

A COMPARATIVE STUDY OF THE IDEAL FUNCTIONS
EXPECTED OF THE ROLE OF A HIGH SCHOOL
CHAPLAIN

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ABSTRACT

The purpose of this research was to determine the expectations which high school students, high school teachers, and high school chaplains hold of the role of a high school chaplain. Using a modified Q-sort instrument based on role theory, the subjects were asked to rate Q-functions as ideal functions of a high school chaplain.

The results of the study indicate that chaplains and teachers prefer that the chaplain provide pastoral counseling for problems of an obvious religious or spiritual nature, as his most characteristic ideal area of functioning, in comparison with teaching, with the making of social contacts, and with general counseling.

While students agree that pastoral counseling of this nature ought to be one of the most characteristic ideal areas of functioning for the chaplain, they indicate more often a preference that he provide general counseling as his other most characteristic ideal area of activity.

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TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS.....	ii
LIST OF TABLES.....	vi
CHAPTER	
I. THE NATURE OF THE INVESTIGATION.....	1
The Problem.....	1
Need for the Study.....	2
Definitions of Terms.....	5
Delimitations.....	6
Limitations.....	8
Summary.....	9
II. REVIEW OF RELATED LITERATURE.....	10
The Need for a New Emphasis and Some Responses.....	11
The Growing Emphasis on Pastoral Counseling.....	17
The Aims and Uniqueness of the Priest-Counselor.....	25
Organization and Functions of Pastoral Services in the Educational System of the Province of Quebec, and Within the Catholic Archdiocese of Montreal.....	33
Theoretical Framework.....	36
Role Theory.....	37
The Getzels Model.....	38
The Idiographic or Personal Dimension....	43
Summary.....	45
III. DESIGN OF THE STUDY.....	47
Location of the Study.....	47
Method of Sampling.....	48
Instrument of the Study.....	50
Procedures for Collection of Data.....	58
Hypotheses to be Tested.....	60
Statistical Procedures.....	60

CHAPTER	Page
IV. FINDINGS OF THE STUDY.....	62
Hypothesis I.....	63
Hypothesis II.....	66
Hypothesis III.....	69
V. CONCLUSIONS AND IMPLICATIONS.....	71
Summary.....	71
Summary - Hypothesis I.....	73
Summary - Hypothesis II.....	74
Summary - Hypothesis III.....	75
Conclusions.....	76
Suggestions for Further Research.....	77
Some Implications in the Findings.....	78
APPENDICES.....	80
A - High School Chaplain Role Description Instrument with Personal Data and Instruction Sheets.....	80
B - Survey of Opinions Concerning the Ideal Functions which a Chaplain should Perform in a High School.....	86
C - Ideal Functions Proposed by Chaplains....	88
D - Survey of the Opinions of High School Students and Teachers Concerning the Ideal Functions which a Chaplain should Perform in a High School.....	90
E - List of 131 Proposed Ideal Functions of a High School Chaplain.....	94
F - Descriptions of Modes and Areas of Behaviour Used in the Categorization of Q-Functions Required for the Block Design of the Modified Q-Sorts of the High School Chaplain Role Description....	103
G - Structure of Modified Q-Sorts Classified into Areas and Modes (Indicating Item Category, Q-Sort Page, and No.).....	106
H - Composition of Samples by Numbers Per Groups and Sub Groups.....	108

	Page
APPENDICES, Continued.....	
I - Composition of Samples by Percentages of Major Groups.....	110
J - Comparison of Male and Female Teacher Responses.....	112
K - Spearman Rank Correlation Between Various Groups of Subjects for each Replication of the Q-Sort.....	114
L - Comparisons of Inter-Group Q-Responses to Ideal Role of High School Chaplain....	116
M - Inter Group Comparisons of Rank & Mean Value of the 'Most Characteristic' Q-Items for Ideal Role of High School Chaplain.....	118
N - Inter Group Comparisons of Rank & Mean Value of the 'Least Characteristic' Q-Items for Ideal Role of High School Chaplain.....	120
O - Incidental Comparisons of Some Sub-Group Q-Responses.....	122
P - Further Incidental Comparisons of Some Sub-Group Q-Responses Indicating Only the t Value.....	124
BIBLIOGRAPHY.....	126

LIST OF TABLES

TABLE		Page
1.	Summary of Numbers of Respondents in Stratified Samples.....	49
2.	Block Design for each Replication of the Modified Q-Sort of the High School Chaplain Role Description Instrument.....	52
3.	Distribution of Block Design Independencies of Area and Mode in each of the Three Replications of the Modified Q-Sorts of the High School Chaplain Role Description Instrument.....	55
4.	Spearman Rank Correlation Coefficients of Parallel Forms of the Modified Q-Sorts of the Instrument.....	57
5.	Areas and Modes of the Most and of the Least Characteristic Ideal Functions of the High School Chaplain Indicated by Chaplains, Teachers and Students.....	64

CHAPTER I

THE NATURE OF THE INVESTIGATION

This study originated from an interest in differentiating the expectations held of the role of a lay school counselor from those held of the school chaplain, in high schools of the English language public Catholic school system in the Archdiocese of Montreal.

Interviews with a number of chaplains have suggested that they would welcome studies which might throw further light upon the role of school chaplain. As various groups such as students, teachers, parents, administrators, chaplains, and others may hold differing expectations of the role of the school chaplain, the perceptions of any one or more of these groups might be studied in relation to the role of the high school chaplain.

The present investigation has dealt with the perceptions of three of these groups which have a close relationship to the role of the chaplain, viz. high school students, their teachers, and the high school chaplains themselves.

THE PROBLEM

Especially since the conclusion of Vatican II, there has been a more clearly felt need to understand the

"active responsibility for the needs of [his] flock"¹, which every chaplain bears. To date, very little research has been reported concerning the ideal functions which the specialized ministry of the high school chaplain might undertake. The responsibilities of the role and the associated needs of both those served and of the chaplain himself have been suggested by various authorities, both educational and ecclesiastical, by referent groups such as those of this study, students, teachers, and chaplains, and by professionals in this and related fields. The expectations of these interested groups have enabled us to develop a basis upon which the three referent groups of this study may indicate their own views of what the role of the high school chaplain should be.

What are the ideal functions for a high school chaplain to undertake? Is there a congruence of expectations of the role as perceived by students, teachers, and chaplains? These and other related questions are investigated in order to better understand the role of the high school chaplain.

NEED FOR THE STUDY

In discussions with chaplains, this investigator found a desire on their part for more information about the role of the chaplain in a high school. Their interest included not only what other chaplains did but what students and

¹Guilford C. Young, "Priests", The Documents of Vatican II, ed. Walter M. Abbott, S.J. (New York: Guild Press, et al., 1966), p.529.

teachers expected of them. What are the needs of their parishioners as reflected in their expectations of the chaplain?

Curran has pointed to the large discrepancies in lists of areas in which students and others perceive their problems. He has suggested that these discrepancies might be interpreted to indicate an unawareness "of the problems which students actually have and [thus the helping professions] may be directing their efforts to areas of only minor personal significance for their students"². Apparently then, there seems to be some value in determining the congruence, or lack of it, between the expectations of interested groups for the role of the high school chaplain.

Another need for this study is indicated by Hiltner and Colson's suggestion of a need to identify, inter alia the contacts or initial functional contexts of the pastor's work. They hold that "pastoral counseling, important as it is when fully under way in a formal sense, must pay equal attention to all the types of contacts that precede its initiation and that study of these other relationships is absolutely essential to the understanding of pastoral counseling"³.

²Charles Arthur Curran, Counseling in Catholic Life and Education (New York: The Macmillan Company, 1952), p. 3.

³Seward Hiltner and G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961), p. 18.

From yet another aspect, Moreau sees a need which he thinks professional educators with guidance orientation should consider, viz. to define the role of the school's spiritual director⁴. It may prove helpful if we could suggest in which areas various groups prefer the chaplain to function in school.

With the development of pupil personnel services in the school systems, including the social worker, the guidance worker, the school counselor, and others, at a time when there is a new focus upon the responsibility of the layman and professional in the larger context of the Church, "it is urgent", as Baute has remarked "that the particular function of the clergyman, pastor and priest, in helping their individual parishioners be clarified"⁵. "There have been few attempts to delineate the specific role of the pastor counselor,"⁶ according to this author, and even less to define the role of the high school chaplain per se. The need for this study is then well recognized however delimited its approach.

⁴George H. Moreau, "Guidance: Integral and Professional, Part I, Policy", Catholic High School Quarterly Bulletin, XXIV, 2 (July, 1966), p. 5.

⁵Paschal Baute, "The Place of Counseling in the Church: The Work of the Pastoral Counselor", Religious Education, 61, (March, 1966), p. 120.

⁶Ibid.

DEFINITIONS OF TERMS

Ideal is that which one considers as most desirable.

Function: Gross, Mason, and McEachern⁷ use the term "role segmentation" in referring to an internal organization of categorized expectations. It allows for a description of a role through its parts especially, as perceived by some person. The more familiar term "function appears to be analagous to this theoretical construct"⁸. It is used in this study with the same meaning as the more technical term. The term Q-function refers to one of the thirty six Q-items which form part of the modified Q-sorts of this study.

Role is used in the sense of the concept of "a set of expectations: a set of evaluative standards applied to an incumbent of a particular position".⁹

Chaplain is a duly ordained priest appointed by the Ordinary of the Archdiocese of Montreal to a pastoral mission in one of the English language Catholic

⁷N. Gross, et al., Explorations in Role Analysis. Studies of the School Superintendency Role (New York: John Wiley and Sons, Inc., 1958), pp. 61-65.

⁸Walter Frank Westfall, "The Use of Q-sort methodology in obtaining the perceptions of selected pupil personnel workers regarding the role of school counselors." (Unpublished Doctoral Dissertation, University of Michigan, 1965), p. 17.

⁹Gross, p. 60.

secondary schools within his jurisdiction on either a full time or part time basis.

Teacher is any male or female engaged in the full time practice of the teaching profession, in a school to which a chaplain has been appointed.

Pastoral counseling is "an interpersonal relationship of acceptance, understanding, and communication between a pastor and a parishioner, in which the former employs his resources to assist the latter in achieving insight and self-directed choices, for a more meaningful pursuit, according to his capacities, of his Christian vocation."¹⁰ For the purposes of this study, pastoral counseling will imply that the problems involved are of an obvious religious, ascetical, or spiritual nature.

DELIMITATIONS

The thesis will concern itself with ideal rather than actual functions of the school chaplain. There are two principal reasons for this decision. One reason is that many students and teachers have not had much contact with their school chaplain. As a consequence they may have little valid knowledge of his actual functions. On the other hand, their expectations of his ideal functions may have validity without their having had personal contact with the chaplain.

The other reason is one which concerns the findings

¹⁰Baute, p. 126.

of this investigation. To deal here with the actual or status quo would not recommend ways of meeting current needs so much as to describe what needs were being met. To inquire about the ideal may suggest new answers to contemporary challenges, and permit us to extrapolate to more creative approaches in the service of the high school chaplain. The ideal suggests progressive goal setting and hence commands our attention.

There are a number of areas of investigation which might be viewed as appropriate in a study of this character but specifically consideration will not be given to the pros and cons of confessionality, nor to the place of teaching religion or ethics in public schools.

It is not intended to determine, except incidentally, with whom students or teachers care to consult about their problems. The study does not examine the allocation of clergy to schools according to any criteria of effective apostolate, nor the rationale for the *modus operandi* of different chaplains. The investigation of the personalities of successful chaplains and of the training of chaplains is left to others who can agree upon criteria.

No attempt is made to define the relationship of any of the pupil personnel services to that of the chaplaincy except in area of the expectations for the chaplain to extend his counseling to involve problems other than those which have an obvious religious, ascetical, or spiritual connotation, or to extend his social contacts into the realm of social work.

In spite of the fact that this study may have

implications beyond its denominational context, generalization to Catholic or other parochial schools outside of the Catholic culture of the English speaking population of the Archdiocese of Montreal may be of questionable validity.

LIMITATIONS

The modified Q-sorts which have been constructed for this study form a self-reporting instrument. Although the respondents are not identified by name it may be that the completed instrument reflects their concern as to how the reader may regard their responses. The instrument does not necessarily reveal the respondents actual perceptions and is subject to his fancy. The data collected from each individual has the same value regardless of his ability and experience.

Westfall¹¹ gives a good description of the types of limitations which are encountered with a Q-sort instrument in this kind of study.

The language of the instrument has been made as understandable as this investigator could make it for the youngest respondents. The phrasing of some items to permit unanimous categorization by experts, as well as the wording used, may still permit misconceptions by the respondents generally.

Instruments of the type developed for this study are unproved but for their general applicability, yet validity

¹¹Westfall, pp. 20-22.

and reliability findings have been determined for the High School Chaplain Role Description instrument, as is noted subsequently.

The sample is limited to major high schools to which a full time or part time chaplain is assigned, and in which might be found some pertinent uniqueness of ethnic origins, socio-economic background, physical environment, or administrative setting. As indicated the numbers of students are for the most part drawn equally and at random for each of two representative grade levels, and as to sex. One hundred percent response was received from students and from chaplains. Teachers however did not all reply. About 10% of those requested to respond did not do so, generally because they delayed completion too long.

SUMMARY

In the foregoing pages it has been suggested that there is a need to understand the role of the high school chaplain more fully. Very little experimental research has been attempted to date in this specific area.

The salient purpose of this study is to understand the areas and nature of agreement and conflict pertaining to the expectations of ideal functions of high school chaplains which high school chaplains, students, and teachers, as groups hold.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter initially is devoted to a review of the literature which pertains to those functions which are relevant, material, or consequential to the role of a chaplain in a secondary or high school setting. Subsequently, consideration is given to the theoretical framework which supports this study.

The content of the first part of the chapter has been governed by a need to outline specific functional expectations which authors have proposed or implied were appropriate to the role of school chaplain. A contemporary pattern of thought pertaining to a new role for many priests seems to be revealed in the literature. This pattern is reflected in the structure of the chapter.

The structure proceeds from a challenge of Vatican II for all priests to meet a need for relevancy of their clerical service, to some of the answers to that call irrespective of whether they were proposed before or after the Council. In the absence of any substantial volume of reports of pertinent experimental findings in the area of this study, most of the answers to the challenge are of necessity in the form of expert opinion.

Prominent among the replies has been the emphasis placed upon pastoral counseling. Consideration is therefore given to this service and to the related aims and uniqueness of the priest-counselor.

In order to consider actual functions as reflections of the ideal functions which are germane to this research, note is taken of the practice in the Province of Quebec and of guidelines within the Archdiocese of Montreal, up to 1967.

THE NEED FOR A NEW EMPHASIS AND SOME RESPONSES

It is evident from the theme of service which runs through the first part of the Decree on the Ministry and Life of Priests which emanated from Vatican II that there is a changing emphasis in pastoral care. A new challenge for the clergy has emerged from that document. As Archbishop Young envisions:

[The] Word must be preached, not in generalities and abstractions, but concretely and with psychological and social relevance to 20th-century man Plunged into a diversity of problems and duties in today's world, the priest surmounts the area of tension between action and spirituality in the serene polarity of giving himself, united to Christ, in the service of his people [yet] germinal ideas are sown about the interlocking of obedience with mature liberty, initiative, frank outspokenness to superiors, and an active responsibility for the needs of the flock. Structures will have to be erected on which these ideas can grow.¹²

¹²Guilford C. Young, "Priests", The Documents of Vatican II, ed. Walter M. Abbott, S.J. (New York: Guild Press, America Press, Association Press, 1966), p. 529.

Godin has touched on this topic when he wrote that:

. . .no apostle, especially a priest, is ever satisfied with a mere announcement or repetition of the Christian message, but wants to make sure that it is more fully understood. He is never satisfied with describing or administering the sacraments, but tries to develop attitudes which will ensure their more fruitful reception.¹³

In a pragmatic view, Motz's study of the Catholic priest as a high school counselor suggests new functional emphases may be needed to "prepare for a role in a system of education which is changing and may change more abruptly in the near future . . . Not only has the concept of counseling changed recently but the whole system of Catholic education is changing due to increased costs and decrease in religious vocations."¹⁴

The need for growth is also suggested by Rooney's reference in which he contrasts "the relatively new and rapidly changing Counseling and Guidance Movement with Spiritual Direction . . . which seems to have undergone since ancient Christian days relatively little modification . . . at least until contemporary times."¹⁵ Emphasizing the fact rather than the nature of the changes which have been taking

¹³Andre Godin, S.J., The Pastor as Counselor, trans. Bernard Phillips (New York: Holt, Rinehart and Winston, 1965), p. 13.

¹⁴Herman Andrew Motz, "The Catholic Priest as a High School Counselor", Dissertation Abstracts The Humanities and Social Sciences, A, XXVII, 10, (Ann Arbor, Michigan: University Microfilms, Inc., April, 1967), p. 4137-A.

¹⁵John J. Rooney, "Counseling and Spiritual Direction", Philadelphia, LaSalle College, 1966, (Mimeographed), p. 2.

place in counseling Rooney suggests that they may "stem from research findings, from theoretical developments, or from progress in related disciplines, such as psychiatry and clinical psychology, [whilst] other modifications take place as the result of broader cultural and social evolution . . . such as the increase in educational level or greater emphasis on the rights and dignity of the individual."¹⁶

Among the post-Vatican II discussions, Jesuit seminarians¹⁷ examined a changing priesthood. They reported a crisis of identity for the priesthood. They felt that while the need remained for the priest to communicate the Word of God, the core of their priesthood and its role requires clarification in this, an age of freedom and experiment.

They claimed that the "swinging priest" sees today's youth as wanting to bring Christ into everyday life rather than seeking an emphasis in sacramental life. They found a need for some priests at least to learn how to communicate the love of Christ in terms to which youth is receptive. Off-hand, they suggest that some of the functions which are timely and appropriate for today's priest, include:

- i) To listen to the needs of the people.
- ii) To deal with social issues including the problem of birth control.

