

COMMUNICATION IN THE CONGREGATION

by

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## CHAPTER I

### INTRODUCTION

The personal reasons for initiating this study arise out of the writer's eighteen years of experience as a clergyman of the United Church of Christ Congregational. Although many reasons could be listed, three are offered as the primary ones leading to this study. The first is general in nature; the second comes from a specific military experience; the third stems from the coursework presently being pursued.

Starting with the most general, this writer has observed throughout his ministry, often with awe, the tremendous communicative capacity of the "average" congregation in both the civilian and the military environments. That capacity has often, perhaps typically, been directed towards trivial and occasionally destructive ends. Yet, there have been enough exceptions to suggest that that condition is neither inevitable nor necessary. However, the pastor seeking to channel this capacity in more fruitful directions faces the practical problem of dealing with a phenomenon widely recognized but rarely examined. Thus, this study represents the desire of the writer to comprehend better the nature and functioning of communication in the congregation.

The second reason arises from an experiment undertaken in 1971-72 at Fort Carson, Colorado, where an attempt was made to restructure the traditional functions of the military Chaplain. His pastoral functions are largely adaptations of standard civilian clergy activities. He conducts religious services, counsels individuals, visits parishioners, performs religious rites, provides religious

instruction, and administers religious programs. However, his pastoral base differs significantly from that of his civilian colleague. The latter normally works out of the organized local congregation of a particular denomination where his pastoral responsibility is generally limited to its membership. The Chaplain is normally assigned to a military unit where his pastoral responsibility extends to all soldiers (and their dependents) in the unit. Hence, his "parish" usually includes a large majority of persons belonging to some other religious tradition or to none at all. While he is expected to appropriately modify his ministry where religious differences are present, his pastoral obligation embraces all unit personnel.

The attempt to restructure his functions grew out of the twin recognition that clergymen possessed differing capabilities, and that "parishioner" needs had changed to the extent of rendering useless (or at least unused) many traditional religious activities. Borrowing from the medical and legal professions where specialization has long been practised, Chaplains were either assigned traditionally as general pastors, or assigned to specialized functions such as family counseling, religious/ethical instruction, race-relations training, and experimental liturgics. For a multitude of reasons the experiment was not notably successful, but a side-effect of that experiment provided the second reason for this study.

The shortage of Chaplains able to specialize resulted in an intensive effort by those assigned to enlist the active assistance of the soldier and his dependents. The need for their skills, energy, and creativity was a simple matter of necessity if the Chaplain were to "produce" as expected. The response from the "parishioners" was overwhelming. The Chaplains' problem quickly changed from that of acquiring

resources, ideas, and people to that of managing the abundance that came forth. This writer was profoundly impressed with enormous potential for unique and authentic religious ministry present in the "average" congregation. The key to releasing that potential appeared to be the kind of communicative activity carried on by the clergy involved. Where that activity provided parishioners with a demonstrated need, an opportunity to satisfy that need, and the knowledge necessary to meet that need, the response was enthusiastically productive. To understand better how that potential can be appropriately released is the second reason for this study.

This writer has long felt that the church urgently needs to clarify its nature and functions. There is nothing novel or remarkable about that position, and the comparatively few writings in the Bibliography critical of the church suggest that such a conviction is widespread both within and without the church. However, this writer is also aware that while critical material is generously offered, remedial suggestions seldom appear. Yet even with the abundance of criticism one factor contributing to the seeming ineffectualness of the church appears to have been overlooked. That factor is the readily observable high degree of "stranger-relationships," especially within suburban and urban congregations. The members simply do not know each other, nor does their pastor know the majority of them. This is compounded by an equivalent membership ignorance of Scripture, religious history, theology, and Christian ethics. To use a probably inapt analogy, the typical congregation is like a military unit in combat whose members are newly assigned and who have never undergone basic training. A prediction of their effectiveness would hardly be optimistic. Reduced to this simple but nonetheless affective level, the significance of communication within the congregation becomes immediately apparent. It is through this medium alone that the congregation may come to know itself, define its purposes,

discover its resources, and formulate its goals. All of these are the necessary prelude to any productive ministry.

The field of organizational communication has generally focused on business and industrial operations. Consequently, the over-riding concern has been with improving commercial productivity. This, in turn, has led to intensive researches into such areas as management techniques, employee motivation and satisfaction, job environment, and leadership styles as factors directly contributing to increased productivity. However, the concept of productivity is not confined to the commercial arena. Basically, it expresses the degree of return from an investment. As such, the concept can be, and is, applied to any human endeavor. The third reason for this study is to apply the concept of productivity to the activities of a congregation, drawing upon the insights, techniques, and knowledge developed in the field of organizational communication.

#### THE RESEARCH PROBLEM

No Pastor has survived his first charge without developing a keen awareness for the irrespressible and versatile communicative ability of his congregation. For some, it is like encountering a hydra-headed monster; for others, it is like participating in a vigorously creative symphony orchestra. The former reads James' stricture that "...the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell,"<sup>1</sup> with grim relish. The latter reads John's pro-

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<sup>1</sup>James 3:6, RSV.

clamation that "...the Word became flesh and dwelt among us, full of grace and truth.." <sup>2</sup> with profound wonder. Both acknowledge the power of the communicating congregation.

Curiously enough the training of the religious professional provides little preparation for this experience. The communicative activities of preaching, counseling, and visitation are heavily emphasized; the importance of interpersonal communication is increasingly recognized; and the significance of small group communication is being acknowledged. However, the congregation as a communicative organism remains a respected but unplumbed mystery.

The general subject of this thesis is communication in the congregation. The proposed problem area is the nature of participation in the communicative activity of the congregation. Five questions are raised about various aspects of that problem.

