personal and/or family life that has taken place since you became a non-stipendiary priest? (Answer only if you have previously been a full-time church-supported parish priest.)

_____

_____

_____

44. What are your future plans?

I would like to remain a non-stipendiary priest . . . . _____

I would like to enter full-time church supported parish work . . . . . _____

I would like to enter full-time church supported work, other than parish work . . . . . _____

I have no definite plans . . . . . _____

I plan to leave the ministry . . . . . _____

Other (please specify) . . _____

45. What do you consider yourself to be?

Priest . . . . . _____

Educator . . . . . _____

Priest-Educator . . . . . _____

Educator-Priest . . . . . _____

APPENDIX B

Letter of Transmittal

OSCAR ROSE JUNIOR COLLEGE 6420 SOUTHEAST 15TH • MIDWEST CITY, OKLAHOMA 73110

VICE PRESIDENT FOR STUDENT AFFAIRS

August 16, 1972

Dear Brother in Christ,

I am a non-stipendiary priest of the Diocese of Oklahoma currently working on my doctorate at the University of Oklahoma. As a result of the study done by Dr. Robert Rodenmayer and the research staff of The Ministry Council, I am doing further research in this area. Since those of us in teaching comprise the largest number in any occupation field, this seemed to be a natural area for my study. The topic for my dissertation is a role analysis of non-stipendiary clergy of the Episcopal Church in the field of education.

I have discussed this project with Dr. Rodenmayer and his associates and they have been most helpful and encouraging. I will be happy to make the results of the study available to you in the hope that it can be of help to you individually, and to the Church we serve.

Because of the nature of some of the questions, I feel the questionnaire should be anonymous. However, I will have no way of knowing if you have returned the questionnaire. I need your cooperation in returning it promptly.

I must have the reading copy of my dissertation on file with my committee at O.U. by October 21, 1972. Consequently, I need your completed questionnaire by August 15th. Should you be on vacation and not receive this letter until after that date, information received by September 1st can be included.

Sincerely yours,

Charles H. D. Brown

CHDB:nh

Enc.

APPENDIX C

First Follow-Up Letter

OSCAR ROSE JUNIOR COLLEGE 6420 SOUTHEAST 15TH • MIDWEST CITY, OKLAHOMA 73110

VICE PRESIDENT FOR STUDENT AFFAIRS

August 26, 1972

Dear Brethren:

I have had good response to my questionnaire thus far, but I don't have an 80% return.

If you have not already returned the questionnaire, I would appreciate it if you could do so right away.

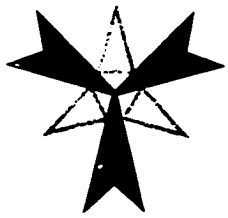
Sincerely,

Charles H. D. Brown

CHDB:nh

APPENDIX D

Second Follow-Up Letter



OSCAR ROSE JUNIOR COLLEGE 6420 SOUTHEAST 15TH • MIDWEST CITY, OKLAHOMA 73110

VICE PRESIDENT FOR STUDENT AFFAIRS

September 5, 1972

Brethren:

If you have returned the questionnaire I sent the middle of the month, please throw this letter in file 13 and accept my thanks for your help.

However, if you have not returned the questionnaire, PLEASE HELP ME! (How can any priest/priest-educator ignore such a heart-rending plea?) Seriously, I have a 70% return and need 21 more replies in order to have the 80% required by my committee. I realize that August is a bad month and that some of you are no longer in a non-stipendiary role in education, but would you please let me know?

Yours in Christ,

Charles H. D. Brown

CHDB:nh

- -

If the questionnaire is not applicable to you, or if you do not have one, please return this form.

1. _____I am no longer a non-stipendiary clergyman.

2. _____I am a non-stipendiary clergyman but do not work in education.

3. _____Other.

- -

_____Please send me a questionnaire; I have misplaced the original.

Name_____

Address_____

_____

APPENDIX E

Letter of Endorsement

THE MINISTRY COUNCIL
815 SECOND AVENUE
NEW YORK, N.Y. 10017

Robert N. Rodenmayer, S. T. D.
Coordinator

Telephone: (212) 687-0667

July 20, 1972

The Reverend Charles H D Brown
Dean of Student Services
Oscar Rose Junior College
6420 Southeast Fifteenth
Midwest City, Oklahoma 73110

Dear Father Brown:

This is to say that those of us here at the Executive Council and the Ministry Council with whom you discussed your proposed survey of non-stipendiary clergy in the field of education believe that the survey is worth doing and hope that those whom you write will be willing to participate.

Sincerely yours,

Robert N. Rodenmayer

Robert N Rodenmayer, STD
Coordinator, Ministry Council

RNR/ks