¹⁶Rooney, pp. 1-2.

¹⁷Canadian Broadcasting Corporation, "The Long Black Line", News magazine, a television presentation, (Montreal, Channel 6, Feb. 27, 1968).

- iii) To discuss how one can lead a better Christian life.
- iv) To undertake a professional role other than pastoral, and yet continue to represent Christian qualities.
- v) To be sensitive to people.
- vi) To point out the choice of alternatives available, without dictating or assuming the responsibility of others in doing so.
- vii) To fight for civil rights and better housing.
- viii) To help others help themselves rather than provide the "do's" and "don'ts".

Referring to functions which various authors have proposed or implied were appropriate to the role of chaplain, it has been opined that "all priests should be interested and active in the Christian development of the young."¹⁸ Saalfeld recommends to pastors "the great possibilities that are dependent upon . . . sharing in the work of the guidance program of the Catholic school Priests should welcome the opportunity of serving in high schools [even where they are] outside of the limits of their own parishes."¹⁹

The same writer has observed that functions which are undertaken by priests in some [American] schools include the teaching of all or part of the religion classes, classroom visits, the hearing of confessions, and the direction of athletic programs. Both priests and teachers may at times consider these functions unsatisfactory due to pressure of the priest's other duties and the consequent irregularity of his attendance, or due to inexperience in handling a classroom situation.

¹⁸Lawrence J. Saalfeld, Guidance and Counseling for Catholic Schools, (Chicago: Loyola University Press, 1958), pp. 24-25.

¹⁹Ibid.

Saalfeld however believes that many priests desire a more intimate pastoral relationship to the school, and that they can "render a very valuable priestly service to students and still achieve {their} objectives without the burden of the formal teaching of classes."²⁰ The priest, in his view, could function in the capacity of a counselor to interview students, to give personal spiritual guidance, to promote religious vocations, and to cement a real bond with the parish life of the student. Areas such as academic guidance and testing should be left to the regular staff. The chaplain's cooperation in the total guidance and counseling program is recommended as is his attendance at meetings of the guidance personnel.

The priest has much to do in preventive work of mental health. He "may help minimize the danger of future mental breakdown through providing healthy, positive experiences for individuals of all ages."²¹ The priest, Devlin contends, is provided with a unique opportunity to help the individual participate in the social aspects of moral and religious living. Moral and spiritual problems are not all rooted in deep emotional or personality conflict. They may be involved in moral, spiritual, or sacramental precepts, as well as in matters pertaining to purpose and motivation in life, in their search for and approach to the ideal of perfection.

²⁰Saalfeld, pp. 24-25.

²¹W.J. Devlin, S.J., Psychodynamics of Personality Development, (Chicago: Loyola University Project on Religion and Mental Health, 1958), p. 16.

Devlin encourages the priest to promote proper behaviour patterns by children and adults, and to determine how religion and morality can be used to assist personality maturation.

Above all, the priest should be alert for signs of early mental or emotional problems, especially in his visits to families. In this area he may give advice or information of a direct nature which may be called guidance. He may counsel the individual, using the non-directive method, so that by using his priestly experience and training, he may promote insight and self-understanding which are dormant in the individual. . . . [Such techniques are] primarily the direct and non-direct applications of religious insights.²²

The chaplain is bound to arrange for the early referrals to trained people of those students "who are in trouble with personality or emotional problems . . . the delinquent or criminal, the psychomatically ill, the psychotic, the neurotic, and the immature."²³ In some cases, the patient's family need his help in understanding and accepting the illness; the patient whether in hospital or at home may be assisted and encouraged through friendly, acceptant relationship.

Devlin also holds that:

In helping people, the priest meets the total person. In his particular field he will touch all areas of the person's life. He is meeting a total person, a person who has many and varied experiences. Thus, the priest is constantly concerned with the problems of healthy living which ramify into all areas of every person's life. . . . His work has a very close and important relationship to the field of mental health.²⁴

²²Devlin, p. 16.

²³Ibid., p. 17.

²⁴Ibid.

THE GROWING EMPHASIS ON PASTORAL COUNSELING

Many years ago McClancy found that an attitude existed amongst many priests which associated their calling to a great extent with parish work. This meant preaching, sick-calls, conducting parish societies, stirring people to Sunday generosity, and staging of regular entertainments. "This conception of what a priest is ordained to do, [left] aside the older idea that our priesthood is well used if devoted to any arm of the Church's service."²⁵

In line with this former approach, Magner concluded from evidence of the work of religious orders, such as the Jesuits, Dominicans, and others that "a teaching career is by no means inconsonant with the priesthood . . . The Catholic position is that education is not simply the imparting of information of a factual nature but also the relating of this knowledge to the spiritual destiny of man and the formation of Christian personality and character."²⁶

Cardinal Tisserant has suggested that education is a form of "guidance . . . a kind of teaching and spiritual direction in those things which [a] person [who is] to be counseled, does not know."²⁷ This area can be appropriately

²⁵Joseph V.S. McClancy, "The Beginnings of a Diocesan High School System", National Catholic Educational Association Proceedings, XX, 1923, pp. 405-407.

²⁶James Aloysius Magner, The Catholic Priest in the Modern World, (Milwaukee: The Bruce Publishing Company, 1957), p. 210.

²⁷Eugene Cardinal Tisserant, Preface to Charles Arthur Curran, Counseling in Catholic Life and Education, (New York: The Macmillan Company, 1952), p. x.

dealt with by a qualified layman. Curran has distinguished such guidance from counseling, and has noted that the latter process is "concerned primarily with enabling a person to make the right choices and actions to carry out in his personal life the things he knows he should do."²⁸

Whilst the school chaplain may be called upon at times to provide information as a guidance function, one of his major functions within the school will be "not so much to direct activity or give knowledge as it is to create an opportunity where [the student] can develop the virtue of counsel in [himself] and grow gradually able to control his confusing emotions and instincts so that he judges and acts in the light of the reasonable principles he knows."²⁹

Such an opportunity is recommended by the findings of psychology. Cardinal Tisserant writes that:

We cannot neglect the power of science, especially those sciences which directly affect human conduct, [nor] smugly assume that [we have] no further need of psychological science. If there are skills and techniques now available that show us how to enable groups and individuals to reach a more reasonable understanding of themselves and others, to gain control over their emotions and instincts . . . to see what they should do and follow it, then, thank God for such blessings in our time.³⁰

[The Church] welcomes those findings of psychological science which further growth in personal science and reasonable maturity and freedom. Man is not only motivated by ideas but by what he feels in the dark and deep recesses of his emotional and instinctive being. We

²⁸Curran, p. 26.

²⁹Tisserant, x-xi.

³⁰Ibid., viii.

make a grave mistake if we treat man only as an intellect and overlook the sometimes blind and sometimes compelling contrary force of his emotional, physical, and animal nature. We must satisfy not only man's intellect by the teaching of the right theological and philosophical principles, but also men's wills by giving them help and opportunities to make responsible and right choices.³¹

Because teaching is one of the chief functions of the clergyman, Bier³² sees guidance as an extension of this function and feels that it comes naturally and easily for most clerics. As experts in religious and spiritual matters it is natural that they should assist those seeking help by advising them as to the most appropriate course of action. He suspects too that most clergymen would feel that they were not accepting their duty to their parishioners who sought their help unless they told them what to do. As this technique is not always too effective, some people with certain kinds of problems require counseling as distinct from guidance. In such cases the emphasis rests upon the development of self-understanding and insight by the student rather than upon the imparting of information.

Tyler noted, some years ago, the "significant fact that churchmen sensitive to the needs of their congregations, [were] beginning to stress counseling as a supplement to preaching, which had hitherto been their principal method for dispelling doubt and confusion. Pastoral counseling [she wrote] is a flourishing new field of specialization and

³¹Tisserant, viii.

³²William C. Bier, S.J., "Goals in Pastoral Counseling", Pastoral Psychology, 10, 1959, p. 8.

each year many ministers are being trained in psychological techniques to enable them to serve in this way . . . (for) highly individual problems (require) . . . individualized techniques of counseling. . . . Listening to lectures and sermons or reading books about other people's philosophies does not accomplish the same purpose."³³

Bier has pointed out that the clergyman has traditionally been the first recourse and confident of his people in times of trouble. This practice is often essentially true. In the past few years clergymen have come to think of themselves as formal counselors and to act as such. "They have been attracted by counseling because they have come to see that sympathy and advice alone are frequently insufficient, and that more is needed if certain people with particular types of problems are to be helped."³⁴

The chaplain's function has been described by Devlin as "dynamic and vital . . . (as the student) is constantly 'becoming', always moving toward his Creator, his goal, his finality."³⁵ Thus, the priest's role is not a static one. Devlin concedes that "contacts, such as in administering the Sacraments, can become routine and therefore less fruitful in the natural order."³⁶ "But, by listening to

³³Leona E. Tyler, The Work of the Counselor, (2d ed., New York: Appleton-Century-Crofts, 1961), p. 9.

³⁴Bier, p. 9.

³⁵Devlin, p. 19.

³⁶Ibid.

the individual and by trying to understand what he is saying emotionally, the priest may begin to see what help is needed. The priest can listen to his people in an understanding and empathetic way and eventually decide whether he will need professional assistance in some cases."³⁷

A wide variety of problems which require the consideration and assistance of the priest-counselor has been described by Magner. Amongst those which may have some pertinence for the school chaplain are preparation for marriage, solution of family difficulties, and questions of sex. "Vocational choices and adjustment to one's career or work are subjects of concern, particularly to adolescents and persons of temperamental instability."³⁸ Problems of finance, honesty, and difficulties of faith add to the picture.

Magner argues that "early in the course of the interview, or as soon as the real nature of the problem becomes apparent, the counselor should decide whether he is competent to handle the case or whether he should refer the consultant to another."³⁹ One of the most valuable services which the chaplain can render is that of proper referral.

Magner forewarns that some manifestations of a psychological nature may have deep roots in the consciousness or subconsciousness of the consultant. To bring these factors into the open for objective examination and evaluation,

³⁷Devlin, p. 20.

³⁸Magner, pp. 62-63.

³⁹Ibid., p. 163.

the counseling chaplain must assist his parishioner-student to bring out the sensitive truth. Erratic behaviour:

Often serves as a kind of compensation for neglect or maltreatment, real or imaginary, at home or school or from playmates. Phenomena as diverse as self-consciousness and delinquency may have their roots in the same home deficiencies. [The Chaplain then] may find it necessary to insist that parents and perhaps sisters and brothers join in the conference to understand the situation and to share in planning the future.⁴⁰

This writer finds that:

The existence of unfortunate early experiences and of distorted or heavily weighed mental patterns often underlies various types of morbidity which can be aided by counseling. One of the most frequent problems brought to the attention of the priestly counselor is that of scruples, which represent a curious combination of fear and indecision. In such cases, it becomes the task of the counselor to retrace the steps of moral training and to replace negative outlooks, fears, and spiritual anguish with motives of divine love, confidence, and abandonment to the goodness and understanding of the heavenly Father.⁴¹

Similar problems may be confronted in [students] who have become dejected through bereavement and grief . . . poor health, disappointment, or discouragement. The counselor can notably assist in restoring mental health by proposing a more positive view of life, with stress upon the providence of God, the example of Christ, and the demands of personal responsibility. In nearly all such cases, the nondirective method of counseling is indicated.⁴²

The experienced counselor will become familiar with the element of self-pity in many cases of morbidity and will recognize the fact that underlying much apparent helplessness there is a secret stubbornness and desire to nourish and even enjoy the mental illness. The cure or solution of the problem, therefore, often comes with the revelation and recognition of shame, self-deceit, self-pampering or cowardice, as the case may be. The

⁴⁰Magner, p. 165.

⁴¹Ibid., p. 167.

⁴²Ibid., p. 168.

development of self-confidence and renewal of courage comes with the breaking of pride and the adoption of humility as a basic attitude.⁴³

Magner explains that:

Much counseling is simply in the nature of advice or discussion which will assist the consultant to come to a decision regarding some future problem or course of action. The question may be the selection of a school for a boy or girl, or the choice of a career. It may involve advice relative to a religious vocation. Advice may be solicited on the continuance or breaking of a courtship. It may deal with an offer of employment or a change of position.⁴⁴

Further appropriate functions include the giving of advice concerning parent-children relations, brother-and-sister disputes, and various social adjustments.

The pastoral counseling function can be effective if it is limited to people with conscious religious, moral, and spiritual problems, not rooted in deep emotional conflict, according to Bier. He contends that the value of such counseling is that it helps one to more freely make the fundamental life decision to accept or reject God's plan for his life and eternal destiny. He reiterates the view that pastoral counselors appropriately limit themselves to conscious religious problems. He implies that other kinds of problems are not appropriate to pastoral counseling. He notes too that the clergyman risks loss of identity as a special kind of counselor when such non-religious problems are dealt with, and recommends referral of problems which do not have

⁴³Magner, p. 168.

⁴⁴Ibid., p. 169.

particular religious overtones. Bier appreciates that the distinction between religious and non-religious problems is seldom too clear and that some investigation of them may be necessary to make proper referral.⁴⁵ However, the clergyman can avoid straying into anyone else's domain, and to make, in his own field of competence "a contribution to human happiness and eternal welfare which no one else is prepared to make."⁴⁶

Recognizing this emphasis upon pastoral counseling, Smith⁴⁷ undertook a study of the parish clergyman's role as a pastoral counselor. Amongst twenty two clergymen of various denominations including Roman Catholics he identified their important roles as congregational leaders, symbolisers (ritualists, preachers, teachers), pastoral counselors, and as parish administrators, career men, and leaders of the religious community.

He hypothesized that the latent function of the clergy is to help create the more limited and the more stable relationships in a society through such activities as ritual, preaching, teaching, and congregational leadership. On the other hand the latent function of lay counselors is to help create the more extensive and the more individualized relationships. Consequently, when counseling is emphasized by the

⁴⁵Bier, pp. 11-13.

⁴⁶Ibid., p. 13.

⁴⁷Luke Mader Smith, "Parish Clergymen's Role Images as Pastoral Counselors", Journal of Pastoral Care, 14, (1960), pp. 21-28.

clergy as its central role, role strains would be expected to develop. The study showed however that emphasis on counseling decreased the clergyman's perception of strains between counseling and other activities. This finding may indicate, according to Smith, that pastoral counseling is an adaptation to a more extensive and individualized society whose needs cannot be met so well by the greater rigidity implied in ritual, preaching, teaching, and the congregational fellowship.

Smith⁴⁸ found that counseling was more a means for other roles than the other way around; that clergymen did not see much support given to counseling by their other roles.

THE AIMS AND UNIQUENESS OF THE PRIEST-COUNSELOR

If the chaplain is to remain a religious rather than become a secular counselor, he must seek the distinguishing goals of the pastoral counselor. Bier holds that in doing so, counseling and over-all pastoral aims must be united. This is achieved by regarding counseling as a proximate aim in the service of pastoral or ultimate goals. In combination these aims "constitute the characteristic feature of pastoral counseling."⁴⁹ "The ultimate goal of pastoral counseling (is to bring) the individual closer to God and (to further) his eternal salvation."⁵⁰ In such a context, the pastoral

⁴⁸Smith, pp. 21-28.

⁴⁹Bier, p. 10.

⁵⁰Ibid.

counselor contributes to the achievement of his ultimate goal.

Goals and purposes are the terms which more recently distinguish the spiritual director from the guidance counselor. Guidance and counseling have focused on occupational, educational, social and personal adjustment while spiritual direction "aims to assist individuals to respond to grace and to grow in the spiritual life toward their ultimate goal."⁵¹

Baute agrees that the purpose of pastoral counseling is to bring the parishioner closer to God. "The proximate aim", he notes, "is more understanding and, usually, greater satisfaction or happiness of the parishioner in his life-pursuit."⁵²

It seems that a layman may be a pastoral counselor if he fulfills the condition inter alia with respect to aims. Our interest here, however, is more in examining something of the uniqueness which the priest brings to his functions.

Baute perceives:

The first distinctive characteristic of the pastoral counselor (as arising) from the relationship of the pastor to his people, and (that it) consists in his religious responsibility. . . . By this pastoral office he is dedicated primarily to the religious care of those people entrusted to him, aiming to promote their personal relationship with God. The most important exercise of this responsibility is his sacramental ministry, his preaching and his liturgical prayer, especially the Eucharistic sacrifice. . . . The pastor

⁵¹Rooney, pp. 3-4.

⁵²Baute, p. 125.

must extend his concern to the personal problems of his people insofar as they are of a religious, moral, ascetical or spiritual type.⁵³

The pastor, in his religious responsibility, is not only to be teacher, ruler, and judge, but also spiritual physician, guide, and counselor to his flock.⁵⁴

The second characteristic of the pastoral counselor "is the distinctive quality of assistance that he offers the individual in his counseling. He is essentially a religious counselor, [and] . . . must be primarily concerned with the religious dimensions"⁵⁵ of the various problems brought to him.

To Baute, the pastoral counselor's resources lie in his distinctive role and in his special assets:

(These are) seen by distinguishing his functions . . . As a priest, he has a special instrumental power by means of Sacred Orders to be a channel of divine grace, which flows . . . through . . . the Mass, the sacraments, and his official liturgical prayer. . . . As a mediator, the pastor is an example, a pattern to his flock. He is an image of Christ, bearing witness to him for his people. . . . As a theologian, the pastor is a specialist in divine knowledge and spiritual values. . . . As a pastor, or shepherd of his flock, he has an operational knowledge of the 'dynamics' of virtue and of sin. This knowledge is experimental.⁵⁶

The religious character and inner resources of the pastoral counselor converge in a focus of pastoral concern for the individual, in a loving care which respects "the fact that each must find his own particular way to God."⁵⁷

⁵³Baute, p. 121.

⁵⁴Ibid., p. 121.

⁵⁵Ibid.

⁵⁶Ibid., p. 122.

⁵⁷Ibid.