1. What is the nature and function(s) of the communication "grid" found in the congregation?
2. What are the major categories of communicative activity exhibited by the membership in their participation in the congregation?
3. What are the differing concepts of the local church held by the membership?
4. Is there a correlation between the member's participation index and his concept of the church?
5. Is there a correlation between the member's participation index and his evaluation of the church's communicative performance?

The first three questions are informational, in the sense of eliciting data necessary to respond to the last two questions. These latter two focus upon the relationships among the acquired data.

The first question, what is the nature and function(s)

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<sup>2</sup>John 1:14, RSV.

of the communication "grid" found in the congregation?, assumes the existence of two or more communication networks operating within the congregation. The term "grid" is used to denote those networks as a whole. In order to describe that "grid," the attempt will be made to discover and plot the existing networks, and to characterize them in terms of the members and church positions involved, the media used, the message content generated, and their relationship to the formal organizational structure. The purpose of responding to this question is to provide an empirical basis for pursuing the remaining questions.

The second question, what are the major categories of communicative activity exhibited by the membership in their participation in the congregation?, assumes that different types of activities do exist, and that they are subject to classification.

The former assumption causes few problems since the difference in activities is widely acknowledged even among the most casual observers. There is, for example, the member who rarely attends worship but never misses a church supper. There is the faithful worshipper who rarely attends any of the special church programs. And then there is, to complete the example, the member who rarely attends either worship or special programs, but who never misses the meetings of a group organized within the congregation.

The second assumption, however, raises an issue of considerable controversy, not over the idea of classification itself, but over the particular type of classification employed. In the chapter entitled, "Review of the Literature," that controversy is explored at greater length. It suffices now to note that the various kinds of classifications utilized typically are religiously qualitative. They rank a particular activity by whether it is more or less religious in nature, or else specify different kinds of religiosity and assign various activities to each kind. In

an attempt to avoid that controversy, the system of classification used in this thesis will be based on observable behavior, where categories within the system are distinguished by quantity or amounts of behavior rather than qualitative or evaluative distinctions. The behavior measured will be that confined to participation in traditional religious activities such as attendance at church services, membership in congregational organizations, church positions held, and devotional exercises pursued. From this measurement of activity there will be derived a numerical "participation index." Conceiving the communication grid of the congregation in its simplest form as a spatial field, the "participation index" will indicate a particular member's position in the grid. Visualizing the center of the grid as the most intense level of communicative activity possible, it will indicate his location in the grid with reference to that center.

The third question, what are the differing concepts of the local church held by the membership?, is traditionally, cast in theological terms. For the purposes of this thesis the church is viewed as a "community of communication,"<sup>3</sup> where various combinations of activities, seen as communicative endeavors, are actually or potentially present. From that perspective the question can be rephrased to read, what are the differing constructs of communication activities which the various members deem appropriate for the church to pursue. The assumption is again made that the members of a given congregation have varying perceptions of the proper function of "their" church,

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<sup>3</sup>Earl D. C. Brewer et al, Protestant Parish (Atlanta: Communicative Arts Press, 1967), p. 4.



and that these perceptual variations are subject to classification. Again, to avoid the classification problem noted earlier, the system used will be based on observable communicative activities of the congregation as a single organization. Categories will be distinguished by reference to both the purpose of the activity, and the target audience at which it is primarily directed. For example, individual ministration by the Pastor, while in a sense representative of the congregations' communicative ministry, is rarely observable in practical terms. However, a congregational attempt to apply Christian ethics to race relations in the community is easily distinguishable by both its purpose and its target audience. It is the latter kind of communicative activities which are utilized here.

The fourth question, 'is there a correlation between the member's participation index and his concept of the church?', investigates a common assumption. For example, if he views the church as primarily a place for spiritually maintaining its membership, does this relate to his own participation in congregational activities. Or again, if he sees the church's communicative endeavor as properly restricted to Sunday worship activity, is that perspective reflected in his own participation index? Care is taken to infer no causal relationship, in the sense of one factor predicting the other. To do so would not only be premature, but would require a quite different data gathering approach. Although this has been a popular line of research, i.e. the predicting of religious participation behaviors by a host of various other factors, this writer feels that the sociology of religion has not yet reached the level of sophistication where such inquiries can be pursued with any real expectation of adequately reliable results. To demonstrate that the factors of religious participation and church concept are related will be a step forward.

The answer to the fifth question, is there a correlation between the member's participation index and his evaluation of the church's communicative performance?, appears obvious and preliminary. But experience suggests that one's evaluation of church performance may have no, little, or great effect upon one's participation. The question acknowledges the complexity of human motivation. One member may participate actively while being highly critical of church performance, and do so because of personal religious convictions, because of secular business motives, or because of a host of other different reasons. However, such observations are as yet speculations. The question has not been methodically examined; hence it is included here. Again, and for the same reasons, no causal relationship is inferred. The demonstration of a correlation alone is being sought. Its intent is to provide a foundation for later inquiry into the nature of the relationship.

Historically, studies of religious participation, activity, or commitment have attempted to link the nature of that behavior to "secular" variables such as educational levels, social class, world-view (Weltanschauung), and occupation, or to "religious" variables such as family religious tradition, type of belief, and religious environment. Almost without exception, religious participation is found to be predictable by the other variable used, although occasionally the direction of cause and effect is questioned.

Setting aside the question of adequate foundation, this writer has discovered no studies where church concept and performance appraisal have been included among the variables affecting participation in religious activity. The omission seems curious since both factors appear to have considerable influence upon behavior in other areas of life. This writer suspects that a strong primary relationship exists between participation and a cluster variable composed of the above two interacting with religious belief, and

secondary relationships to demographic variables such as age and socio-economic status, and to personality factors such as intelligence and prejudice.<sup>4</sup> Fully realizing the complexity of examining the relationship between religious participation and the primary cluster variable, this study is restricted to one small aspect of that relationship.

#### DEFINITION OF TERMS

Congregation: This term is used in the traditional Protestant sense of denoting the local organized religious group of a specified Protestant Christian denomination. The term "church" is used as a synonym except where the text makes explicit a modified meaning.