The unique position of the priest as a counselor arises from his character as a spiritual father, in Wagner's view. "When he loses sight of this factor and allows himself and his views to become personally involved with his consultants, his value as a counselor has ended."⁵⁸ The same holds true of the priest's ministry as a spiritual director of souls who are striving for a life of perfection, not only of those who are endeavouring to solve a personal problem or overcome some particular vice.

Devlin claims that "the priest has a special function of helping the individual from the moral and religious point of view . . . (and argues that in doing so he) must deal with the entire range of experiences of all personalities."⁵⁹ In thus helping people, the priest is supported by "his spiritual armentarium . . . the sacramental powers, the sacrifice of the Mass, prayer, grace, the liturgy, and the supernatural virtues . . . (and) the skills that have come to the priest through training for preaching, for personal guidance and counseling in the area of moral and religious education, and for religious education."⁶⁰

Thus, Devlin is of the opinion that the priest stands in a position of trust, and that his guidance is sought by many in the community in times of emotional and

⁵⁸Magner, p. 170.

⁵⁹Devlin, p. 14.

⁶⁰Ibid.

mental strain.

The Catholic priest is recognized by his parishioners as a guardian and pastor of souls. This gives the priest the basis for his special role. The resources of the priest are primarily spiritual; nevertheless a knowledge of other sciences will enable him to reach a better understanding of human behavior and to cope more effectively with problems he meets in his role.⁶¹

When these facts are coupled with the privileged relationships enjoyed by the clergyman, Devlin advocates that he make a dynamic "contribution to the growth of a mature, Catholic individual"⁶² as part of the normal performance of his priestly role.

A number of studies have some relevance to the distinctive characteristics of the pastoral counselor. One study⁶³

found that student-clients from Catholic secondary schools experience significantly greater rapport when they are counseled by laymen or women than when they are counseled by religious and that the religious garb apparently acts as a barrier between the religious counselor's personality [not significantly different from that of the lay counselor] and the client's experience of rapport. [The investigators] conjectured that perhaps differential processes of adult socialization among religious and laity in the counseling profession prior to counselor training inhibited spontaneity in human relations among religious.⁶⁴

⁶¹Devlin, p. 19.

⁶²Ibid., p. 20.

⁶³Peter P. Grande and Nathaniel J. Pallone, "Client Rapport and Counselor Religious Status: An Exploration", National Catholic Guidance Conference Journal, 9, (1965), pp. 209-220.

⁶⁴Nathaniel J. Pallone, "Directions and Unresolved Issues in the Professional Education of the Catholic Counselor", Catholic High School Quarterly Bulletin, Vol. 24, No. 2, (July, 1966), p. 35.

The implications of the findings of Grande et al are important in their view for the staffing of pupil personnel services in Catholic secondary schools:

No longer is it possible to entertain the notion . . . that the religious status of the counselor is, in itself, sufficient to draw the client to the counselor and to operate in such a fashion as to facilitate the client's experience of rapport. The empirical results presented . . . have import quite to the contrary. In practical terms, it must be advanced that the religious-as-counselor is not to be encouraged in the Catholic secondary school setting on a unilateral basis until patterns of socialization of the religious are thoroughly understood and, where necessary, modified so as to render them no longer 'on the fringe of society'.⁶⁵

Another authority believes:

There should be no surprise that the clergyman is not necessarily an adequate counselor. His academic background, and some of his regular functions, militate against it. His course of study has accented the intellectual, at the expense of the affective, nature of man. . . . Something is correct or good if it measures up to a certain specified standard. In his ministry, the typical clergyman (certainly the Catholic clergyman) has a sense of his divine authority. . . . The move from authority to authoritarian is a very easy one.⁶⁶

On the other hand, Hiltner and Colson developed a research plan, with the cooperation of Carl R. Rogers and his colleagues at the University of Chicago Counseling Center, to "have the same person act as counselor in two settings and to compare and contrast the processes and results of the counseling."⁶⁷ Colston who was independently

⁶⁵Grande and Pallone, p. 217.

⁶⁶T. Hennesy, S.J., "On pastoral counseling: a confusion in terms and role definition", National Catholic Guidance Conference Journal, 11, (1967), pp. 143-146.

⁶⁷Hiltner and Colson, p. 16.

established as a counselor and as a minister respectively in a university counseling center and a church setting, became the independent variable in this study. The two different settings and whatever was related to those settings became the dependent variables.

It was hypothesized that people who seek counseling help from a pastor in a pastoral setting may make more, and more rapid, progress than if they seek another type of counselor. The validity of the hypothesis was given some support and "just on the edge of being statistically significant in the sense that the comparatively greater collective progress of people at the church could not have been produced by chance. It is only on the edge, however, it is not proved."⁶⁸

Cumming and Harrington⁶⁹ also examined the clergyman's role as counselor. They report that his activities appear to vary with the characteristics of his congregation and his own educational level. The variance is attributed to certain strains. Some of these strains are believed to inhibit the development of a system of divided labor between clergymen and other helping professions, especially social workers.

[One] strain seems to arise just because the clergyman is a familiar and accessible figure whom people feel they can approach. His accessibility forces him into a referral role. . . . [It] involves him in an asymmetry with respect to the rest of the . . . system. . . .

⁶⁸Hiltner and Colson, p. 197.

⁶⁹Elaine Cumming and Charles Harrington, "Clergyman as Counselor", American Journal of Sociology, 69, (November, 1963), pp. 234-243.

Pastoral counseling is perceived as requiring less training than casework, and so the social worker tends to regard the clergyman as an amateur.⁷⁰

The uniqueness of the Catholic priest as a high school counselor has been studied by Motz⁷¹ in terms of his advantages and disadvantages. The study has indicated that the main advantages enjoyed by the priest include the fact that:

He finds an immediate spiritual rapport with his counselees. He works with a selected group of students. His values which inevitably affect the outcome of counseling are openly acceptable to his counselees. . . . [He] is freed from the distractions, time and worry of providing for and directing a family. . . . Parish and confessional work provide useful experiences for the counselor which he could not get otherwise. The many years of theological training provide a solid background for working with some types of problems.⁷²

Motz's dissertation indicates that the disadvantages include the fact that "today's priests seem called upon for an ever-increasing number and type of duties. The duties are time consuming and call for the priest to perform in different and many times conflicting roles."⁷³

⁷⁰Cumming and Harrington, p. 243.

⁷¹Herman Andrew Motz, "The Catholic Priest as a High School Counselor", (unpublished Ed. D. dissertation, University of Denver, 1965).

⁷²Idem., Dissertation Abstracts The Humanities and Social Sciences, A, XXVII, 10, (Ann Arbor, Michigan: University Microfilms, Inc.), (April, 1967), p. 4137-A.

⁷³Ibid.

ORGANIZATION AND FUNCTIONS OF PASTORAL SERVICES
IN THE EDUCATIONAL SYSTEM OF THE PROVINCE OF QUEBEC,
AND WITHIN THE CATHOLIC ARCHDIOCESE OF MONTREAL.

In reviewing the organization of confessional education in the Province of Quebec, the so called Parent Report⁷⁴ refers to the fact that a pastoral service is generally included in a confessional institution, especially on the Roman Catholic side.

This ordinarily means a chaplaincy responsible for assuring religious services, as well as for guiding teachers in charge of religious instruction and giving leadership to extra-curricular activities of a religious nature, often in cooperation with a group of teachers. Chaplains work in close collaboration with those in charge of formulating studies, and sometimes with parents, in improving the religious training and the general climate of a confessional institution. Many of those in charge of such services have received special training in psychology, theology, and the pastoral ministry. In some cases the chaplaincies are amalgamated in Roman Catholic elementary and secondary schools and within a large school commission, or at the diocesan level, they may be placed under the authority of a chaplain general or ecclesiastical visitor. Yet the functions of pastoral services or of chaplains general have to do only with catechetical instruction and religious training, and they differ from those which the regulations of the former Roman Catholic Committee attributed to ecclesiastical visitors, who were really inspectors of education as a whole. This function of the ecclesiastical visitor no longer seems to us appropriate in the new concept of school inspection. Henceforth the latter should consist of pedagogical assistance offered within the framework of regional administration. This is why the present functions of pastoral services and of chaplains general should replace the responsibilities taken on by ecclesiastical visitors. As it is presently conceived, the pastoral service is an integral part of the Roman Catholic institution.

Within the Archdiocese of Montreal the chaplains

⁷⁴Quebec, The Province of, Report of the Royal Commission of Inquiry on Education in the Province of Quebec. Part Three. Educational Administration. A - Religious and Cultural Diversity within a Unified Administration, May 20, 1966, p. 78.

of several school commissions are amalgamated on the diocesan level. The Director of the Pastoral Ministry for the archdiocese is also part of the organization of the Montreal Catholic School Commission and maintains his office with that Commission. His responsibilities include the preparation of instructions for and coordination of the work of the chaplains in the schools of the archdiocese.

The school chaplain is "in the service of the local educational authority. He belongs to the staff of the school . . . [and while] responsible for the pastoral ministry is not a member of the school's management and direction."⁷⁵

The responsibility of the school chaplain is shared with the school principal. It encompasses "the religious instruction and moral training of the pupils as well as for the general Catholic atmosphere of the school to which he is assigned."⁷⁶

The role of the chaplain has been outlined in terms of various responsibilities. This outline was originally prepared for French language Catholic schools. The direct English translation served for a time the function of an informative guideline or working document for chaplains in the English language schools. As one of the guardians of the Word "he enlivens, guides and verifies the work of the school's groups of catechists. Further, he sees to the spiritual and missionary training of both individuals and groups, through

⁷⁵"Anon", "General Outline of the Role of Director of Pastoral Ministry and Chaplains", Montreal: Montreal Catholic School Commission, August 30, 1967, (Mimeographed), p.3.

⁷⁶Ibid.

personal contacts, at meetings, in the classroom, during retreats, etc."⁷⁷ The practical application of these responsibilities may find the chaplain joining teachers as a moderator of a Religious Education Committee, and with students engaging in group discussions, Bible clubs, retreats, meetings, and other gatherings.

The chaplain "is primarily responsible for liturgical services; training in the liturgy, for participation in the sacraments."⁷⁸ Practical applications of this aspect of his work could include cooperation with a Liturgical Committee of students and teachers, and the promotion of student involvement as lectors, singers, and other similar functions.

The role of the chaplain is further defined in that he could encourage and guide pastoral group activities in which the administrative and teaching staffs may participate with students. The chaplain may work in close harmony with many persons, local pastors and curates to arrange for retreats, confessions and masses, with the principal and teachers for co-ordination required by the pedagogical and disciplinary implications of his ministry within the school setting, with parent-teacher associations, the teachers' council, the students' council, and other school related groups, as an invited spiritual representative.⁷⁹

⁷⁷"General Outline of the Role of Director of Pastoral Ministry and Chaplains", Ibid.

⁷⁸Ibid., p. 4.

⁷⁹Ibid.

Thus, "the status of the School Chaplain is defined in terms of both the diocese and educational authority. . . . [He becomes] the pastor of the school community and as such is primarily responsible for any general, or joint, pastoral activity."⁸⁰

THEORETICAL FRAMEWORK

The need for further research in the field of this study calls for more than a careful collection of facts,⁸¹ and more than the induction of generalizations. Hilgard has noted, "sciences are often helped to take form when the search for facts is guided by theories, and when the theories are modified or expanded to encompass the range of newly discovered facts."⁸² Getzels put it another way. "Systematic research requires the mediation of theory that will give meaning and order to observations already made."⁸³ "Theory is the net" according to Deutsch and Krauss, which "man weaves to catch the world of observation - to explain, predict, and influence it. . . . [and which] must be enmeshed in a web of ideas if there is to be a significant scientific yield."⁸⁴

⁸⁰"General Outline of the Role of Director of Pastoral Ministry and Chaplains", Ibid.

⁸¹A discussion with Myer Horowitz at Macdonald College of McGill University during May, 1969.

⁸²Ernest R. Hilgard, Introduction to Psychology, (New York: Harcourt, Brace, & World, Inc., 1962), p. 16.

⁸³J.W. Getzels, "A psycho-sociological framework for the study of educational administration", Harvard Educational Review, 22, (1952), p. 235.

⁸⁴Morton Deutsch and Robert M. Krauss, Theories in Social Psychology, (New York: Basic Books, Inc., 1965), p.vii.

It seems appropriate however to note that for an exploratory investigation of this sort others contend that "theory can wait until more facts are known. What is needed first, they say, are the kinds of lawful relationships that are pictured in our graphs or described by our equations summarizing the results of experiments done under standardized conditions."⁸⁵ Certainly a review of the literature pertaining to the school chaplaincy and to that of the pastoral counselor has indicated but a limited volume of scientifically observed facts upon which theories might be built.

ROLE THEORY

Research projects have been undertaken within the framework of role theory in recent years.⁸⁶ Such an approach for a social process appeared appropriate and has been used in this study.

Thomas and Biddle have explained that "role theory is a new field . . . (in which) role analysts examine such problems as the processes and phases of socialization, interdependencies among individuals, the characteristics and organization of social positions, . . . specialization of performance and the division of labor,"⁸⁷ and many other such

⁸⁵Hilgard, p. 21.

⁸⁶Myer Horowitz, "Role Relationships in Student Teaching Settings," (Unpublished doctoral dissertation, Stanford University, 1965), pp. 13-14.

⁸⁷Edwin J. Thomas and Bruce J. Biddle, "The Nature and History of Role Theory," eds. Bruce J. Biddle and Edwin J. Thomas. Role Theory: Concepts and Research, (New York: John Wiley & Sons, Inc., 1966), p. 17.

problems. It is a field consisting of a "body of knowledge, theory, characteristic research endeavour, and a domain of study, in addition to a particular perspective and language."⁸⁸

The basic concepts for classifying the phenomena of role "were not always distinguishable from the theoretical variables".⁸⁹ These general problems have however been dealt with by Thomas and Biddle,⁹⁰ by describing the significant aspects of behaviour which are pertinent to role. They have developed a concept which classifies upon some basis, a categorization of a subclass of a phenomenal referent in which the subclass devolves from a specific conceptual operation and a criterion."⁹¹ Such phenomenal referents then are described by three conceptual operations of basic role concepts, viz. partitioning concepts for persons, for behaviour, and for a combination of persons and their behaviours.

THE GETZELS MODEL

During this investigation it was necessary to collect certain basic data as to the perceptions of various groups with respect to the range of ideal functions of a high school chaplain. These groups included high school chaplains, high school teachers, high school students, writers of related literature, church authorities, and pupil personnel workers.

⁸⁸Thomas and Biddle, p. 3.

⁸⁹Ibid., p. 23.

⁹⁰Ibid., pp. 21-50.

⁹¹Ibid., p. 41.

However, as has been suggested "systematic investigation of any phenomenon requires adequate conceptual tools."⁹² In making use of role theory for this purpose it is felt with Sarbin that "the pragmatic value of {this} theory is indicated by the kind and number of hypotheses generated by it which are subject to empirical investigation."⁹³

It is to be expected that "any theoretical formulation is a selective abstraction from reality"⁹⁴, as Getzels has noted, and that "one must oversimplify"⁹⁵ at present, as Hebb has put it in order to deal with behavior. However, as Cohen has explained, "once we are satisfied that our model provides an adequate description of the phenomenon, the model itself becomes a vehicle for the analysis of other similar experiments."⁹⁶

Getzels and his colleagues have stated quite clearly that the "particular point of view, . . . is only one among many, each with its own strengths and weaknesses."⁹⁷ An historical account of other approaches has been outlined by the same author as well as a detailed description of the

⁹²Bernard P. Cohen, Conflict and Conformity: A probability model and its application, (Cambridge, Mass: M.I.T. Press, 1963), p. 1.

⁹³Theodore R. Sarbin, "Role Theory", in Gardner Lindzey (ed.), Handbook of Social Psychology, Vol. I: Theory and Method, (Reading, Mass: Addison-Wesley Publishing Company, Inc., 1954), p. 245.

⁹⁴Jacob W. Getzels, et al., Educational Administration as a Social Process Theory. Research, Practice. (New York: Harper & Row, 1968), p. 107.

⁹⁵D.O. Hebb, The Organization of Behavior. (New York: John Wiley & Sons, 1941), p. xiii.

⁹⁶Cohen, p. 1.

⁹⁷Getzels, p. xv.

social process model "in its original and extended forms."⁹⁸

This investigation then was approached from a theoretical point of view, using a social process model to study the chaplaincy. The theoretical formulation of a social process model of organizational behavior was developed at the Midwest Administration Center of the University of Chicago in the 1950s.⁹⁹

For general analytic purposes, Getzels viewed "the social system as involving two classes of phenomena which are at once conceptually independent and phenomenally interactive: (1) the institutions, with certain roles and expectations, . . . and (2) the individuals, with certain personalities and dispositions. . . . whose observed interactions comprise what we call social behaviour."¹⁰⁰ Getzels held that such behaviour could be understood as a function of the institution, role, and expectation "which together constitute the nomothetic or normative dimension . . . and, individual, personality, and need-disposition, which together constitute the idiographic or personal dimension."¹⁰¹ Thus a sociological and a psychological level of analysis are suggested. Getzels explains that an understanding of the character and interaction of these elements is essential to

⁹⁸Getzels, p. xv.

⁹⁹Ibid.

¹⁰⁰Ibid., p. 56.

¹⁰¹Ibid.

comprehension of "the nature of observed behaviour - and to be able to predict and control it."¹⁰²

The institution, role, and expectation are seen as conceptual elements of the normative or nomothetic dimension of a social system, with "each term serving as the analytic unit for the term next preceeding it."¹⁰³ The social system becomes institutionalized when "certain imperative functions . . . come in time to be carried out in routinized patterns."¹⁰⁴

Our proximate concern is with expectations, as they are the analytic unit of the role. Role has been defined in many ways.¹⁰⁵ In this study the term role is used as "the structural or normative elements defining the behavior expected of role incumbents. . . . In (a) sense, it is what is supposed to be done in order to carry out the purposes of the system rather than what is actually done that defines the institutional role."¹⁰⁶

Horowitz has remarked that "just as individuals have particular personalities, so institutions contain positions"¹⁰⁷ (such as that of chaplain), and "when we consider

¹⁰²Getzels, p. 56.

¹⁰³Ibid.

¹⁰⁴J.W. Getzels and E.G. Guba, "Social behavior and the administrative process", The School Review, 65, (1957), p.425.

¹⁰⁵Getzels, Educational Administration as a Social Process Theory, Research, Practice. pp. 59-65.

¹⁰⁶Ibid., p. 60.

¹⁰⁷Horowitz, p. 17.

the expectations held for the behavior of a particular position . . . by the occupant of the position and by his referent groups, then we are dealing with (that particular) role."¹⁰⁸

A position in a social structure has been described by Sarbin as "equivalent to an organized system of role expectations."¹⁰⁹ These expectations consist of rights and duties. Role expectations are generally set forth before an incumbent is installed.¹¹⁰ "They are usually the 'givens' in the institution, not 'made to order' for specific individuals. . . . Although the expectations may be misperceived or even serve as points of departure for any particular role incumbent, their crucial significance as blueprints of what should be done is not thereby nullified."¹¹¹ Parsons and Shils¹¹² have indicated the flexibility within many social roles which permits a certain degree of variability without sanctions.

¹⁰⁸Horowitz, p. 17.

¹⁰⁹T.R. Sarbin, "Role Theory", in Gardner Lindzey, ed., Handbook of Social Psychology, Vol. I, (Reading, Mass: Addison-Wesley Publishing Company, Inc., 1954), p. 226.

¹¹⁰Getzels, Educational Administration as a Social Process Theory, Research, Practice, p. 62.

¹¹¹Ibid.

¹¹²Talcott Parsons and Edward A. Shils, (eds.), Toward a General Theory of Action. (Cambridge, Mass: Harvard University Press, 1951), p. 24.

THE IDIOGRAPHIC OR PERSONAL DIMENSION

Getzels reminds us that there is also a personal or idiographic dimension. The functional characteristic of this dimension is the unique style which the incumbent brings to his role. "Social systems are inhabited by living people . . . no two of whom are quite alike. . . . Social action is a function . . . of private necessity, and mandate and necessity may not coincide. . . . To understand the specific behavior and social interaction of particular role incumbents, it is not enough to know the nature of the roles and expectations. . . . We must also know the nature of the individuals inhabiting the roles and their modes of perceiving and reacting to the expectations."¹¹³ With Horowitz we can say that when an incumbent's "actions result from exclusive concern with his needs, then they can be described as individual goal-behaviors."¹¹⁴

"Each goal demands a particular balance between nomothetic behavior and idiographic behavior."¹¹⁵ Thus each of the three groups of this study, the chaplains, the teachers, and the students may perceive the expectations of the chaplain's role as being more nomothetic and less idiographic, or vice versa. They may be viewed alternatively as more or less interactive or transactional. The transactional

¹¹³Getzels, p. 66.

¹¹⁴Horowitz, p. 16.

¹¹⁵Ibid., p. 18.

incumbent has been described as one who "is able to steer a course between exclusive preoccupation with either of the extremes"¹¹⁶ which are here represented by the personal (idiographic) and institutional (nomothetic) dimensions.

The interaction of role and personality relations which constitute behavior in a social system is described by Getzels in a general equation

$$B = f (R \times P)$$

where behavior is seen as a function of the interaction of "a given institutional role defined by the expectations attaching to it, and . . . (of) the personality of the individual in the role defined by his needs and dispositions."¹¹⁷

Getzels has held that "if we know the institutions, roles, and expectations in a given system, we can make some rather accurate conjectures about the nature of the behavior in that system without reference to any of the actual people involved."¹¹⁸ There is precedent too for an approach in which "the personality system and the role system are conceived as two distinct systems."¹¹⁹ This investigation has focused upon the role system in dealing essentially with expectations in the form of ideal functions. At the same time,

¹¹⁶J.H.M. Andrews, "Recent research in leadership", Canadian Education, 13, (1958), p. 20.

¹¹⁷Getzels, p. 105.

¹¹⁸Ibid., p. 64.

¹¹⁹G.W. Allport, Personality and social encounter, (Boston: Beacon Press, Inc., 1960), pp. 22-24.

it has taken cognizance of the personality system by incorporating the modes of these functions into the study.

SUMMARY

Vatican II has challenged all men to find solutions, relevant in today's quickly changing world, which can be applied to new as well as to old problems. Without attempting to define the many problems which may be pertinent, it is generally accepted that communication with today's youth is one of these. Relevance becomes an increasingly important catalyst in the work of today's high school chaplain.

In the review of related literature, experts have suggested or implied what they consider to be relevant. Much of the emphasis has been upon pastoral counseling as an ideal function for the role of the high school chaplain. In this study, relevance is a multilateral variable, hence a more comprehensive view of what is relevant, demanded surveys of student, teacher, and chaplain expectations of the chaplain's role. These are reported upon in Chapter III.

To deal with this comprehensive view, a theoretical framework was found in role theory and in the use of the Getzels model. This framework permits a better understanding of the role of the high school chaplain in terms of the expectations held of that role by high school students, their teachers, and by practising chaplains. The understanding encompasses group perceptions of the areas¹²⁰ of ideal

¹²⁰Teaching, Pastoral Counseling, and Social Contact, and Counseling.

functions obtained through an analysis of the nature of their agreement or disagreement, and of the modes¹²¹ of these functions.

¹²¹Idiographic (personal), Nomothetic (institutional), and Transactional (both).

CHAPTER III

DESIGN OF THE STUDY

Samples of three populations, high school students, high school teachers, and high school chaplains, were required to conduct this study. Descriptions of these samples are provided in this chapter to assist the reader in assessing the generalization of the findings through inferences to the populations.

An instrument was developed which asked the respondents in the samples to indicate their expectations of the role of the high school chaplain in terms of ideal functions. A description of the instrument, with relevant details as to its development, validity, administration, and reliability, is also outlined in this chapter.

LOCATION OF THE STUDY

The data for this study was gathered in six high schools of the Montreal Catholic School Commission, and in a high school in each of the Verdun Catholic School Commission, and the Baldwin-Cartier School Commission. All eight high schools were chosen to obtain a cross section of the English language Catholic high school population within the Archdiocese of Montreal which is the territorial jurisdiction within which the chaplains of this investigation are appointed. The particular choice of schools was made to also provide for

representativeness in the samples as to the location of schools in the centre city, outer residential areas, and in the suburbs. The investigator sought to ensure through the choice of schools that the various ethnic groups and socio-economic levels of the populations would be represented adequately in the samples.

In the absence of comparative data for the schools of the Archdiocese as a whole, reliance is placed in the stratification of the samples to provide for representativeness of the populations.

METHOD OF SAMPLING

It was arbitrarily decided to sample students of grades 9 and 11 in order to secure the perceptions of both the younger and older, the inexperienced and the more mature student.

Groups of twenty five subjects, each of boys and girls, were chosen at random from non-streamed religion classes, in six schools for boys and girls, in one school for boys only, and in one school for girls only. Of the twenty eight classes involved a few lacked a full twenty five respondents as indicated by the figures given in Table 1.

An attempt was made to obtain fifteen teachers, each male and female, to respond to the Q-sort. One school did not have female teachers, and another did not have male teachers. The latter was a comparatively small school and

representation by six female teachers was a high ratio to the number of students in the school. Other schools varied in the numbers of male and female teacher respondents due to varying staff size, availability of teachers at the time when the research instrument was administered, and personal preferences about responding. It is estimated that 97% of female teachers and 84% of male teachers responded to the random invitation to participate. The school chaplains of all schools responded for 100% participation by these gentlemen.

TABLE 1

SUMMARY OF NUMBERS OF RESPONDENTS
IN STRATIFIED SAMPLES¹²²

School Code No.	1	2	3 ^x	4	5	6	7	8 ^{xx}	Total
Grade 9 Boys	25	25	25	25	25	25	24	--	174
Grade 11 Boys	22	25	25	25	25	25	16	--	163
Grade 9 Girls	25	25	--	25	25	25	23	20	168
Grade 11 Girls	25	25	--	21	25	25	25	20	166
Male Teachers	14	9	14	12	6	14	12	--	81
Female Teachers	13	15	--	7	6	13	14	6	74
Chaplains	1	1	1	1	1	1	1	1	8
^x School for boys only ^{xx} School for girls only									

¹²²See Appendix H for further breakdown of these figures, and Appendix I for summary in percentage terms.

INSTRUMENT OF THE STUDY

An instrument was used to determine the congruence of role expectations which each of the three groups of this study (high school students, high school teachers, and high school chaplains) hold of the role of the high school chaplain. This instrument is located in Appendix A.

Horowitz has reported that:

Q-technique . . . designed by Stephenson for the study of individuals, has been used extensively in exploratory research. In this method a universe of items is defined according to the characteristics under study. From the universe a designated number of items is selected and these items are arranged into a Q-sort - a kind of ranking according to some criterion.¹²³

Jackson and Bidwell have suggested a "modification of Stephenson's Q-technique . . . designed to increase its usefulness with groups of subjects and preserve its essential advantages."¹²⁴ This modification served as the basis for the construction of the instrument with which the expectations involved in this study were measured.

The universe of functions to which Horowitz referred is defined for the purposes of this study as, in part, those tasks which the three groups of the study perceive, jointly and severally, as ideal expectations of the role of the high school chaplain. It also includes functions which

¹²³Horowitz, p. 28.

¹²⁴David M. Jackson and Charles Bidwell, "A Modification of Q-technique," Educational and Psychological Measurement, XIX, 2 (1959), p. 231.

authors of related literature, researchers, or ecclesiastical authorities have suggested, directly or by implication, as appropriate to the role of the chaplain. In order to contain the study within manageable limits the investigator arbitrarily excluded from the universe of functions those of a strictly liturgical or administrative nature.

The High School Chaplain Role Description (CRD), a modified Q-sort instrument was used to measure the role expectations of each of the three groups of this study. In order to develop the CRD instrument a group of practising high school chaplains then assembled in convention were asked to suggest a number of ideal functions which a chaplain "could best use his time and talents to do".¹²⁵ High school students and teachers were also surveyed for their opinions in the same manner. The form used to solicit these expectations is given in Appendix B.

The suggestions of nine chaplains who replied are detailed in Appendix C. The expectations of ninety seven Grade 11 boys and girls, and of twenty male and female teachers are included in Appendix D. These suggestions as to the ideal functions of the chaplain were augmented by proposals of authors and researchers of related literature, and by fifteen functions which Westfall¹²⁶ found to be the common

¹²⁵Appendix B.

¹²⁶Westfall, p. 260.

responsibility of such pupil personnel staff as the school social worker, school counselor, and school psychologist. In this manner a list of over 200 functions was obtained. By eliminating repetitive and obviously non-pertinent suggestions, a list of some 131 functions was assembled (Appendix E).

In using this accumulation of proposed ideal functions as a reservoir for the modified Q-sorts of this investigation it was borne in mind that "basic to the modified Q-sort, as to Q-technique generally, is the balanced block design which in summary form indicates the theoretical framework of the study".¹²⁷ The block design for our instrument is presented in Table 2.

TABLE 2
BLOCK DESIGN FOR EACH REPLICATION
OF THE MODIFIED Q-SORT OF THE
HIGH SCHOOL CHAPLAIN ROLE DESCRIPTION INSTRUMENT

Independencies	Level	Number	df
Mode	Nomothetic (Institutional Transactional Idiographic (Personal)	3	2
Area	Teaching Pastoral Counseling Counseling Social Contact	4	3

¹²⁷Jackson and Bidwell, p. 224.

Following the procedure of Jackson and Bidwell¹²⁸ statements were selected from the reservoir of proposed functions which were appropriate to fit the design categories of mode and area, for three replications of a twelve item modified Q-sort. As to the sources of these items, reference is made to the same authors' contention that "depending on the nature of the study, it is possible that any source could be used in gathering statements."¹²⁹

Adjustments were made to some statements to make them suitable for some respondents who were as young as fourteen years of age and in order to evoke "responses relevant to the study and thus contributing to the validity of the Q-instrument".¹³⁰

The statements chosen for the Q-sort arrays were those which appeared to be most popular with students, teachers, chaplains, and authors. It might be noted that where some popular functions fell into the same category of area and mode only three could be used, one for each modified Q-sort. The balance of the Q-functions which were required to complete the design of the Q-sorts was selected by the investigator from those in the reservoir which appeared to be most pertinent and which fitted the remaining categories.

¹²⁸Jackson and Bidwell, p. 225.

¹²⁹Ibid., p. 226.

¹³⁰Ibid.

Some further adjustments had to be made to the statements to ensure that a mode as well as an area independency was suggested.

The selection of items was also guided by the criteria suggested by Westfall, viz. that they be "concise, clear, understandable, free from multiple meanings, appropriately phrased, free from highly charged terms, relevant to the specified dimension, and representative of the factor being investigated."¹³¹

The modified Q-sorts thus assembled were then reviewed by two practising high school counselors who effected slight semantic changes to permit their mutual agreement upon the categorization of the various Q-functions needed to fit the block design. These items were then validated by a counseling psychologist (qualified at the doctoral level), who is well acquainted with the contemporary responsibilities of Catholic clergy and the trends in their ministry. Finally, the items were surveyed once again. This time by three practising high school teachers specializing in religion who unanimously agreed with the classification of each of the thirty six Q-functions, as to area and mode.

The description of the modes and areas of functioning which were required for the categorization of the Q-functions are set forth in Appendix F. The final distribution of the categories in the modified Q-sorts appears in Appendix

¹³¹Westfall, pp. 64-65.

G. It should be noted both for the comparative interpretation of areas and modes as categories, as well as for the establishment of instrument reliability that similar categories are not always represented by the same Q-item no. on each replication of the Q-sorts in the instrument. The actual distribution is shown in Table 3 as well as in Appendix G.

TABLE 3

DISTRIBUTION OF BLOCK DESIGN INDEPENDENCIES
OF AREA AND MODE IN EACH OF THE
THREE REPLICATIONS OF THE MODIFIED Q-SORTS
OF THE HIGH SCHOOL CHAPLAIN
ROLE DESCRIPTION INSTRUMENT

Q-Item	Page A	Page B	Page C
1	TI	TI	TI
2	TP	TP	TP
3	TT	TT	TT
4	PT	PI	PP
5	PI	PP	PT
6	PP	PT	PI
7	CI	CI	CP
8	CP	CP	CT
9	CT	CT	CI
10	ST	ST	ST
11	SI	SP	SI
12	SP	SI	SP

Code refers first to Area, then to Mode.

Area Code Letters are:

T - Teaching P - Pastoral Counseling
C - Counseling S - Social Contact

Mode Code Letters are:

I - Institutional (Nomothetic)
P - Personal (Ideographic)
T - Transactional

The reliability of the Q-sort method has been investigated by a number of authors,¹³² e.g. Stephenson reported reliability of .86; Block .93 to .97; Rogers and Dymond .86.

The reliability of the High School Chaplain Role Description instrument was tested. As each of the three replications of the modified Q-sorts of the instrument are supported by the same block design of the theoretical framework they may each be considered parallel-forms of one another. On the assumption that the differences between ranks is equal, a coefficient of rank correlation¹³³ was employed to establish the consistency of the rankings. Spearman's coefficient of rank correlation:

$$\rho = 1 - \frac{6\sum d^2}{N(N^2 - 1)}$$

was used.¹³⁴

The results are indicated in Table 4¹³⁵. The rho for each of the rank correlations is respectively 0.656, 0.507, and 0.350, the mean of which is .504, when the respondents were chaplains.

¹³²Westfall, p. 58.

¹³³George A. Ferguson. Statistical Analysis in Psychology and Education. New York: McGraw-Hill Book Company, Inc., 1959, p. 179.

¹³⁴Ibid., p. 180.

¹³⁵Ibid., p. 182.

TABLE 4

SPEARMAN RANK CORRELATION COEFFICIENTS
OF PARALLEL FORMS OF THE MODIFIED
Q-SORTS OF THE INSTRUMENT

Group	Page A - Page B	Page B - Page C	Page A - Page C
Chaplains	0.656	0.507	0.350
Teachers	0.560	0.273	0.441
Students	0.336	-0.382	0.128

N (number of pairs of ranks): 12
 .05 level (one tailed test): 0.506¹³⁶

Guilford¹³⁷ provides a table which suggests the value of a rank-difference coefficient of correlation for N of 12 (the number of pairs used in correlating ranks in the modified Q-sorts) that is significant at the .05 level (one-tail test) is .506. However, he also notes that one cannot determine confidence limits as "there is no generally accepted formula for estimating the standard error of rho."¹³⁸ It

¹³⁶Guilford, J.P. Fundamental Statistics in Psychology and Education. (4th ed.), New York: McGraw-Hill Book Company, 1965, p. 593.

¹³⁷Ibid.

¹³⁸Ibid., p. 307.

would appear then that there is sufficient leeway to permit an interpretation that the rho of .504 which was established for the research instrument (when administered to chaplains) is a sufficient measure of reliability of the instrument within an acceptable approximation of that value which is significant at the .05 level.

Subsequent calculations of the reliability of the instrument where perceptions of teachers or students were employed are detailed in Table 4. These computations do not indicate that their ranking of area/mode unitary categories is significant at the .05 level. The interpretation of the findings about perceptions of these two latter groups have had to be dealt with upon a basis other than that which presumes that teachers and students consistently distinguish the ideal functions of the chaplain in terms of unitary area/mode categories rather than upon some other uncorrelated basis.

PROCEDURES FOR COLLECTION OF DATA

Before respondents considered the modified Q-sorts of the instrument they were requested to complete a personal data sheet which ensured their individual anonymity (Appendix A). The collection of this data provided for the detailed breakdown of the numbers and percentages of subjects in the samples by group and sub-group, by occupation of father, by ethnic origin, by sex and by grade level, as appears in

Appendices H and I respectively.