Member: This status is determined by the formal criterion of the particular congregation being considered. At Plymouth United Church of Christ membership is conferred by the congregation upon request from an individual. That request includes his acceptance of certain doctrinal propositions and supportive obligations. There appears to be no provision for withdrawing membership status except by request from the individual. No program for appraising the individual's performance of his membership obligation appears to be operative. After long periods of no contact some members are apparently "dropped" from the roles; however, no formal criterion is established.

Officer: This term refers to a member appointed or elected to some position in the congregation where both selection procedure and position are established in accordance with the formal rules of the congregation. The nature of a specific position will be defined in the text as needed.

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<sup>4</sup>Daryl J. Bem, Beliefs, Attitudes, And Human Affairs (Belmont, California: Brooks/Cole Publishing Co., 1970), pp. 21-23.

Communication Survey: This refers to a three page questionnaire mailed to all resident members with provision for a return mail response. A description of the Survey is found in the section entitled, "Data Analysis," and a sample of the Survey in Appendix A.

Participation Index: This is the numerical value derived from Section II of the Communication Survey and is a measure of the amount of communicative activity in which the member engages.

Perception Index: This is the numerical value derived from Section III of the Communication Survey, and is a measure of the amount of communicative activity which the member believes appropriate for the congregation to pursue.

Appraisal Index: This is the numerical value derived from Section IV of the Communication Survey. It indicates the degree to which the congregation's communicative activity approaches that considered appropriate by the member.

Communication: This is that process of information acquisition, evaluation, and interchange engaged in by individuals and groups to elicit comprehension.

#### SIGNIFICANCE OF THIS STUDY

Primary academic interest in religion is found in the discipline called sociology of religion. Religion has also been of interest to cultural anthropology and psychology. Lately, the field of organizational communication has indicated interest as a part of its growing concern with the communicative nature of voluntary organizations.

The sociology of religion has concentrated its efforts on examining the relationship between religion and society, subsuming under that considerable attention to the sociological nature of religion in and of itself. Cultural anthropology has tended to view religion as one major source of cultural values and norms. Psychology has generally

viewed religion as an adaptive or adjustment mechanism used by individuals to achieve a more comfortable orientation to existence. Organizational communication has thus far largely limited its inquiry to the rhetoric of preaching as an aspect of speech communication, and to the application of communication techniques to religious activities. The result has been a wealth of studies on many aspects of religion.

Despite the number of studies, however, there are certain aspects which have not yet been explored. There are no studies of the communicative structure and functioning of the local church. While studies of religious participation have been a major interest, none have taken into account the Subject's conception of appropriate religious activity, nor his appraisal of the performance of the organization through which he carries out his participation. One possible exception could be a study published in 1972.<sup>5</sup> Here, however, inquiry was limited to member perception of appropriate religious activity specifically directed towards major social issues. Consequently, sociological studies do not include three factors which significantly affect religious behavior, expression, and relationships. This thesis attempts to provide data on those three factors, suggests a methodology for measuring their impact, and examines possible inter-relationships.

The utility of this thesis to cultural anthropology and psychology is considerably more tenuous. Any research implies or explicitly uses evaluative standards to determine, classify, and analyze data. Academic studies of religion have typically used standards brought by the researchers. This

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<sup>5</sup>Douglas W. Johnson and George W. Wornell, Punctured Preconceptions (New York: Friendship Press, 1972).

thesis draws its criteria for determining and classifying data from the subject itself. The utility of that lies in suggesting a perspective different from those normally applied in evaluating the nature and significance of religion.

The field of organizational communication has historically concentrated on profit-making organizations. Increasing attention is now being paid to the voluntary association. The differences between the two types of organizations are significant. Organizational goals, participation, authority, roles, and status are fundamentally affected by the voluntary nature of the association, while the requirement for organizational viability remains essentially the same. This thesis may be useful to this new area by providing an application of organizational communication theory to a particular type of voluntary association.

Ecclesiastical institutions have typically exhibited considerable concern over the viability, maintenance, and growth of the institution it views itself as administering. Since these concerns must normally be implemented through individuals and congregations, their participative response is a major concern. Surprisingly, few ecclesiastical hierarchies have seriously attempted to ascertain the views of the lay member on the church's role, nor his appraisal of its performance. Consequently, little empirical data is available. This thesis contributes to that small store of data, and hopefully may suggest a different approach to developing and maintaining vigorous congregations.

This thesis assumes that congregations desiring to be authentic instruments of their religious stances must, of necessity, express their goals, aspirations and conceptual norms in visible form as they now do with their organizational structures. Most congregations have constitutions, by-laws, and creedal statements. Few have established concrete goals. Most congregations have highly abstract definitions of their

nature and function(s). Few have translated these into specific responsibilities and tasks. Most congregations project a lofty ideal of membership. Few operationalize this into clearly articulated participative activities. This thesis does not pretend to go that far, but only to offer preliminary assistance in discovering what general goals are already present in the thinking of the membership, and their estimate of existing performance in light of those goals. For those pastors concerned with enlisting the creative participation of their parishioners the thesis suggests a relationship between that "management goal" and the organizational goals implicit in the membership. In addition, the data on the communication grid should suggest ways of increasing the effectiveness of congregational communication.

Finally, freedom of speech about religion is probably the most used prerogative drawn from the First Amendment to the Constitution. Consequently, firm opinions about all aspects of religion are abundant from the general public. Equally curious, however, is the apparent inability of the American Protestant Church to describe itself in tones which are heard. This thesis, in a small way, allows the congregation to define itself.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### INTRODUCTION

An article by Gordon D. Kaufman in the Journal of Philosophy sounds an appropriate note of caution to any who approach the phenomenon called "religion" with analysis in mind. His observations provide an excellent introduction to a survey of that analytical literature. Turning first to the investigator, he insists that the conception of religion with which the researcher begins is crucial to the validity of his research findings, since that concept determines both what he selects as data and what he finally discovers in the data selected. Then he raises a basic question of methodology. Noting the traditional adherence of the scientific disciplines to the "objective" approach, he points out that this systematically excludes certain subjective factors crucial to the nature of religion. It also tends to confuse the manifestations, or "externals of religion," with the phenomenon itself, the latter taking place deep within the consciousness of the participants.