Student subjects of the study were members of a religion class (selected at random, if more than the required number were available) to which their teacher administered the instrument, during a regularly scheduled period. Apart from advising the students of the school code number to be used and assisting them to complete the demographic identification, the only other assistance rendered was to answer any questions pertaining to how students would mark their responses in accord with the directions given. For all practical purposes the instrument was self-administering. Four percent of responses by students had to be discarded due to incorrect marking and/or incomplete demographic data. Because of the varying numbers of students in the classes to which the instrument was administered, all students in each class were allowed to complete the instrument and subsequently a maximum number of twenty five completed instruments were selected per class, at random, for analysis.

Teachers and chaplains were offered the opportunity of responding to the instrument. The offer was made on an individual basis to those who were available.

HYPOTHESES TO BE TESTED

From the statement of the problem, consideration of the theoretical conditions previously outlined, perusal of the literature, and surveys undertaken, the following hypotheses about expectations of the major groups were tested:

HYPOTHESIS I - Differences between the expectations of high school students and high school chaplains regarding the Ideal functions of a high school chaplain are due to chance.

HYPOTHESIS II - Differences between the expectations of high school students and high school teachers regarding the Ideal functions of a high school chaplain are due to chance.

HYPOTHESIS III - Differences between the expectations of high school teachers and high school chaplains regarding the Ideal functions of a high school chaplain are due to chance.

STATISTICAL PROCEDURES

Two principal approaches were taken toward the expectations of the three groups of the study. Tests of significance of differences between means, and rank correlation coefficients are used in analysis of the data. Most of the actual computational work was executed on the 360 computer at the McGill University Computer Centre.

In the first approach, the expectations of each

of the groups are compared with one another's perceptions of each of the 36 Q-functions of the instrument. For each Q-function a mean and a standard deviation is calculated, for each of the three groups of the study. A test of significance is applied to the differences between the means.

It was assumed when choosing the t test for the first approach that the population mean of B equals the population mean of A, given that the variance of B equals the variance of A.

The formula¹³⁹ used was:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{S_{\bar{X}_1 - \bar{X}_2}} = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{(S^2/N_1) + (S^2/N_2)}}$$

In an exploratory study such as this one where one sample size is small, the .05 level of significance is used.

The second approach to the data regards the rank position of the most and of the least characteristic functions as perceived by each of the major groups. Spearman's coefficient of rank correlation (rho) is again used but in order to consider each Q-item in relation to its rank position and to every other Q-item in the modified Q-sort as well as to the Q-items in the other group Q-sort to which it is compared.¹⁴⁰

¹³⁹Ferguson, p. 137.

¹⁴⁰Westfall, p. 108. (Same approach with different formula).

CHAPTER IV

FINDINGS OF THE STUDY

The hypotheses of the study were tested with the data gathered from the modified Q-sorts of the research instrument, and from the personal data sheets which were completed by 834 respondents. The results of these tests are reported below according to the hypotheses and in three aspects:

- a) with respect to the areas and modes of the most and of the least characteristic Q-functions (Appendices M and N) as they are perceived by the two particular groups considered in any one hypothesis. The functions in Q-methodology assume a special importance due to their placement in the extreme preference positions of the Q-sorts. Particular reference will be made to the individual Q-functions which are thus identified, with the knowledge that they are representative of areas and modes of functioning but must be interpreted within the limits of the reliability of the instrument;
- b) with respect to the other specific Q-functions (Appendix L). An indication of the number and degree of specific differences between the perceptions of the two groups mentioned in each hypothesis, is given; and
- c) with respect to the rank correlation of all of the Q-functions in each of the three replications of the modified Q-sorts (Appendix K), by the two groups of any one hypothesis.

HYPOTHESIS I

DIFFERENCES BETWEEN THE EXPECTATIONS OF HIGH SCHOOL STUDENTS AND HIGH SCHOOL CHAPLAINS REGARDING THE IDEAL FUNCTIONS OF A HIGH SCHOOL CHAPLAIN ARE DUE TO CHANCE.

(A) The most characteristic Q-function which the chaplains indicated in each of the three modified Q-sorts of the instrument was, in each case, one of pastoral counseling. They preferred in two instances that an idiographic mode be associated with this area of functioning while in the third Q-sort they opted for pastoral counseling with an institutional or nomothetic dimension (Table 5 and Appendix M).

Specifically, chaplains regarded the following items as most characteristic:

- To provide priestly counseling, when asked for by students who question some part of their faith.
(Q-function B5 - Idiographic pastoral counseling)
- To make priestly counseling available when asked for, to those students who have problems about the practice of their religion.
(Q-function C4 - Idiographic pastoral counseling)
- To inform a student, during priestly counseling, about the student's religious and moral obligations.
(Q-function A5 - Nomothetic pastoral counseling)

Students also selected one of the three most characteristic Q-functions (C4) which the chaplains preferred in the area and mode of pastoral counseling with a personal dimension. However, they focused upon idiographic counseling by indicating their preference of the following Q-items as their choice of the other two most characteristic

TABLE 5

AREAS AND MODES OF THE MOST AND OF THE LEAST
CHARACTERISTIC IDEAL FUNCTIONS OF THE HIGH
SCHOOL CHAPLAIN INDICATED BY
CHAPLAINS, TEACHERS AND STUDENTS

Chaplains		Teachers		Students	
Q-item	Code	Q-item	Code	Q-item	Code
Most Characteristic Functions					
A5	PI	A4	PT	A8	CP
B5	PP	B5	PP	B8	CP
C4	PP	C4	PP	C4	PP
Least Characteristic Functions					
A7	CI	A7	CI	A7	CI
B1	TI	B2	TP	B12	SI
C1	TI	C9	CI	C10	ST

Q-item indicates page of instrument, and Q-function no.

Code indicates area and mode as:

Area: P - Pastoral Counseling
C - Counseling
T - Teaching
S - Social Contact

Mode: I - Institutional (Nomothetic)
P - Personal (Idiographic)
T - Transactional

of ideal functions:

- To help students to decide how they can improve their family life.
(Q-function A8 - Idiographic counseling)
- To counsel students about any type of problem, when asked to do so.
(Q-function B8 - Idiographic counseling)

Turning to the chaplains' view of those items which these clergymen see as the least characteristic (Table 5 and Appendix N) of the Q-functions presented for their consideration, it is noted that they find the following three Q-functions in that position:

- To help students understand why they should accept school regulations about personal appearance.
(Q-function A7 - Nomothetic counseling)
- To discuss legal matters about juvenile delinquency in regular religion classes, as part of the social teachings of the Church.
(Q-function B1 - Nomothetic teaching)
- To be responsible for religious teaching in the school, in line with instructions from the Department of Education.
(Q-function C1 - Nomothetic teaching)

Students agree with the chaplains about the undesirableness of Q-function A7 which is representative of counseling with an institutional bias. They differ from the chaplains with respect to the other two least characteristic functions when they rank the following social contact functions as lowest:

- To attend student activities in order to promote school spirit.
(Q-function B12 - Social contact with nomothetic bias)

- To talk with parents of students to help them in their personal or Church problems.
(Q-function C10 - Social contact of a transactional nature)

- (B) With respect to the other specific Q-functions, there are twelve Q-functions about which chaplains and students differ significantly (Appendix L). Five of these are at the .01 level, and three of the .05 level. Six of these significant differences pertain to most or least characteristic Q-functions (three at each the .01 and .05 levels).
- (C) The rank correlation between students' and chaplains' perceptions of the Q-functions is the least of those between pairs of groups, i.e. as compared with those between students' and teachers', and between teachers' and chaplains'. They are respectively, on replication A 0.07; on B 0.18; and on C 0.53 (Appendix K). Only the correlation on C is significant at the .05 level.

HYPOTHESIS II

DIFFERENCES BETWEEN THE EXPECTATIONS OF HIGH SCHOOL STUDENTS AND HIGH SCHOOL TEACHERS REGARDING THE IDEAL FUNCTIONS OF A HIGH SCHOOL CHAPLAIN ARE DUE TO CHANCE.

- (A) Teachers see the three most characteristic ideal functions of the chaplain to be those of pastoral counseling (Table 5 and Appendix M). In two instances, they select a personal bias as appropriate with this area of functioning however they also specify a transactional dimension as one of the most acceptable modes. Specifically they chose the

same idiographic pastoral counseling Q-functions as did the chaplains (B5 and C4). For the transactional pastoral counseling item they preferred:

- To provide priestly counseling to those students who want to talk about their personal need and the Church's need for vocation to religious life.
(Q-function A4 - Transactional pastoral counseling)

The students' choice of three most characteristic ideal functions has been detailed above with reference to Hypothesis I. It will be observed that teachers agree with the students as do the chaplains about the desirable nature of personal pastoral counseling as represented by Q-function C4 which was described under Hypothesis I, but students differ from teachers in much the same manner as they differ from chaplains i.e. with respect to these other two most characteristic functions, viz. they prefer general counseling to pastoral counseling in two cases out of three.

Teachers agree with both students and chaplains that one of the least appropriate of the Q-functions (Table 5 and Appendix N) is that of general counseling if undertaken in a nomothetic way. All three groups shy away from Q-function A7. The teachers reinforce this perception by confirming another Q-function of the same area and mode as least characteristic, namely:

- To help students to get along better with their teachers, for the sake of a better school spirit.
(Q-function C9 - Nomothetic counseling)

Teachers also indicate a low rating for an item

which was categorized as teaching of an idiographic nature, namely:

- To help meet the students' need for information about the non-medical use of drugs, by teaching in a school program about them.
(Q-function C9 - Idiographic teaching)

(B) A glance at Appendix L reveals that of the 36 Q-functions, students differ significantly from teachers on 28 items, and all but three of them at the .01 level. They differ significantly on 8 of the 10 most and least characteristic Q-functions selected by these two groups (two items were agreed upon). The most outstanding differences were in the following order:

- To help to meet the students' need for information about the non-medical use of drugs, by teaching in a school program about them. (B2)
(On ranking from 1 to 12, students rank this item at 3, teachers at 12.)
- Through priestly counseling, to help students to live their daily lives as Christians. (C6)
(Students rank at 7.5, teachers at 2)
- To offer spiritual guidance, when asked, and to provide it to groups of students. (B6)
(Students rank at 6, teachers at 2)

(C) The rank correlation of the 36 Q-functions between the students and teachers however is respectively: 0.55 on replication A; 0.20 on B; and 0.60 on C (Appendix K). To be significant at the .05 level a rho of 0.506 is required.

HYPOTHESIS III

DIFFERENCES BETWEEN THE EXPECTATIONS OF HIGH SCHOOL TEACHERS AND HIGH SCHOOL CHAPLAINS REGARDING THE IDEAL FUNCTIONS OF A HIGH SCHOOL CHAPLAIN ARE DUE TO CHANCE.

(A) The perceptions of each of these groups with regard to the most and least characteristic Q-functions has been detailed above in dealing with the first two hypotheses, and are clearly demonstrated in Table 5 and Appendices M and N.

(B) There are only two specific items upon which these two groups differ at the .05 level (Appendix L).

They are:

- To get to know individual teachers during the teachers' own social activities. (A12)
(Teachers rank at 9, chaplains at 5.5)
- To be responsible for religious teaching in the school in line with instructions from the Department of Education. (C1)
(Teachers rank at 10, chaplains at 12)

(C) The rank correlations between teachers and chaplains are significant at the .01 level, being 0.85 on A, 0.88 on B, and 0.76 on C.

Generalization of all the findings of this study is of necessity conditioned by the deficiencies of the sampling of the three major groups. Amongst the students this would include inter alia the lack of responses from

students who were not in school, for one reason or another, on the day of administration of the instrument. It would include the teachers who did not complete the instrument for any of a number of reasons.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

SUMMARY

Interest in distinguishing the role of the school chaplain from that of the school counselor prompted this study. At first, it was not obvious to this investigator just what the school chaplain was expected to do in the school, apart from celebrating Mass and hearing confessions. It was thought that the ideal role of school chaplains however would be viewed in a consistent manner by high school chaplains, high school students, and high school teachers if ideal functions were proposed to them, due to their mutual backgrounds of Catholic education. Based upon this rather naive or at least simple rationale which disregards many other environmental and educational influences it was hypothesized that discrepancies did not exist between the expectations of the three major groups of the study as to the ideal functions of the high school chaplain.

In order to obtain the perceptions of the three groups as to the ideal role of the high school chaplain, a modified Q-sort instrument was developed. The Q-instrument used in this study is based upon surveys of opinions of the three groups and of those suggested in the professional literature. The surveys located over 200 ideal functions

which were subsequently refined to 131 items.

Before developing an instrument with which to secure the expectations of the three groups a suitable theoretical framework was found in role theory and in its application through Getzels' model for the understanding of a social process. That part of the model was used which views expectations as a definition of role. The type of mode viz. the idiographic (orientation to the interests of the individual), nomothetic (interests of the institution), and transactional (interplay of the two previous modes), which conditions a function or expectation is identified to complete the definition.

A block design was decided upon for each of the three modified Q-sorts of the instrument. The design consists of 4 major areas of functioning by chaplains, viz. pastoral counseling (with an obvious religious or spiritual connotation), general counseling, teaching, and establishing social contacts. There are the three modes, nomothetic, idiographic, and transactional. Representative functions were fitted to the block design after 'expert' validation, and two screenings by counselors and high school religion specialists for unanimous categorization of Q-functions.

The instrument and a personal data sheet were responded to by 671 high school students of both sexes, from grades 9 and 11; by 155 high school teachers, male and female; and by 8 chaplains; all from stratified samples

drawn from 8 English language Catholic high schools within the Archdiocese of Montreal. The respondents represented 100% participation by students and chaplains, and 90% by teachers.

SUMMARY - HYPOTHESIS I

Hypothesis I, "Differences between the expectations of high school students and high school chaplains regarding the ideal functions of a high school chaplain are due to chance," is supported in terms of global correlation, and for most of the Q-functions of the instrument.

As to the most characteristic ideal functions, Chaplains favour pastoral counseling with an idiographic dimension, however they also include one of the three most characteristic Q-functions as pastoral counseling with a nomothetic orientation. Students on the other hand agree that one of the most characteristic functions would ideally be that of pastoral counseling with an idiographic bias but they put the emphasis upon general counseling with a personal mode as most characteristic.

In comparing what these two groups see as the least desirable of the Q-functions, the chaplains are seen to reject nomothetic general counseling as do students. Chaplains perceive nomothetic teaching as least attractive having placed two such Q-functions in the least characteristic end of the scale. Students though find social

contacts which are made for institutional or even transactional interests are the least appealing as ideal functions for the chaplain.

As to the other specific Q-functions in general, there are fewer differences between student and chaplain than between student and teachers. Chaplains appear to hold a middle ground in this respect.

SUMMARY - HYPOTHESIS II

Hypothesis II, "Differences between the expectations of high school students and high school teachers regarding the ideal functions of a high school chaplain are due to chance," is sustained by the global correlation, but is not tenable for most of the specific Q-functions of the research instrument.

The most characteristic Q-functions as students perceive them were indicated above, viz. they emphasize the expectation that the chaplain will ideally provide general counseling. They also think he ought to provide pastoral counseling but in either instance they expect he will do so with an idiographic mode. Teachers emphasize idiographic pastoral counseling as much as the chaplains but also see the need for some movement toward the nomothetic mode which chaplains don't hesitate to indicate as a most characteristic choice. Teachers go as far as perceiving a transactional mode of pastoral counseling as being most characteristic in

some cases.

Teachers see the least desirable Q-functions are general counseling with an institutional bias. In this all three groups concur. They also do not favour the idea of the chaplain teaching in an idiographic manner.

Looking at the other specific items of the instrument, students and teachers differ very significantly upon most Q-functions.

SUMMARY - HYPOTHESIS III

Hypothesis III, "Differences between the expectations of high school teachers and high school chaplains regarding the ideal functions of a high school chaplain are due to chance," is not supported by the global correlation nor in the case of any but two Q-functions.

The most and least characteristic ideal functions which these two groups have perceived are described above. Essentially they agree upon pastoral counseling as most desirable of the Q-functions. Generally the mode of the most characteristic ideal function is seen as idiographic but chaplains also include an institutional orientation as one of the most desirable modes whereas teachers limit this view to the transactional. Both groups find general counseling of nomothetic bias to be least characteristic. Teachers emphasize this point more than chaplains but then chaplains emphasize the undesirableness of nomothetic teaching.

Teachers also do not wish to see the chaplain teaching in an idiographic manner.

There are hardly any specific differences at a significant level between teachers and chaplains. These groups tend to view the role of the chaplain in a similar manner.

CONCLUSIONS

The findings of this investigation indicate that high school chaplains, high school teachers, and high school students, ideally:

- view chaplains as providing pastoral counseling where there is an obvious connotation of a religious, ascetical, or spiritual problem. The most characteristic mode expected in this connection is idiographic.
- view general counseling with a nomothetic dimension as the least desirable function, of those provided in the research instrument, for a chaplain to exercise.

The more particular group findings suggest that:

- chaplains also perceive a place for the nomothetic mode among their most characteristic pastoral counseling functions.
- teachers do not go as far as the chaplains in suggesting the nomothetic dimension as appropriate to some pastoral counseling, but rather prefer to limit this function to the transactional.
- students on the other hand emphasize the need for general counseling in an idiographic way but allow for the desirableness of pastoral counseling with a personal dimension as one of the most characteristic ideal functions.

The findings which pertain to the least characteristic functions, as seen by particular groups, reveal that:

- chaplains rank teaching with a nomothetic dimension as least characteristic,
- teachers rank teaching with a personal approach as least characteristic, and
- students see the establishing of social contacts by the chaplain for institutional interests or even partially in those interests as a least appropriate ideal function.

In general then the expectation by the three groups is that pastoral counseling be a pertinent and relevant ideal function for the high school chaplain to undertake. This fact has been emphasized in contemporary professional literature, and is evidenced in this objective investigation of the ideal functions of the high school chaplain. What has not been so clearly proposed or approved of in some parts of the literature is the need for the chaplain to, secondarily, meet the expectations of students for general counseling.