Unless we discover and analyze that in the subjective inner life of man which expresses itself through the externals of religious action and thought, we will not have succeeded in uncovering religion, and our philosophy of religion will not in fact be a study of religion, but only a philosophy of the external expressions of religion.<sup>1</sup>

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<sup>1</sup>Gordon D. Kaufman, "Philosophy of Religion: Subjective or Objective?", Journal of Philosophy 55 (January 1958): 59.



Allan W. Eister picks up on Kaufman's last point, noting that socio-scientific study of religion usually indicates the study of the social and cultural manifestations of religious experience, rather than religious experience itself. He sees the intent of researchers as describing the consequences of adherence to religious beliefs and values rather than an evaluation of them, and suggests that the discipline is better termed "...the sociology of religious institutions, since it is the cultural patterning and social organization of religion which really concerns us and not 'religion' itself, however one defines it."<sup>2</sup>

While Kaufman believes that the philosophy of religion must go beyond the manifestations of religion to keep from being superficial, most sociologists of religion share Eister's position that the latter discipline should confine itself to those manifestations. However, even this position does not establish as clear a field of inquiry as it at first seems. Not only is there Kaufman's caution about the investigator's own concept of religion, but he goes on to conceptualize religion as "...the attempt to express some sort of answer to the problems at the very heart of human existence itself," concluding that "any means of expressing a solution to these problems would have to be reviewed as a religion."<sup>3</sup> This suggests that the sociology of religion is actually concerned with a very particular form of religion which can perhaps be best described as those organized religions which publicly call themselves religions. Kaufman proceeds to raise an

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<sup>2</sup>Allan W. Eister, "Empirical Research on Religion and Society: A Brief Survey of Some Fruitful Lines of Inquiry," The Review of Religious Research 6 (Spring 1965): 125.

<sup>3</sup>Gordon D. Kaufman, "Philosophy of Religion," p.69.

intriguing point which is beyond the scope of this paper, but certainly worth noting since it adds weight to his caution about the investigator's concept of religion,

...no purely rational kind of evaluation of these different religions is adequate or open here. To insist on this would simply be accepting the perspective of rationalistic religion as the one most adequate to understanding all of religion; i.e., it would mean that the rationalist simply prefers his own religion to other kinds of religion and would actually establish nothing about its real superiority, the argument moving in a circle.<sup>4</sup>

While most sociologists of religion do not openly profess to evaluate the phenomenon they study, implicit evaluation pervades most the literature which follows.

Even if the field of the sociology of religion is limited to the manifestations of organized and self-designated religions, the amount of research published and the number of aspects investigated still remains vast. Since this thesis focuses on communicative participation in the congregation, the studies on participation will be emphasized.

## HISTORY OF THE STUDY OF RELIGION

### Origins

An undisputed origin for the discipline called Sociology of Religion is difficult to isolate. Perhaps its most authentic origin can be found in the dissolution of an idea so fundamental to the Medieval period that it is better termed a cultural archetype. That idea is the unity of all things because their final source lies in God the Creator and Sustainer.

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<sup>4</sup>Ibid., p. 69.

All things whatsoever, spiritual and material things, the archangels, the angels, the seraphim and cherubim and all the other celestial legions, man, organic nature, matter, all of them are bound in this golden chain about the feet of God.<sup>5</sup>

The dissolution came slowly, marked by the painful development of radical concepts in many areas. Copernicus' astronomy displaced Aristotles' cosmogony; Machiavelli's rational politics usurped the divine right of kings; Luther effectively challenged the authority of the Roman Catholic Church. The gradual erosion of religious control and influence over all facets of human existence dissolved that sense of unity. Eventually it provided the mental and emotional room necessary for man to stand apart from "religion," and look at it. In that light, the first sociologist of religion might be identified as Auguste Comte, who as part of his theory of social evolution viewed religion as a significant but passing human institutional phenomenon which would soon be replaced by science.<sup>6</sup> On the English side of the Channel, David Hume with his observations on the social organization of the Catholic Church and the Methodist movement, is also a worthy candidate.<sup>7</sup>

#### Founders of the Study of Religion

In the next generation there arose those personages more commonly designated as the founders of the discipline: W. Robertson Smith, Emile Durkheim, Max Weber, Ernest Troeltsch, and Adolph von Harnack. The intellectual perspectives and conceptual tools which they propounded remain vigorous sources of theory and research to this day. However, even in this early group the signs of a later sig-

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<sup>5</sup>Ernest Cassirer, The Myth of The State (New York: Doubleday & Co., Inc., 1955), P. 164.

<sup>6</sup>Auguste Comte, The Positive Philosophy II (London: George Bell & Sons, 1896), p. 561. Trans. Harriet Martineau.

<sup>7</sup>David Hume, Essays: Moral, Political and Literary (London: Longmans Green & Co., 1882), p. 144.

nificant divergence of interest were evident. Weber and Troeltsch, especially, initiated an enduring concern with western sophisticated religion, while Durkheim became the intellectual mentor of an equally enduring interest in "primitive" religion and its interaction with culture. As a consequence we have two academic disciplines today, sociology and cultural anthropology, where religion is a major subject of study. Through a rather torturous course of disciplinary development, elements of each eventually bear directly upon this study.

#### Religion and Anthropology

Tracing briefly the development of the latter field, Malinowski credits Edward B. Taylor as "...having laid the foundations of an anthropological study of religion."<sup>8</sup> Taylor represents the earliest movement in cultural anthropology, a movement emphasizing historical studies and caught up in the enthusiasm of applying evolutionary concepts to culture. From that movement came the studies of totemism exemplified by Frazer, of mana (Durkheim), latent monotheism (Lang), and germinal crisis events (Harrison), conceptual tools still utilized, although with many modifications, in this era. W. Robertson Smith's principle, for example, that primitive religion "...was essentially an affair of the community rather than of individuals" remains a generally accepted assumption of modern (anthropological) research today.<sup>9</sup> Taylor's book, Primitive Culture, remains "...one of the classics of the science of man."<sup>10</sup>

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<sup>8</sup>Bronislaw Malinowski, Magic, Science, and Religion (New York: Doubleday & Co., Inc., 1954), p. 18.

<sup>9</sup>Ibid., p. 21.

<sup>10</sup>John Gillin, The Ways of Men (New York: Appleton-Century-Crofts, Inc., 1948), p. 600.

But as field data collected, problems of explanation increased for the "evolutionists," giving rise to a new school of thought known as "diffusionism." Here the basic theory (greatly simplified) was that current cultures are the result of a few ancient cultures whose achievements were widely diffused.<sup>11</sup> At the same time, primarily in North America, a school of historical anthropology stimulated by Franz Boaz appeared. An emphasis upon first hand collection of data, and objective analysis became "de rigueur."<sup>12</sup> Kroeber, Dixon, Lowie, Sapir, Radin, Mead and Benedict are only a few of the famous anthropologists to come out of this tradition. However, a persistent failure to deal adequately with the realities of current culture led to the development of still another school, the "functionalists," typified by Malinowski and Radcliffe-Brown. Their main interest was the "...study of cultures as going concerns practised by living societies, and not only a few cultures considered as unique cases, but all cultures."<sup>13</sup>

The unification of these two latter schools is symbolized by Ralph Linton's book, The Study of Man, published in 1936. In addition to weaving the emphases of both schools into an organized theoretical framework, he introduced the crucial importance of psychology to the discipline.<sup>14</sup> Since then, a proliferation of interests has occurred, bringing out new professional links to other disciplines as well as new areas of research. On the lighter side, this renewed vigor has resulted in current

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<sup>11</sup>Ibid., p. 601.

<sup>12</sup>Ibid., p. 601.

<sup>13</sup>Ibid., p. 602.

<sup>14</sup>Ibid., p. 606.

searches for "Atlantis," theories of extraterrestrial visitation (diffusionism with a vengeance!), and has even invaded the realm of science-fiction (see, e.g. Isaac Asimov's Foundation series). On the more serious side, one development leads to the subject of this study.

#### Organizational Communication

Dixon (of Boaz' group) and Roethlisberger were pioneers in applying cultural anthropology to current situations, initiating the now famous study at Western Electric's Hawthorne plant in 1930.<sup>15</sup> From this effort eventually came the sophisticated study of modern industrial organization, exemplified by such figures as McClelland, Scott, Thayer, Blake, Argyris, and currently termed "organizational communication." This study attempts to apply some of the theory and techniques developed in this field of study to communication in a voluntary religious organization.

#### RELIGION AND SOCIOLOGY

##### Major Early Formulations

In developing the Sociology of Religion, Ernest Troeltsch and Max Weber both produced classic sociological studies of organized Western Christianity. Troeltsch's The Social Teachings of the Christian Church was published in 1913; Weber's The Sociology of Religion appeared seven years later. These two works, variously interpreted, provided the general conceptual framework in which the sociological study of religion is still carried on. Weber's

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<sup>15</sup>William G. Scott, Organizational Theory (Homewood, Illinois: R. D. Irwin, 1967), p. 34.

The Protestant Ethic and the Spirit of Capitalism has also had significant influence. The impact of this last writing can be summarized most briefly by reference to an article published by the American sociologist, Andrew Greeley, in 1964.<sup>16</sup> The article reviews various studies utilizing Weber's proposition (that Puritanism made capitalism possible) in studies of comparative socio-economic achievements of American Catholics and Protestants. He cites studies by Mack, Murphy, and Yellin,<sup>17</sup> by Rosen,<sup>18</sup> by Lipset and Bendix,<sup>19</sup> by McClelland,<sup>20</sup> by Veroff, Field, and Gurin,<sup>21</sup> by Mayer and Sharp,<sup>22</sup>

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<sup>16</sup>Andrew Greeley, "The Protestant Ethic; Time for a Moratorium," Sociological Analysis 25 (Spring, 1964): 20-33.

<sup>17</sup>R. W. Mack, R. J. Murphy and S. Yellin, "The Protestant Ethic, Level of Aspiration and Social Mobility," American Sociological Review 21 (June, 1956): 295-300.

<sup>18</sup>Bernard C. Rosen, "Race, Ethnicity, and the Achievement Syndrome," American Sociological Review 24 (February, 1954): 47-60.

<sup>19</sup>Seymour Lipset and Reinhard Bendix, Social Mobility In Industrial Society (Berkeley: University of California Press, 1960).

<sup>20</sup>David C. McClelland, The Achieving Society (New York: Van Nostrand, 1961).

<sup>21</sup>Joseph Veroff, Shiela Field and Gerald Gurin, "Achievement, Motivation, and Religious Background," American Sociological Review 27 (April, 1962): 205-217.

<sup>22</sup>Albert J. Mayer and Harry Sharp, "Religious Preference and Worldly Success," American Sociological Review 27 (April, 1962): 218-227.

by Lenski,<sup>23</sup> and concludes, "Thus in eight separate studies done in the last decade we have nothing even remotely approaching a confirmation of the Protestant Ethic hypothesis."<sup>24</sup> In a later article, McNamara seconds Greeley's conclusion.<sup>25</sup>

#### Religion and Social Class

An excellent condensation of Weber's Sociology of Religion is to be found in an article by Steeman.<sup>26</sup> Pointing out that "...Weber's life-long concern was to understand the modern world as a whole," his book is an attempt to make a comprehensive statement about the role of religion in the social and cultural development of mankind.<sup>27</sup> He sees Weber using three related basic dichotomies to describe this role: the routine-charisma dichotomy, the rational use-rational commitment dichotomy, and the magic-religion dichotomy.