SUGGESTIONS FOR FURTHER RESEARCH

From the study as it has been carried out, a number of suggestions for future research have become evident:

- The possibilities for comparison of a number of different sub-groups come readily to mind. Hypotheses might be developed from a study of the data provided in Appendices O and P where the perceptions of some sub-groups are quantified, and where there may be a reflection of developmental changes in expectations.
- The relative effectiveness of pastoral and general counselors in assisting individuals with religious or related problems, respectively from a nomothetic as opposed to an idiographic dimension, might be undertaken.

- Comparisons of groups of various socio-economic or ethnic backgrounds might provide a worthwhile awareness of the perceptions of these groups.

SOME IMPLICATIONS IN THE FINDINGS

It might be speculated that if awareness of these findings move chaplains to close the gap between their own expectations and those of either other group, they may tend to alienate the other group in some sense. Whether this is so or how important it might be in effective functioning must be left to further objective study. The consideration however opens a whole new area of study as to the need for a clear promulgation to interested parties, especially to students, of the objectives and services of the high school chaplaincy, as well as to effective communication between the chaplain and interested groups.

It might be considered that students may more sensitively perceive a quality in their chaplain of trustworthiness, than do adults. This suggests that investigation of the other part of the Getzels model dealing with the factor of the personality of the role incumbent is essential to a fuller understanding of the social process involved here. Because of the trust which many students place in the priest as a confidant he may be one to whom they can turn for help on many matters. Possibly they may even do so more readily in areas other than religion where the chaplain is unlikely to appear authoritarian.

The availability of the chaplain undoubtedly attracts to his door all kinds of counseling needs. Proper referrals are certainly advisable but one might wonder if the chaplain should be trained to cope with the normal need for counseling as the reflection of his love and service to his fellow man, if that is the need and he possesses the talent required.

Chaplains and teachers may, on occasion, think initially in terms of the chaplain's training rather than the way in which students regard him for his quality of trustworthiness. They would then seem to reason that the chaplain's training dictates his more appropriate role as a pastoral counselor whereas in fact the need of the students suggests that his training be revised to include preparation for general counseling, as well as that for pastoral counseling, if in fact the two can be distinguished on the idiographic level.

APPENDIX A

HIGH SCHOOL CHAPLAIN ROLE DESCRIPTION INSTRUMENT
WITH PERSONAL DATA AND INSTRUCTION SHEETS

APPENDIX A

RESEARCH OF THE HIGH SCHOOL CHAPLAINS' WORK

We ask for your help with this research into what students, teachers, and chaplains consider to be the most and the least suitable kinds of work for a chaplain to do in a high school.

On this first sheet, would you tell us something about yourself, by marking your answers in the boxes which are to the right of the following questions:

	Key Punch Nos.	
School Code No. (This no. will be given to you).	<input type="checkbox"/>	1-4
Sex: (Circle the M or F).	<input type="checkbox"/> M <input type="checkbox"/> F	5
Your father's occupation: (Use the No. below which seems to describe this best):		6-7
1- Professional, like doctor, lawyer, engineer, etc., or		
2- Manager or Technician, like bank manager, etc., or		
3- Clerk or sales, like office staff, salesman, etc., or		
4- Skilled trade, like first class mechanic, etc., or		
5- Unskilled labour, like manual day laborer, helper, etc.	<input type="checkbox"/>	8
6- Semi-skilled trade, like trucker, waiter, packer, etc.		
7- Other type of work. What kind? _____		
8- I don't know.		
Your father's ethnic origin: (Use one of the following Nos.),		
1- English; 2- French; 3- Hungarian; 4- Irish;		
5- Italian; 6- Polish; 7- Portugese; 8- Scottish;	<input type="checkbox"/>	9
9- Slovak; If of other origin, enter 0, and list it here _____		
If you are a student - Circle your grade level:	<input type="checkbox"/> 9 <input type="checkbox"/> 11	10-11
- How old are you? :	<input type="checkbox"/> <input type="checkbox"/>	12-13
If you are a teacher - Enter years of elementary teaching:	<input type="checkbox"/> <input type="checkbox"/>	14-15
- " " " High School " :	<input type="checkbox"/> <input type="checkbox"/>	16-17
If you are a chaplain- " " since ordination:	<input type="checkbox"/> <input type="checkbox"/>	18-19
- " " as HS chaplain:	<input type="checkbox"/> <input type="checkbox"/>	20-21

HOW TO MARK THE NEXT THREE SHEETS

The following directions will help you to tell us what kinds of work you think a chaplain ought to do in a high school. There are no right or wrong answers. How you feel about these different tasks is the important thing. Do not spend too much time on any one item; your first thoughts are best for this research. If you want to change your answer, just scratch it out.

On the next three pages are some of the jobs which some people think a chaplain ought to do. They represent some of the many things a chaplain may do in a High School.

Pick from page A, the four tasks which you think are the best for the chaplain to do in High School. Mark these with a plus (+) sign.

Then from the same page A, pick out the four items which you think are the least suitable for a chaplain to do. Mark these with a minus (-) sign. This will leave another four items without any mark.

Next, turn to page B, and do the same thing, that is, mark the four best items with a plus sign, and the four least suitable items with a minus sign. Finally, do the same thing again for page C.

PAGE A

I think that a High School chaplain ought:

Indicate plus (+)
or minus (-), or
leave blank.

- | | | | |
|--|-----|--|----|
| 1. To instruct students in the teachings of Christianity, as handed down through the Church, and to do so in regular religion classes. | 1. | | 30 |
| 2. To help meet students' need for information about sexuality by teaching in a school program about it. | 2. | | 31 |
| 3. To conduct classes about marriage, with consideration for both personal and Church responsibilities in this matter. | 3. | | 32 |
| 4. To provide priestly counseling to those students who want to talk about their personal need and the Church's need for vocation to religious life. | 4. | | 33 |
| 5. To inform a student, during priestly counseling, about the student's religious and moral obligations. | 5. | | 34 |
| 6. To help a student to recognize the moral part of his problem, during priestly counseling sessions. | 6. | | 35 |
| 7. To help students understand why they should accept school regulations about personal appearance. | 7. | | 36 |
| 8. To help students to decide how they can improve their family life. | 8. | | 37 |
| 9. To counsel students who are having difficulty in finding wholesome entertainment which is approved of by our society. | 9. | | 38 |
| 10. To cooperate with the school's guidance staff to help with the chaplain's own work for students, and for the smooth running of the school. | 10. | | 39 |
| 11. To cooperate with the school principal to help with the operation of the school. | 11. | | 40 |
| 12. To get to know individual teachers during the teachers' own social activities. | 12. | | 41 |

This column must
contain exactly
four plus (+), and
four minus (-)
signs.

PAGE B

I think that a High School chaplain ought:

Indicate plus (+)
or minus (-), or
leave blank.

1. To discuss legal matters about juvenile delinquency in regular religion classes, as part of the social teachings of the Church.	1.		42
2. To help to meet the students' need for information about the non-medical use of drugs, by teaching in a school program about them.	2.		43
3. In a regular class, to deal with both the personal and social problems connected with the use of alcohol.	3.		44
4. To help a student who wants to improve his spiritual life with the help of the wisdom and tradition of the Church.	4.		45
5. To provide priestly counseling, when asked for by students who question some part of their faith.	5.		46
6. To offer spiritual guidance, when asked, and to provide it to groups of students.	6.		47
7. To help students to solve problems which they have at home, in order to help them do better in school.	7.		48
8. To counsel students about any type of problem, when asked to do so.	8.		49
9. To help students understand why cooperation with and respect for proper authority is for their own good.	9.		50
10. To meet with students to exchange ideas about the Church.	10.		51
11. To get to know individual students.	11.		52
12. To attend student activities in order to promote school spirit.	12.		53

This column must
contain exactly
four plus (+), and
four minus (-)
signs.

PAGE C

I think that a High School chaplain ought:

Indicate plus (+)
or minus (-), or
leave blank.

1. To be responsible for religious teaching in the school, in line with instructions from the Department of Education.	1.		54
2. To teach students about the Mass, if they wish to learn about it.	2.		55
3. To teach students how to start social help programs which both the students and their community would value.	3.		56
4. To make priestly counseling available when asked for, to those students who have problems about the practice of their religion.	4.		57
5. To join a counseling group of students, to help them develop a sense of belonging and togetherness as Christians.	5.		58
6. Through priestly counseling, to help students to live their daily lives as Christians.	6.		59
7. To help students solve problems about dating.	7.		60
8. To listen to students, as a sign of Christian understanding.	8.		61
9. To help students to get along better with their teachers, for the sake of a better school spirit.	9.		62
10. To talk with parents of students to help them in their personal or Church problems.	10.		63
11. To get to know students by occasional visits to their classrooms, to remind them of their Christianity.	11.		64
12.. To get to know many people around the school, so he will be well informed about what is happening with students.	12.		65

This column must contain exactly four plus (+), and four minus (-) signs.

APPENDIX B

SURVEY OF OPINIONS CONCERNING THE IDEAL FUNCTIONS
WHICH A CHAPLAIN SHOULD PERFORM IN A HIGH SCHOOL

APPENDIX B

SURVEY OF OPINIONS CONCERNING THE IDEAL FUNCTIONS
WHICH A CHAPLAIN SHOULD PERFORM IN A HIGH SCHOOL

I think that a high school chaplain could best use his time and talents to do the following:-

1. To
2. To
3. To
4. To
5. To
6. To
7. To

Please indicate by a tick () which one of the following classifications is appropriate for you:-

I am a (1) Grade 11 male student ()
 (2) High School teacher ()
 (3) Guidance Specialist ()
 (4) Chaplain ()

THANK YOU FOR YOUR KIND ASSISTANCE

APPENDIX C

IDEAL FUNCTIONS PROPOSED BY CHAPLAINS

APPENDIX C

IDEAL FUNCTIONS PROPOSED BY CHAPLAINS

1. Pastoral Counseling of students.
2. Be involved in activities of teachers.
3. Be involved in activities of religious education department and religion teachers.
4. To be involved in student activities as advisor.
5. To be involved in student activities as participant.
6. To work with students in group discussions related to student life.
7. To meet each pupil individually, if possible.
8. To establish rapport with teachers and principal.
9. To attend to the spiritual needs of the student.
10. To meet the parents.
11. To be a witness for Christ.
12. To strive to have pupils live a Christian life.
13. To get to know students, person to person.
14. To listen to students.
15. To help students discover the real idea of faith.
16. To make the Eucharist and Penance available in the school.
17. To be available for counseling.
18. To animate the school community in Christian Witness.
19. To dispense the Sacraments.
20. To be what can be called the eighth Sacrament (giving signs of credibility to Christian life).
21. To counsel students, individually.
22. To counsel teachers.
23. To search with students and teachers through group sessions for solutions to actual and real problems.
24. To be involved in the school life so everyone will feel the chaplain's presence is essential to that school life especially in social action and general guidance.
25. To incarnate the liturgical life of the whole school.
26. To have each student fill out a card with name, address, age, class, and parish.
27. To arrange interviews.
28. To help spiritually.
29. To get involved in the lives of the teachers.
30. To get involved in the lives of the students.
31. To provide indirect counseling after initial contact has been established.

APPENDIX D

SURVEY OF THE OPINIONS OF HIGH SCHOOL STUDENTS
AND TEACHERS CONCERNING THE IDEAL FUNCTIONS
WHICH A CHAPLAIN SHOULD PERFORM IN A HIGH SCHOOL

APPENDIX D

SURVEY OF THE OPINIONS OF HIGH SCHOOL STUDENTS
AND TEACHERS CONCERNING THE IDEAL FUNCTIONS
WHICH A CHAPLAIN SHOULD PERFORM IN A HIGH SCHOOL.

	<u>Students</u> <u>n : 97</u>	<u>Teachers</u> <u>n : 20</u>
To assist students with personal problems when requested.	38	7
To provide religious and spiritual counseling.	26	5
To celebrate Mass and hear confessions, on a regular basis.	23	12
To participate in the sex education program.	23	2
To visit classes during the Religion period, occasionally.	17	5
To discuss general topics with classes, e.g. life, world.	14	0
To befriend students, know them and their current problems.	10	2
To assist students in trouble with authorities, courts or school administration (to seek justice).	9	0
To be available on a fulltime basis.	8	3
To conduct Religion classes on regular basis.	7	0
To attend school activities and social events.	6	4
To participate in program of education re use of alcohol.	6	2
To participate in program of education re use of drugs.	7	2
To assist with careers and future plans.	5	0
To help with religious vocations.	4	2
To inform students of changes in the Church.	4	1
To discuss with students Church views on morals and world problems.	4	1
To advise students on marriage.	3	2
Students who stipulated "No comment".	3	0
To supervise religious education of students.	2	6
To work closely with the guidance staff.	2	2
To talk to students in religion classes re other faiths.	2	0
To talk to students in religion classes re financial problems.	2	0
To be understanding.	2	0
To take over religion classes, now and then.	2	0

	<u>Students</u> <u>n : 97</u>	<u>Teachers</u> <u>n : 20</u>
Students who stipulated "No opinion".	2	0
Students who stipulated "We don't need a chaplain".	2	0
To advise Parent-Teachers' Association.	1	0
To function outside of the school.	1	2
To arrange retreats, vigils, holy hours, spiritual meditation.	1	3
To provide a folk-Mass.	1	1
To consult with parents re delinquency of a student.	1	0
To speak to boys of "bad character".	1	0
To clarify in class, the functions of the Mass.	1	0
To talk in class concerning work.	1	0
To talk in class concerning how to worship your God.	1	0
To talk in class concerning delinquency.	1	0
To talk in class concerning problems of the Catholic religion.	1	0
To talk in class concerning impending dangers.	1	0
To help better student-teacher relationships.	1	0
To know and help with major school problems.	1	0
To give a course in ethics for those who do not want a course in religion.	1	0
To organize religious functions.	1	0
To have question and answer periods in religion classes.	1	0
To set up a hockey-football pool to support the Church.	1	0
To start a date service with girls' school.	1	0
To gain student confidence by opposing faculty tooth and nail.	1	0
To supervise Catholic youth groups, sociality, Catholic action.	0	4
To cooperate with administration re religious education.	0	2
To be an example of the virtues he desires to see in others.	0	2
To organize library of religious pamphlets; provide literature.	0	1
To teach an academic subject.	0	1
To encourage Catholic education.	0	1
To show unification of whole man, human and Christian sides.	0	1

	Students <u>n : 97</u>	Teachers <u>n : 20</u>
To organize teenage discussion groups.	0	1
To work with academic teachers to round out their courses.	0	1
To maintain a bulletin board with news of Church interests.	0	1
To deliver a spiritual lecture to student body each month.	0	1

APPENDIX E

LIST OF 131 PROPOSED IDEAL
FUNCTIONS OF A HIGH SCHOOL CHAPLAIN

APPENDIX E

LIST OF 131 PROPOSED IDEAL
FUNCTIONS OF A HIGH SCHOOL CHAPLAIN

1. To work with teachers who are in charge of religious education. _____
2. To organize youth club and other groups with religious aims. _____
3. To confer with teachers to obtain appropriate information about pupils. _____
4. To help students with their occupational plans. _____
5. Through the Liturgical Committee of students and teachers, to provide students with training in the liturgy or public worship. _____
6. To talk with small groups of the student body. _____
7. To visit students in hospital, including those receiving psychiatric attention. _____
8. To serve on civic committee for youth. _____
9. To help the student with his educational plans for the future when requested. _____
10. To involve students and teachers in liturgical services as lectors, singers, etc. _____
11. To assist students to undertake charitable or other worthwhile social action programs by themselves. _____
12. To provide counseling for any individual in times of mental strain for that person. _____
13. To cooperate with the principal and school staff. _____
14. To help the student with his personal problems, if asked. _____
15. To celebrate Mass and to hear Confessions in the school, on a regular basis. _____

16. To promote the general Catholic atmosphere of the school. _____
17. To promote and protect mental health in the school. _____
18. To provide teachers with appropriate information about pupils. _____
19. To help the well adjusted student who is interested in improving his spiritual life. _____
20. To provide (celebrate) a folk Mass. _____
21. To be responsible for the religious instruction in the school as moderator of the Religious Education Committee of teachers of this subject. _____
22. To bring a sense of Christian identity, of belonging and togetherness to the students. _____
23. To act as consultant to teachers regarding individual pupil problems. _____
24. To counsel individuals who have inadequate emotional development. _____
25. To provide spiritual help through group counseling. _____
26. To help students find wholesome ways of entertainment. _____
27. To conduct case conferences with teachers. _____
28. To counsel students whose problems have obvious religious or spiritual implications. _____
29. To provide spiritual training of students through bible clubs. _____
30. To help develop the total personality of the student. _____
31. To cooperate with local parish priests. _____
32. To counsel well adjusted students regardless of the nature of their problems. _____

33. To develop in individual students the spiritual skills which they feel they need, through retreats. _____
34. To help discouraged students. _____
35. To explain to parents what agencies and services are available and the steps to be taken in securing help for their child. _____
36. To help students know themselves better so as to make better choices and decisions. _____
37. To advise students as to the social aspects of moral and religious living. _____
38. To visit families of students as requested. _____
39. To provide social agencies with appropriate information about pupils. _____
40. To help the student recognize the religious dimensions of his problem. _____
41. By his presence, to remind others in the school that they are part of the Christian Fellowship. _____
42. To counsel the student who wishes to know what to do socially. _____
43. To be a member of screening committee which evaluates placement of pupils in special education classes. _____
44. To counsel students who are depressed. _____
45. To answer questions about dogma or church regulations. _____
46. To refer to trained specialists those students with abnormal mental or emotional problems. _____
47. To interpret the role of the school to outside agencies. _____
48. To counsel students who are nervous, bored, or awkward. _____