Charisma is somewhat vaguely defined as the "specifically revolutionary power that breaks through the established order," or routine, usually leading to new social arrangements. It is neither exclusively rational nor religious.<sup>28</sup> Rationality is man's ability to take account of his situation and organize his behavior

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<sup>23</sup>Gerhard Lenski, The Religious Factor (Garden City: Doubleday, 1961).

<sup>24</sup>Andrew Greeley, "The Protestant Ethic," p. 27.

<sup>25</sup>Robert J. McNamara, "Intellectual Values and Instrumental Religion," Sociological Analysis 25 (Summer, 1964): 99.

<sup>26</sup>Theodore M. Steeman, "Max Weber's Sociology of Religion," Social Analysis 25 (Spring, 1964): 50-58.

<sup>27</sup>Ibid., p. 51.

<sup>28</sup>Ibid., p. 52.



accordingly. It is expressed both in the need to order and maintain the necessities of life, and in the quest for meaning to life which can transcend the need of the former. The function of rationality is then, respectively, efficiency and commitment.<sup>29</sup> Since the second dichotomy expresses the evolutionary process of life, i.e., "The growing importance of rationality in the organization of human life,"<sup>30</sup> the third dichotomy grows out of the interaction between charisma and rationality.<sup>31</sup> Magic denotes man's attempt to coerce deity, while religion denotes his worship (responsible living and rational ethical thought) of deity. These describe the two primary ways in which man formulates or "institutionalizes" his relation to the world of meaning. Religion becomes, then, the formulated expression of man's basic understanding "...of himself, of the world in which he lives, and of how life should be lived."<sup>32</sup> It is this functional understanding of religion which is behind Weber's interest in it. He views religion simultaneously as "...a fundamental fact of human existence, as the central feature of a culture, and as the prime moving force in social evolution."<sup>33</sup> It was from this basic perspective on religion that Weber developed his idea of the relationship between religion and social class.<sup>34</sup> It was this concept which undergirded his hypothesis about the Protestant ethic and capitalism. Despite Greeley's critique of that hypothesis, the underlying concept has been much utilized in subsequent research.

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<sup>29</sup>Ibid., p. 53.      <sup>30</sup>Ibid., p. 54.      <sup>31</sup>Ibid., p. 56.

<sup>32</sup>Ibid., p. 56.

<sup>33</sup>Ibid., p. 57.

<sup>34</sup>Talcott Parsons et al, Theories of Society: Foundations of Modern Sociological Theory (New York: Free Press, 1965) pp. 1138-1161.

Even before Greeley's critique, Demerath had raised questions about the concept. Reporting a study in 1961, he had noted the contradictory nature of past research on Weber's idea. Believing that the problem arose from a failure to appreciate the nature of "religiosity," he proposed that social status is related to the "kind" of religiosity possessed, and to the "degree" to which it is expressed.<sup>35</sup>

Stark, in the same year as Greeley, rejected the relationship out of hand by rejecting Weber's notion of religion, claiming that it fit Zoroastrianism but not Christianity. He concluded his argument with the tart observation that, "When Weber set out to decide what true religiousness was, he went on a quest for which he was singularly ill equipped."<sup>36</sup>

Goode, in an article published two years later (1966) asserts that, "Social class and church participation have been found to be strongly and significantly related. Numerous studies have revealed a positive association between these two variables."<sup>37</sup> Goode cites several studies in support of his contention, but does not mention the various definitions of religiosity, participation, and social status involved. The following year, Glenn and Hyland note that, "...The relationship of religion to economic and occupational success is the most viable topic of debate in the sociology of religion in the United States."<sup>38</sup>

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<sup>35</sup>Nicholas J. Demerath, "Social Stratification and Church Involvement," Review of Religious Research 2 (Spring, 1961): 146.

<sup>36</sup>Werner Stark, "Max Weber's Sociology of Religious Belief," Sociological Analysis 25 (Spring, 1964): 48.

<sup>37</sup>Erich Goode, "Social Class and Church Participation," American Journal of Sociology 72 (July, 1966): 102.

<sup>38</sup>Norval D. Glenn and Ruth Hyland, "Religious Preference and Worldly Success: Some Evidence From National Surveys," American Sociological Review 32 (February, 1967): 73.

The year after that, White, noting that much research had been drawn from the Weberian concept, concluded that "...the results of this research have been confusing."<sup>39</sup> Acknowledging that research has established some fairly stable correlations between religion and behavior, he suggests that much of the problem lies in the investigators' concept of religion. He finds two assumptions implicit in most of the research: that theology is the primary source of behavior, and that individuals seek to harmonize their behavior to their theology. He effectively questions both these assumptions and proposes an "interaction model of religious influence" based on four principles. Those principles are: that religion is primarily a group phenomenon; that the religious group has a particular normative structure; that these norms are enforced by sanctions; and that this enforcement is carried out by members interacting with one another. His suggestion is that research focus on groups rather than traditional categories of religion such as Protestant, Catholic, and Jew.<sup>40</sup> It is curious that Kaufman sounded his caution that same year. But as will be illustrated later, this period marks the beginning of much more sophisticated studies of religion. However, it is necessary to return first to Troeltsch, since research arising from his work bears directly on the foregoing controversy from this point on.

#### Church-Sect Typology

The most heavily used conceptual tool in current research is Troeltsch's church-sect typology, contained in The Social Teaching of the Christian Church. His essay on

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<sup>39</sup>Richard H. White, "Toward a Theory of Religious Influence," Pacific Sociological Review 11 (Spring, 1968): 23.

<sup>40</sup>Ibid., p. 24.

the typology is not a carefully reasoned and precisely formulated treatise, but rather a stimulating, insightful, and somewhat disorganized series of observations.

Acknowledging the risk of distortion, the attempt will be made to briefly present the typology since it plays a crucial role in the sociology of religion.

Troeltsch views each type as an equally valid development from "Primitive Christianity," pointing out that until the Gregorian reform, the Church had fluctuated between the two types. Only after that period did the "Church" type become stabilized, thus necessitating the separate development of the "Sect" type. Apparently referring to the Great Commission in the Gospel according to Matthew, 28:16-20, he locates the source of the Church type in the "...Apostolic Message of the Exalted Christ;" after explicitly referring several times to the Sermon on the Mount, he finds the source of the Sect type in "...the teaching and the example of Jesus."<sup>41</sup>

Troeltsch's observations can be classified as functional and as qualitative. He does not distinguish them as such, nor indicate any relationship between them, although the latter seems clearly implied. The essential quality of the church type is its objective institutional character, embodying religious truth and religious power as objective possessions.<sup>42</sup> In other words, the church type views itself as being the sole possessor of God's Grace mediated through the Risen Christ, and as alone having the power to confer and retract that Grace. Several

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<sup>41</sup>Talcott Parsons et al, Theories of Society, pp. 664-670.

<sup>42</sup>Ibid., pp. 666-668.

consequences follow. The church type is universal in principle, relating the "...whole of the secular order as a means and a preparation to the supernatural aim of life..."<sup>43</sup> It attempts to achieve its "universal ideal" by dominating the secular order through missionary effort and organization. This necessitates compromise with "...the State, with social order, and with economic conditions..." as illustrated in Thomist theology.<sup>44</sup> Hence, it becomes dependent upon the upper classes.<sup>45</sup> It deliberately fashions itself into a "sacramental-sacerdotal institution,"<sup>46</sup> freeing itself from dependence upon the "subjective character and service of believers."<sup>47</sup> Although Troeltsch nowhere implies this, a sectarianist might suggest that the church type essentially attempts to replace Deity as far as mankind is concerned.

The essence of the sect type is in its existence as a "voluntary community."<sup>48</sup> It is a community characterized by a radical fellowship of love, the subjective realization of Grace, personal holiness, and the direct intercourse of the individual with God. Troeltsch summarizes the characteristic features of the sect type as follows:

lay Christianity, personal achievement in ethics and religion, the radical fellowship of love, religious equality and brotherly love, indifference towards the authority of the State and the ruling classes, dislike of the technical law and of the oath, the separation of the religious life from the economic struggle by means

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<sup>43</sup>Ibid., p. 664.

<sup>44</sup>Ibid., p. 666.

<sup>45</sup>Ibid., p. 664.

<sup>46</sup>Ibid., p. 669.

<sup>47</sup>Ibid., p. 666.

<sup>48</sup>Ibid., p. 668.

of the ideal of poverty and frugality, or occasionally in a charity which becomes communism, the directness of the personal religious relationship, criticism of official spiritual guides and theologians, and the appeal to the New Testament and to the Primitive Church.<sup>49</sup>

Several consequences ensue. The sect type renounces the idea of dominating the world. Troeltsch suggests that its emphasis on personal fellowship prevents the acquisition of sufficient members to make such a goal viable. Instead, it sets the Kingdom of God over against all secular orders, and commits itself to the eschatological hope. While the church type views ascetism as confined to a heroic few, the sect type sees it as a requirement for all, necessary to attain a community of love "...unaffected by the social inequalities and struggles of the world."<sup>50</sup>

Finally, Troeltsch suggests the terms "institutional churches" and "voluntary churches" be used if his proffered ones are found objectionable,<sup>51</sup> and summarizes the two types: "the Church emphasizes the idea of Grace and makes it objective; the sect emphasizes and realizes the idea of subjective holiness."<sup>52</sup> Concluding the essay, he states,

The Gospel contains the idea of an objective possession of salvation in the knowledge and revelation of God, and in developing this idea it becomes the Church. It contains, however, also the idea of an absolute personal fellowship, and in following out this idea it becomes a sect.<sup>53</sup>

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<sup>49</sup>Ibid., p. 664.

<sup>50</sup>Ibid., p. 665.

<sup>51</sup>Ibid., p. 669.

<sup>52</sup>Ibid., p. 667.

<sup>53</sup>Ibid., p. 670.

The value of his essay is obvious but its fruitful application to the scene of religion in America is marred by several factors. The first is Troeltsch's own lack of precision. This writer is not quite sure what Troeltsch meant when he used such terms as "grace," "Jesus' teachings," the "primitive church," and "holiness." Nowhere does he define them, and his use of them in a variety of contexts increases their ambiguity. His empirical grounding of the typology is also questionable. He does not provide actual examples, nor refer to specific observations. One gains the impression that he never actually observed or participated in the sect type he describes, nor had any beyond casual experience in the church type. The impression is, rather, that he was evoking the conceptions of religion predominant in the intellectual community in which he moved.

A second factor, which bears directly on the first, is that he wrote in the period when modern scholarship was beginning its critical studies of Scripture, church history, and theological traditions. Typical of any initial studies, the notions produced tended to be rather simplistic while being perceived as definitive. For example, Troeltsch's references to the "primitive church" suggest a quite complete, certainly satisfying, historical knowledge of the early church. Later studies have demonstrated how little is really known of the church in that period.<sup>54</sup>

A third factor is the series of cultural shocks, developments, and changes which began soon after the essay was published. Two world wars, the rise of technological

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<sup>54</sup>Williston Walker, A History of The Christian Church (New York: Charles Scribner's Sons, 1952), p. 34.

industrialism, a geopolitical upheaval throughout the world, and profound changes in the ways man views himself and his world suggest that religious institutions are not now what they were, even if Troeltsch's description had been perfectly accurate.