49. To help students understand the purpose of and motivation in life. _____
50. To help students find acceptable outlets for aggressive drives especially those against authority. _____
51. Under the direction of a qualified professional, to help students with deep seated personality or emotional problems. _____
52. To counsel students regarding school success or failure. _____
53. To encourage the development of proper behaviour among students. _____
54. To help the student learn how to be at home with God. _____
55. To determine the number and type of pupils who constitute their caseload. _____
56. To help a student overcome a particular vice. _____
57. To participate in educational programs concerning sex in order to help students know what they want to know about the subject. _____
58. To counsel the student with difficulties in knowing what and how to believe. _____
59. To be a member of the committee established to revise the students' cumulative record forms. _____
60. To counsel students who are afraid of making mistakes or of speaking up in class. _____
61. To conduct regular religion classes. _____
62. To undertake a professional role in the school other than that of pastor, or teacher, to be a guidance counselor, a sports director, or administrator. _____
63. To observe pupils in class when requested by teacher. _____

64. To help students with social problems such as difficulty in making friends, or in learning to dance. _____
65. To teach a regular academic subject other than religion. _____
66. To help in the solution of family problems. _____
67. To be a consultant in parent-teacher groups. _____
68. To help students with all aspects of dating. _____
69. To suggest ways in which students can practice Christianity in their everyday life. _____
70. To hold family conferences to understand a student problem more fully and to share in planning the future with them. _____
71. To maintain confidential records on pupils seen on an individual basis. _____
72. To provide information about love and marriage. _____
73. To participate in educational programs about smoking and alcohol. _____
74. To give advice concerning parent-children relations. _____
75. To have each student fill out a card with name, address, age, class, parish. _____
76. To provide students with information as to how to get along with their family. _____
77. To help new students become oriented to the school. _____
78. To participate in educational programs concerning drugs in order to help students know what they want to know about the subject. _____
79. To become involved in the activities of teachers. _____

80. To work with and gain the cooperation of a small but influential group of students. _____
81. To help the student with guilt feelings. _____
82. To counsel students with problems of a religious dimension. _____
83. To get involved in the activities of the students. _____
84. To withdraw from practising his calling in the school. _____
85. To help the student learn how to resist pressures of delinquent groups. _____
86. To give advice on social issues which students express a wish to know, including birth control. _____
87. To meet each pupil individually if possible. _____
88. To maintain a bulletin board with news of religious interest. _____
89. To listen to students and help them cope with their problems. _____
90. To make classroom visits occasionally during religion period. _____
91. To counsel with teachers as requested. _____
92. To assist students who are in trouble with authorities to seek justice. _____
93. To assist vocations to the religious life. _____
94. To establish rapport with the administration. _____
95. To help students discover the real idea of faith. _____
96. To work closely with the guidance staff. _____
97. To cooperate with other staff personnel such as social workers, nurses and psychologists. _____

98. To inform students of changes occurring in the church. _____
99. To help better student-teacher relations. _____
100. To discuss with students church views on morals and world problems. _____
101. To help resolve any major school problems. _____
102. To discuss with students church views on morals and world problems. _____
103. To start a student dating service. _____
104. To talk to students about other faiths. _____
105. To organize a library of religious pamphlets. _____
106. To talk to students about financial problems. _____
107. To promote Catholic education. _____
108. To take over the religion class now and then. _____
109. To strive to be an example of Christian commitment. _____
110. In class to explain the parts of the Mass. _____
111. In class to discuss juvenile delinquency. _____
112. In class to talk about impending dangers. _____
113. In class to talk about work. _____
114. To make the liturgical life of the church meaningful to students. _____
115. To discover with students the issues which profoundly affect all in our personal living and as we live with others. _____
116. To create a climate of communication where our concerns can be expressed openly and where we can learn from one another. _____
117. To have an open exchange of ideas and concerns with students through small group discussions. _____

- 118. To hold Seminars and Group discussions on current issues. _____
- 119. To meet with the PTA to advise on church views pertaining to education. _____
- 120. Within reason and with discretion, to attempt to answer student questions on any topic. _____
- 121. To provide information about drugs, when requested. _____
- 122. To provide information about sex, when requested. _____
- 123. To provide information about the religious life, when requested. _____
- 124. To meet parents of students. _____
- 125. To counsel students about any type of problem. _____
- 126. To be available to students. _____
- 127. To teach students about marriage. _____
- 128. To help students understand why they should accept school regulations about the length of their hair. _____
- 129. To help students understand why they should accept authority. _____
- 130. To hear Confessions at certain times. _____
- 131. To get to know many people around the school, so he will be well informed about what is happening with students. _____

APPENDIX F

DESCRIPTIONS OF MODES AND AREAS OF BEHAVIOUR
USED IN THE CATEGORIZATION OF Q-FUNCTIONS
REQUIRED FOR THE BLOCK DESIGN OF THE
MODIFIED Q-SORTS OF THE HIGH SCHOOL
CHAPLAIN ROLE DESCRIPTION

APPENDIX F

DESCRIPTIONS OF MODES AND AREAS OF BEHAVIOUR
USED IN THE CATEGORIZATION OF Q-FUNCTIONS
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MODIFIED Q-SORTS OF THE HIGH SCHOOL
CHAPLAIN ROLE DESCRIPTION.

Modes of Behaviour

NOMOTHEIC (Institutional)

- a chaplain who is concerned primarily with the goals of the institution be it the Church, the school, or other.
- a chaplain who emphasizes the expectations that others hold for his behaviour, that is, an emphasis on role in behaviour.
- a chaplain who explains his own or other behaviour by external causes, that is, forces in his environment.
- a chaplain who defines his role in terms of handing down what is known to those who do not know.
- a chaplain who feels obliged to do things by the book.

IDIOGRAPHIC (Personal)

- a chaplain who is concerned primarily with the needs of individuals, including his own needs.
- a chaplain who emphasizes personality in behaviour.
- a chaplain who explains his own or other behaviour by internal causes, that is, forces inherent in the individual.
- a chaplain who defines his role in terms of helping the person know or do what he wants to know or do.

TRANSACTIONAL

- a chaplain who seems able to steer a course between the extremes of nomothetic and idiographic.
- a chaplain who seems aware of the limits and resources of both the individual and the institutions within which the chaplain may function.

Areas of Behaviour

TEACHING

- where the function is primarily that of instruction and training of students, and generally speaking provided in the classroom, methods other than those of the following content areas.

COUNSELING

- "the process by which a student is helped by conferences to understand himself in relation to the developing and changing world."

PASTORAL COUNSELING

- "an interpersonal relationship of acceptance, understanding, and communication between a pastor and a parishioner, in which the former employs his resources to assist the latter in achieving insight and self-directed choices, for a more meaningful pursuit according to his capacities, of his own Christian vocation" and practiced "insofar as (the personal problems of his people) are of a religious, ascetical, or spiritual type."

SOCIAL CONTACT

- Those areas of behaviour, other than the above, where the very fact of making social contact with others in itself seems to be a significantly meaningful function of the chaplain, either as a means to an end or as an end in itself.

APPENDIX G

STRUCTURE OF MODIFIED Q-SORTS
CLASSIFIED INTO AREAS AND MODES
(INDICATING ITEM CATEGORY, Q-SORT PAGE, AND NO.)

APPENDIX G

STRUCTURE OF MODIFIED Q-SORTS
 CLASSIFIED INTO AREAS AND MODES.
 (INDICATING ITEM CATEGORY, Q-SORT PAGE, AND NO.)

		MODES		
Areas		Institutional (Nomothetic)	Transactional	Personal (Idiographic)
	Teaching	TI A 1 B 1 C 1	TT A 3 B 3 C 3	TP A 2 B 2 C 2
	Pastoral Counseling	PI A 5 B 4 C 6	PT A 4 B 6 C 5	PP A 6 B 5 C 4
	Counseling	CI A 7 B 7 C 9	CT A 9 B 9 C 8	CP A 8 B 8 C 7
	Social Contact	SI A 11 B 12 C 11	ST A 10 B 10 C 10	SP A 12 B 11 C 12

APPENDIX H

COMPOSITION OF SAMPLES BY NUMBERS
PER GROUPS AND SUB GROUPS

APPENDIX H

COMPOSITION OF SAMPLES BY NUMBERS PER GROUPS AND SUB GROUPS

STATISTICS

TOTAL NUMBER OF SUBJECTS = 834

	CHAPLAINS	TEACHERS			GRADE 9 ^S	
MALES	8		81		174	
FEMALES	0		74		168	
TOTAL	8		155		342	
OCCUPATION		M	F	T	M	F
1	2	10	13	23	11	10
2	1	17	20	37	28	27
3	1	7	9	16	12	19
4	1	19	20	39	54	42
5	3	9	2	11	28	28
6	0	3	2	5	30	21
7	0	1	1	2	1	2
8	0	15	7	22	10	19
ETHNIC GROUP						
0	0	14	14	28	34	25
1	1	8	8	16	26	27
2	1	14	14	28	13	26
3	0	3	2	5	6	0
4	4	22	22	44	14	18
5	1	6	2	8	57	52
6	0	2	3	5	11	5
7	0	2	0	2	5	6
8	1	8	9	17	7	4
9	0	2	0	2	1	5
M: Male						
F: Female						
T: Total						

H
IBERS

834

S T U D E N T S
GRADE 9 GRADE 11

174	163
168	166
342	329

M	F	T	M	F	T
11	10	21	14	14	28
28	27	55	34	28	62
12	19	31	16	14	30
54	42	96	41	42	83
28	28	56	25	28	53
30	21	51	24	22	46
1	2	3	1	1	2
10	19	29	8	17	25
34	25	59	20	22	42
26	27	53	21	28	49
13	26	39	16	20	36
6	0	6	3	2	5
14	18	32	23	21	44
57	52	109	59	45	104
11	5	16	11	9	20
5	6	11	1	6	7
7	4	11	4	8	12
1	5	6	5	5	10

APPENDIX I

COMPOSITION OF SAMPLES BY PERCENTAGES
OF MAJOR GROUPS

APPENDIX I

COMPOSITION OF SAMPLES BY PERCENTAGES OF MAJOR GROUPS

STATISTICS (PERCENTAGES)

	CHAPLAINS	TEACHERS			GRAD	
MALES	100.00	52.26			25.	
FEMALES	0.0	47.74			25.1	
OCCUPATION		M	F	T	M	F
1	25.00	6.45	8.39	14.84	1.64	1.
2	12.50	10.97	12.90	23.87	4.17	4.
3	12.50	4.52	5.81	10.32	1.79	2.
4	12.50	12.26	12.90	25.16	8.05	6.
5	37.50	5.81	1.29	7.10	4.17	4.
6	0.0	1.94	1.29	3.23	4.47	3.
7	0.0	0.65	0.65	1.29	0.15	0.
8	0.0	9.68	4.52	14.19	1.49	2.
ETHNIC GROUP						
0	0.0	9.03	9.03	18.06	5.07	3.
1	12.50	5.16	5.16	10.32	3.87	4.
2	12.50	9.03	9.03	18.06	1.94	3.
3	0.0	1.94	1.29	3.23	0.89	0.
4	50.00	14.19	14.19	28.39	2.09	2.
5	12.50	3.87	1.29	5.16	8.49	7.
6	0.0	1.29	1.94	3.23	1.64	0.
7	0.0	1.29	0.0	1.29	0.75	0.
8	12.50	5.16	5.81	10.97	1.04	0.
9	0.0	1.29	0.0	1.29	0.15	0.

M: Male
F: Female
T: Total

X I

(PERCENTAGES

AGES)

S T U D E N T S
GRADE 9 GRADE 11

25.93

24.29

25.04

24.74

M	F	T	M	F	T
---	---	---	---	---	---

1.64	1.49	3.13	2.09	2.09	4.17
4.17	4.02	8.20	5.07	4.17	9.24
1.79	2.83	4.62	2.38	2.09	4.47
8.05	6.26	14.31	6.11	6.26	12.37
4.17	4.17	8.35	3.73	4.17	7.90
4.47	3.13	7.60	3.58	3.28	6.86
0.15	0.30	0.45	0.15	0.15	0.30
1.49	2.83	4.32	1.19	2.53	3.73

5.07	3.73	8.79	2.98	3.28	6.26
3.87	4.02	7.90	3.13	4.17	7.30
1.94	3.87	5.81	2.38	2.98	5.37
0.89	0.0	0.89	0.45	0.30	0.75
2.09	2.68	4.77	3.43	3.13	6.56
8.49	7.75	16.24	8.79	6.71	15.50
1.64	0.75	2.38	1.64	1.34	2.98
0.75	0.89	1.64	0.15	0.89	1.04
1.04	0.60	1.64	0.60	1.19	1.79
0.15	0.75	0.89	0.75	0.75	1.49

APPENDIX J

COMPARISON OF MALE AND FEMALE TEACHER RESPONSES

COMPARISON OF MALE AND FEMALE TEACHER RESPONSES

MALE TEACHERS			FEMALE TEACHERS		
	N= 81		N= 74		
	MEAN	STD DEV	MEAN	STD DEV	
A					
1	2.22	0.822	2.49	0.726	
2	1.48	0.691	1.51	0.667	
3	1.93	0.833	2.00	0.721	
4	2.73	0.570	2.65	0.535	
5	2.63	0.641	2.50	0.667	
6	2.64	0.482	2.72	0.454	
7	1.21	0.439	1.18	0.449	
8	2.20	0.697	2.32	0.643	
9	1.78	0.632	1.72	0.712	
10	2.17	0.685	2.05	0.738	
11	1.38	0.561	1.31	0.521	
12	1.59	0.703	1.55	0.705	
B					
1	1.52	0.760	1.43	0.643	
2	1.30	0.580	1.28	0.562	
3	1.35	0.636	1.35	0.560	
4	2.53	0.709	2.47	0.667	
5	2.83	0.380	2.91	0.295	
6	2.67	0.524	2.81	0.428	
7	1.90	0.682	1.96	0.691	
8	2.01	0.859	2.00	0.828	
9	1.81	0.673	1.84	0.703	
10	2.30	0.679	2.23	0.693	
11	2.16	0.697	2.24	0.592	
12	1.68	0.686	1.43	0.643	
C					
1	1.69	0.875	1.76	0.824	
2	2.43	0.590	2.27	0.647	
3	1.96	0.782	2.11	0.853	
4	2.84	0.369	2.89	0.313	
5	2.25	0.734	2.15	0.734	
6	2.60	0.563	2.65	0.535	
7	1.33	0.612	1.35	0.560	
8	2.11	0.689	2.15	0.655	
9	1.16	0.369	1.18	0.417	
10	1.75	0.662	1.81	0.715	
11	2.00	0.822	1.86	0.782	
12	1.94	0.780	1.84	0.828	

* = 0.05 LEVEL
 ** = 0.01 LEVEL

R RESPONSES

ACHERS

74

STD DEV

T-TEST

0.726	2.114*
0.667	0.293
0.721	0.589
0.535	0.896
0.667	1.233
0.454	0.984
0.449	0.479
0.643	1.174
0.712	0.570
0.738	1.039
0.521	0.825
0.705	0.340

0.643	0.758
0.562	0.136
0.560	0.059
0.667	0.523
0.295	1.422
0.428	1.865
0.691	0.527
0.828	0.091
0.703	0.208
0.693	0.603
0.592	0.792
0.643	2.303*

0.824	0.478
0.647	1.628
0.853	1.105
0.313	0.948
0.734	0.833
0.535	0.495
0.560	0.191
0.655	0.347
0.417	0.240
0.715	0.522
0.782	1.047
0.828	0.777

APPENDIX K

SPEARMAN RANK CORRELATION BETWEEN
VARIOUS GROUPS OF SUBJECTS FOR
EACH REPLICATION OF THE Q-SORT

SPEARMAN RANK CORRELATION BETWEEN VARIOUS GROUPS OF SUBJECTS FOR EACH REPL

	CH-TE	TE-ST	
REPLICA 'A'	0.85	0.55	0
REPLICA 'B'	0.88	0.20	0
REPLICA 'C'	0.76	0.60	0

A P P E N D I X K

SUBJECTS FOR EACH REPLICATION OF THE Q-SORT

TE-ST	ST-CH
0.55	0.07
0.20	0.18
0.60	0.53

APPENDIX L

COMPARISONS OF INTER-GROUP Q-RESPONSES
TO IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

COMPARISONS OF INTER-GROUP Q-RESPONSES TO IDEAL RC

	C H A P L A I N S		T E A C H E R S		S T U D E
	N = 8		N = 155		N = 671
	MEAN (RANK)	STD DEV	MEAN (RANK)	STD DEV	MEAN (RANK)
A					
1	2.00 (7.5)	0.926	2.35 (4.0)	0.786	1.77 (9.0)
2	1.63 (9.0)	0.744	1.50 (10.0)	0.678	2.25 (4.0)
3	2.13 (5.5)	0.641	1.96 (7.0)	0.780	2.25 (3.0)
4	2.63 (2.5)	0.518	2.69 (1.0)	0.553	2.27 (2.0)
5	2.75 (1.0)	0.463	2.57 (3.0)	0.655	1.90 (8.0)
6	2.63 (2.5)	0.518	2.68 (2.0)	0.469	2.25 (5.0)
7	1.13 (12.0)	0.354	1.19 (12.0)	0.443	1.60 (12.0)
8	2.25 (4.0)	0.707	2.26 (5.0)	0.673	2.36 (1.0)
9	1.38 (10.5)	0.518	1.75 (8.0)	0.670	1.97 (7.0)
10	2.00 (7.5)	0.756	2.12 (6.0)	0.711	2.08 (6.0)
11	1.38 (10.5)	0.744	1.35 (11.0)	0.542	1.61 (11.0)
12	2.13 (5.5)	0.991	1.57 (9.0)	0.702	1.70 (10.0)
B					
1	1.00 (12.0)	0.0	1.48 (10.0)	0.706	2.03 (5.0)
2	1.50 (8.5)	0.756	1.29 (12.0)	0.569	2.29 (3.0)
3	1.38 (10.5)	0.518	1.35 (11.0)	0.599	1.74 (10.0)
4	2.50 (4.0)	0.756	2.50 (3.0)	0.687	1.93 (8.0)
5	3.00 (1.0)	0.002	2.86 (1.0)	0.343	2.31 (2.0)
6	2.88 (2.0)	0.354	2.74 (2.0)	0.485	1.99 (6.0)
7	1.75 (7.0)	0.463	1.93 (7.0)	0.685	2.10 (4.0)
8	2.38 (5.0)	0.744	2.01 (6.0)	0.841	2.41 (1.0)
9	1.38 (10.5)	0.518	1.83 (8.0)	0.685	1.72 (11.0)
10	2.13 (6.0)	0.641	2.26 (4.0)	0.685	1.89 (9.0)
11	2.63 (3.0)	0.518	2.20 (5.0)	0.649	1.98 (7.0)
12	1.50 (8.5)	0.535	1.56 (9.0)	0.675	1.66 (12.0)
C					
1	1.00 (12.0)	0.0	1.72 (10.0)	0.849	1.74 (10.0)
2	2.00 (7.0)	0.535	2.35 (3.0)	0.622	2.05 (6.0)
3	1.50 (10.0)	0.756	2.03 (6.0)	0.817	2.38 (2.0)
4	2.88 (1.0)	0.354	2.86 (1.0)	0.343	2.42 (1.0)
5	2.13 (6.0)	0.991	2.20 (4.0)	0.733	2.13 (5.0)
6	2.63 (2.0)	0.518	2.63 (2.0)	0.548	1.88 (7.5)
7	1.63 (9.0)	0.744	1.34 (11.0)	0.586	1.66 (11.0)
8	2.50 (3.0)	0.535	2.13 (5.0)	0.671	2.17 (4.0)
9	1.38 (11.0)	0.518	1.17 (12.0)	0.392	1.88 (7.5)
10	1.75 (8.0)	0.707	1.78 (9.0)	0.686	1.62 (12.0)
11	2.38 (4.0)	0.744	1.94 (7.0)	0.803	1.83 (9.0)
12	2.25 (5.0)	0.886	1.89 (8.0)	0.802	2.25 (3.0)

* = 0.05 LEVEL

** = 0.01 LEVEL

APPENDIX I

RESPONSES TO IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

S		STUDENTS		T-TEST STATISTIC	
		N = 671			
DEV	MEAN (RANK)	STD DEV	ST-CH	ST-TE	CH-TE
786	1.77 (9.0)	0.829	0.777	7.895**	1.212
578	2.25 (4.0)	0.841	2.093*	10.401**	0.519
780	2.25 (3.0)	0.790	0.452	4.136**	0.583
553	2.27 (2.0)	0.760	1.307	6.455**	0.327
555	1.90 (8.0)	0.769	3.105**	9.952**	0.776
569	2.25 (5.0)	0.715	1.495	7.165**	0.307
543	1.60 (12.0)	0.780	1.711	6.222**	0.430
573	2.36 (1.0)	0.814	0.367	1.395	0.033
570	1.97 (7.0)	0.796	2.104*	3.194**	1.550
711	2.08 (6.0)	0.710	0.319	0.563	0.449
542	1.61 (11.0)	0.729	0.887	4.126**	0.133
702	1.70 (10.0)	0.703	1.700	1.967*	2.119*
706	2.03 (5.0)	0.886	3.277**	7.212**	1.908
569	2.29 (3.0)	0.862	2.573*	13.730**	0.999
599	1.74 (10.0)	0.816	1.248	5.578**	0.123
587	1.93 (8.0)	0.793	2.018*	8.290**	0.013
543	2.31 (2.0)	0.757	2.571*	8.884**	1.113
585	1.99 (6.0)	0.737	3.409**	12.085**	0.802
585	2.10 (4.0)	0.829	1.180	2.342*	0.730
541	2.41 (1.0)	0.722	0.118	5.999**	1.214
585	1.72 (11.0)	0.676	1.432	1.780	1.832
585	1.89 (9.0)	0.788	0.857	5.528**	0.564
549	1.98 (7.0)	0.760	2.403*	3.371**	1.822
75	1.66 (12.0)	0.751	0.618	1.574	0.252
49	1.74 (10.0)	0.842	2.480*	0.221	2.399*
22	2.05 (6.0)	0.788	0.165	4.561**	1.584
17	2.38 (2.0)	0.744	3.306**	5.078**	1.802
43	2.42 (1.0)	0.735	1.742	7.318**	0.084
33	2.13 (5.0)	0.749	0.034	0.991	0.277
48	1.88 (7.5)	0.667	3.139**	12.913**	0.004
86	1.66 (11.0)	0.850	0.117	4.422**	1.315
71	2.17 (4.0)	0.687	1.360	0.646	1.536
92	1.88 (7.5)	0.839	1.705	10.341**	1.436
86	1.62 (12.0)	0.721	0.502	2.501*	0.123
03	1.83 (9.0)	0.816	1.878	1.453	1.514
02	2.25 (3.0)	0.816	0.001	4.967**	1.231

APPENDIX M

INTER GROUP COMPARISONS OF RANK & MEAN VALUE
OF THE 'MOST CHARACTERISTIC' Q-ITEMS
FOR IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

INTER GROUP COMPARISONS OF RANK & MEAN VALUE OF THE 'MOST CHARACTERISTIC' (

	C H A P L A I N S			T E A C H E R S			S T U D E N T		
	N = 8			N =155			N =671		
	MEAN (RANK)	STD DEV		MEAN (RANK)	STD DEV		MEAN (RANK)	STD DEV	
5	2.75 (1.0)	0.463		2.57 (3.0)	0.655		1.90 (8.0)		
5	3.00 (1.0)	0.002		2.86 (1.0)	0.343		2.31 (2.0)		
4	2.88 (1.0)	0.354		2.86 (1.0)	0.343		2.42 (1.0)		
4	2.63 (2.5)	0.518		2.69 (1.0)	0.553		2.27 (2.0)		
5	3.00 (1.0)	0.002		2.86 (1.0)	0.343		2.31 (2.0)		
4	2.88 (1.0)	0.354		2.86 (1.0)	0.343		2.42 (1.0)		
8	2.25 (4.0)	0.707		2.26 (5.0)	0.673		2.36 (1.0)		
8	2.38 (5.0)	0.744		2.01 (6.0)	0.841		2.41 (1.0)		
4	2.88 (1.0)	0.354		2.86 (1.0)	0.343		2.42 (1.0)		

* = 0.05 LEVEL

** = 0.01 LEVEL

A P P E N D I X M

THE 'MOST CHARACTERISTIC' Q-ITEMS FOR IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

R S	S T U D E N T S		T-TEST STATISTIC		
	N =671				
STD DEV	MEAN (RANK)	STD DEV	ST-CH	ST-TE	CH-TE
0.655	1.90 (8.0)	0.769	3.105**	9.952**	0.776
0.343	2.31 (2.0)	0.757	2.571*	8.884**	1.113
0.343	2.42 (1.0)	0.735	1.742	7.318**	0.084
0.553	2.27 (2.0)	0.760	1.307	6.455**	0.327
0.343	2.31 (2.0)	0.757	2.571*	8.884**	1.113
0.343	2.42 (1.0)	0.735	1.742	7.318**	0.084
0.673	2.36 (1.0)	0.814	0.367	1.395	0.033
0.841	2.41 (1.0)	0.722	0.118	5.999**	1.214
0.343	2.42 (1.0)	0.735	1.742	7.318**	0.084

APPENDIX N

INTER GROUP COMPARISONS OF RANK & MEAN VALUE
OF THE 'LEAST CHARACTERISTIC' Q-ITEMS
FOR IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

INTER GROUP COMPARISONS OF RANK & MEAN VALUE OF THE 'LEAST CHARACTERISTIC'

	C H A P L A I N S		T E A C H E R S		S T U D E N T	
	N = 8		N =155		N =671	
	MEAN (RANK)	STD DEV	MEAN (RANK)	STD DEV	MEAN (RANK)	STD DEV
7	1.13 (12.0)	0.354	1.19 (12.0)	0.443	1.60 (12.0)	0.443
1	1.00 (12.0)	0.0	1.48 (10.0)	0.706	2.03 (5.0)	0.706
1	1.00 (12.0)	0.0	1.72 (10.0)	0.849	1.74 (10.0)	0.849
7	1.13 (12.0)	0.354	1.19 (12.0)	0.443	1.60 (12.0)	0.443
2	1.50 (8.5)	0.756	1.29 (12.0)	0.569	2.29 (3.0)	0.569
9	1.38 (11.0)	0.518	1.17 (12.0)	0.392	1.88 (7.5)	0.392
7	1.13 (12.0)	0.354	1.19 (12.0)	0.443	1.60 (12.0)	0.443
12	1.50 (8.5)	0.535	1.56 (9.0)	0.675	1.66 (12.0)	0.675
10	1.75 (8.0)	0.707	1.78 (9.0)	0.686	1.62 (12.0)	0.686

* = 0.05 LEVEL

** = 0.01 LEVEL

P E N D I X N

LAST CHARACTERISTIC' Q-ITEMS FOR IDEAL ROLE OF HIGH SCHOOL CHAPLAIN

S T U D E N T S

T-TEST STATISTIC

N =671

MEAN (RANK)	STD DEV	ST-CH	ST-TE	CH-TE
1.60 (12.0)	0.780	1.711	6.222**	0.430
2.03 (5.0)	0.886	3.277**	7.212**	1.908
1.74 (10.0)	0.842	2.480*	0.221	2.399*
1.60 (12.0)	0.780	1.711	6.222**	0.430
2.29 (3.0)	0.862	2.573*	13.730**	0.999
1.88 (7.5)	0.839	1.705	10.341**	1.436
1.60 (12.0)	0.780	1.711	6.222**	0.430
1.66 (12.0)	0.751	0.618	1.574	0.252
1.62 (12.0)	0.721	0.502	2.501*	0.123

APPENDIX O

INCIDENTAL COMPARISONS OF SOME SUB-GROUP Q-RESPONSES

INCIDENTAL COMPARISONS OF SOME SUB-GROUP Q-RESPONSES

	GRADE 9				GRADE 11			
	B O Y S		G I R L S		B O Y S		G I R	
	N= 174		N =168		N= 163		N =	
	MEAN	STD DEV	MEAN	STD DEV	MEAN	STD DEV	MEAN	
A								
1	1.64	0.804	1.81	0.847	1.73	0.817	1.90	
2	2.21	0.844	2.29	0.843	2.42	0.769	2.08	
3	2.17	0.783	2.34	0.788	2.12	0.799	2.38	
4	2.17	0.778	2.38	0.756	2.15	0.739	2.40	
5	1.97	0.822	1.83	0.683	1.76	0.752	2.05	
6	2.22	0.706	2.27	0.696	2.19	0.758	2.30	
7	1.76	0.831	1.67	0.800	1.58	0.776	1.36	
8	2.40	0.810	2.30	0.867	2.42	0.777	2.30	
9	1.93	0.809	2.01	0.793	2.04	0.777	1.90	
10	2.03	0.748	1.98	0.692	2.19	0.708	2.13	
11	1.75	0.769	1.52	0.665	1.62	0.779	1.52	
12	1.76	0.713	1.61	0.683	1.75	0.729	1.66	
B								
1	2.10	0.871	1.99	0.899	2.13	0.899	1.88	
2	2.39	0.845	2.54	0.749	2.13	0.899	2.07	
3	1.72	0.829	1.77	0.853	1.79	0.822	1.66	
4	1.91	0.796	1.87	0.786	1.93	0.771	2.01	
5	2.18	0.798	2.32	0.737	2.22	0.778	2.52	
6	1.95	0.707	1.85	0.726	2.05	0.768	2.10	
7	2.07	0.819	2.13	0.808	2.19	0.836	1.99	
8	2.32	0.728	2.37	0.722	2.47	0.705	2.48	
9	1.76	0.686	1.73	0.698	1.66	0.651	1.72	
10	1.90	0.802	1.80	0.778	1.82	0.769	2.02	
11	1.95	0.796	1.94	0.748	1.98	0.737	2.04	
12	1.75	0.799	1.72	0.758	1.65	0.733	1.53	
C								
1	1.77	0.829	1.64	0.835	1.70	0.840	1.84	
2	2.03	0.800	2.12	0.757	1.96	0.823	2.07	
3	2.32	0.760	2.35	0.781	2.35	0.741	2.49	
4	2.31	0.773	2.41	0.729	2.37	0.761	2.60	
5	1.95	0.792	2.22	0.696	2.11	0.778	2.27	
6	1.82	0.669	1.87	0.653	1.85	0.681	1.99	
7	1.71	0.885	1.76	0.917	1.66	0.818	1.50	
8	2.17	0.666	2.14	0.659	2.21	0.683	2.14	
9	2.12	0.862	1.83	0.833	1.93	0.832	1.64	
10	1.61	0.719	1.61	0.725	1.71	0.726	1.55	
11	1.89	0.846	1.86	0.840	1.85	0.798	1.72	
12	2.33	0.748	2.19	0.840	2.29	0.846	2.18	

* = 0.05 LEVEL

** = 0.01 LEVEL

2-RESPONSES

GRADE 11 J Y S G I R L S			T-TEST			
163	N =166		B9-B11	B9-G9	B11-G11	G9-G11
STD DEV	MEAN	STD DEV				
0.817	1.90	0.833	0.978	1.857	1.908	1.023
0.769	2.08	0.874	2.391*	0.866	3.799**	2.271*
0.799	2.38	0.767	0.510	2.031*	2.973**	0.473
0.739	2.40	0.738	0.304	2.441*	3.075**	0.276
0.752	2.05	0.785	2.448*	1.757	3.391**	2.743**
0.758	2.30	0.700	0.426	0.576	1.380	0.436
0.776	1.36	0.643	2.069*	1.040	2.818**	3.913**
0.777	2.30	0.797	0.309	1.025	1.406	0.026
0.777	1.90	0.803	1.223	0.865	1.528	1.172
0.708	2.13	0.675	2.032*	0.674	0.757	2.091*
0.779	1.52	0.676	1.579	2.941**	1.263	0.078
0.729	1.66	0.684	0.051	1.927	1.180	0.663
0.899	1.88	0.858	0.386	1.083	2.636**	1.190
0.899	2.07	0.871	2.693**	1.745	0.642	5.283**
0.822	1.66	0.759	0.679	0.546	1.406	1.258
0.771	2.01	0.816	0.219	0.523	0.908	1.631
0.778	2.52	0.667	0.430	1.655	3.798**	2.635**
0.768	2.10	0.727	1.254	1.330	0.647	3.235**
0.836	1.99	0.849	1.281	0.639	2.112*	1.510
0.705	2.48	0.728	1.922	0.675	0.122	1.347
0.651	1.72	0.666	1.479	0.510	0.914	0.044
0.769	2.02	0.790	0.936	1.224	2.280*	2.569*
0.737	2.04	0.758	0.256	0.162	0.810	1.234
0.733	1.53	0.693	1.226	0.387	1.528	2.391*
0.840	1.84	0.860	0.778	1.414	1.536	2.162*
0.823	2.07	0.767	0.741	1.071	1.244	0.561
0.741	2.49	0.685	0.340	0.281	1.757	1.774
0.761	2.60	0.641	0.691	1.235	3.022**	2.552*
0.778	2.27	0.689	1.894	3.369**	1.910	0.591
0.681	1.99	0.656	0.337	0.660	1.999*	1.745
0.818	1.50	0.753	0.538	0.505	1.876	2.851**
0.683	2.14	0.741	0.576	0.412	0.893	0.022
0.832	1.64	0.756	2.036*	3.198**	3.354**	2.168*
0.726	1.55	0.709	1.301	0.050	1.989*	0.750
0.798	1.72	0.776	0.428	0.241	1.426	1.584
0.846	2.18	0.826	0.448	1.663	1.234	0.107

APPENDIX P

FURTHER INCIDENTAL COMPARISONS OF
SOME SUB-GROUP Q-RESPONSES
INDICATING ONLY THE t VALUE

A P P E N D I X P

FURTHER INCIDENTAL COMPARISONS OF SOME SUB-GROUP Q-RESPONSES INDICATING ONLY THE t VALUE

	T - STATISTICS			
	B11-CH	G11-CH	B11-MTE	G11-FTE
A				
1	0.91	0.32	4.42**	5.20**
2	2.87**	1.44	9.31**	4.95**
3	0.01	0.92	1.79	3.60**
4	1.80	0.86	6.22**	2.63**
5	3.68**	2.50*	8.91**	4.31**
6	1.60	1.29	4.89**	4.68**
7	1.66	1.03	4.01**	2.25*
8	0.62	0.18	2.21*	0.22
9	2.38*	1.84	2.60**	1.73
10	0.74	0.54	0.18	0.81
11	0.87	0.58	2.44*	2.34*
12	1.38	1.83	1.65	1.13
B				
13	3.56**	2.89**	5.30**	4.01**
14	1.96*	1.82	7.64**	7.15**
15	1.40	1.06	4.22**	3.16**
16	2.03*	1.66	5.86**	4.26**
17	2.82**	2.01*	6.63**	4.71**
18	3.02**	2.98**	6.52**	7.79**
19	1.48	0.81	2.70**	0.31
20	0.36	0.38	4.40**	4.48**
21	1.20	1.45	1.77	1.21
22	1.09	0.38	4.71**	1.99*
23	2.46*	2.15*	1.88	2.02*
24	0.57	0.12	0.29	1.03
C				
25	2.35*	2.77**	0.07	0.73
26	0.12	0.26	4.57**	1.93
27	3.16**	3.97**	3.77**	3.67**
28	1.87	1.19	5.27**	3.69**
29	0.05	0.55	1.31	1.18
30	3.18**	2.68**	8.65**	7.54**
31	0.13	0.46	3.20**	1.52
32	1.16	1.34	1.11	0.04
33	1.87	0.97	7.96**	4.94**
34	0.15	0.76	0.43	2.58**
35	1.83	2.33*	1.40	1.31
36	0.14	0.23	3.18**	2.97**

* = 0.05 LEVEL
** = 0.01 LEVEL

SPONSES

FTE

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