Finally, and most important, Troeltsch wrote from the European perspective. Much difficulty has arisen because American sociologists applied his typology to religion in the United States without allowances for the significant differences between the European and the American religious situation. Acknowledging the millenium of Christian tradition in Europe, Troeltsch implied a static characteristic to religion. America's comparatively short tradition might be characterized by experimental and dynamic religious forms. Troeltsch dealt with a religious history containing Roman Catholic cultural primacy; in America Protestantism has been the primary religious influence. Troeltsch accepted unquestioningly the existence of a state-church system; in America the voluntary, self-supporting, and "First Amendment" system is in operation. These are only a few of the significant social differences between religion in Europe and America. Any theoretical system developed from describing one must be fundamentally modified when applied to the other. The failure to do so will be noticable in most of the studies that follow.

## AMERICAN SOCIOLOGY OF RELIGION

### Origins and Early Development

American Sociology of Religion had an unusual origin. There can be distinguished an academic side to the discipline which transplanted the Weber-Troeltsch tradition to the American scene, following the lines that have been suggested. However, religion in America became curious about itself late in the Nineteenth Century. Faced with



the devastating impact of the industrial revolution, and recognizing the consequent rural deterioration, the need for remedial action was propounded by many religious leaders. In a somewhat arbitrary fashion, this movement can be dated to a series of articles published by the Congregational minister, Washington Gladden, in 1882.<sup>55</sup>

The series focused on the plight of the rural churches and their constituents, "Country life was in steady decline, economically, socially, and religiously."<sup>56</sup> A strange amalgamation of farmer's organizations, village improvement societies, church leaders, and finally government officials, formed to undertake corrective measures. It was out of this activity that the indigenous tradition in American Sociology of Religion is to be found. An early product of this ferment was the establishment of the Institute for the Scientific Study of Religion. It marked the first full scale sociological study of religion in America. Carried on by a mixture of academic sociologists, ecclesiastical workers, and interested persons, hundreds of studies on various aspects of rural and urban local churches were produced.<sup>57</sup> H. Paul Douglass became the acknowledged leader of this branch of the discipline, and the absence of the Weber-Troeltsch influence is noticeable in his writings. Indeed, they demonstrate the beginning of a typological approach only now starting to be recognized by the academicians.

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<sup>55</sup>Clayton A. Pepper, Streams of Influence (Valley Forge: American Baptist Churches, 1973), p. 18.

<sup>56</sup>Ibid., p. 18.

<sup>57</sup>H. Paul Douglass, The Protestant Church As a Social Institution (New York: Harper & Bros., 1935) p. 3.

Because of his extensive studies from personal observation in actual congregations, Douglass' major problem was selling the idea that churches are institutions to his research subjects,

All these varied evidences of the sensitiveness of the church to the objective approach to its phenomena, and of its habitual and quick resort to defense mechanisms, confirm what was earlier insisted upon, namely, that the widespread and reiterated fact of resistance to objective studies is one of the most important data which these studies reveal.<sup>58</sup>

Following a spirited response to these objections, he goes on to propose a conspicuously non-European religious typology. Confining the typology to Protestant churches, and disallowing religious categories, he suggests that there are five types of churches: typically developed; under-developed; elaborated; socially adapted; and erratic.<sup>59</sup>

The basis of the scheme is the number and type of activities and services carried on by the particular church in relation to its immediate social environment. This is linked, and possibly correlated to, the number of hours per month of participation in the church program by members, e.g. a typically developed church gets 7.5 hours participation per month from the average adherent.<sup>60</sup> Douglass does not develop his typology beyond this general classificatory scheme, primarily because the concern was to gather "practical" empirical data which would indicate the direction(s) that remedial action should take.

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<sup>58</sup>Ibid., p. 12.

<sup>59</sup>Ibid., pp. 142-143.

<sup>60</sup>Ibid., p. 144.

Similarly, the studies from this branch of the discipline produced a vast array of statistical data on the demography, educational levels, economic positions, sex and age groupings, and participation habits of church members, together with extensive information on the goals, varieties, and program activities of local churches. Underlying these studies was a continuing effort to heighten the memberships' awareness of its responsibility to serve the local community with effective programs, while improving the viability of the organization itself. However, the current value of the studies is limited since analysis of organizational structures, institutional relationships, and communication patterns were not undertaken. Lacking also was any systematic attempt to apply the findings. Theory was largely non-existent beyond a vague assumption that the accumulation of a large amount of empirical data would by itself define the particular church's sociological position and produce any necessary remedial measures. Although this kind of study largely faded out with the advent of World War II, some remnants of that approach still exist. This writer periodically runs into colleagues who are as insistent on conducting the religious census as they are ambiguous on using the data obtained.

The divergence at this point in time of the two branches in American Sociology of Religion is illustrated by Merton's research which utilized the Protestant ethic hypothesis. It was published in 1936, a year after Douglass' study.<sup>61</sup> The vigor of the Weberian tradition is indicated by Merton's expansion and incorporation of that article into his book which was published twenty years later in 1957.<sup>62</sup> Until the middle of the Twentieth

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<sup>61</sup>Robert Merton, "Puritanism, Pietism, and Science," Sociological Review 28 (1936): 203.

<sup>62</sup>Robert K. Merton, Social Theory and Social Structure (Glencoe: Free Press, 1957), pp. 574-606.

century the two branches remained largely unaware of each other's existence. The first significant challenge to the European church-sect typology tradition came from H. Richard Niebuhr in 1957.<sup>63</sup> Niebuhr proposed a developmental continuum of religious types by which the sect gradually became a church (an idea earlier suggested by Douglass).<sup>64</sup> That conceptualization has introduced a new and fruitful line of investigation for American academic sociologists as will become evident in the studies reviewed later.

In this same period the American Catholic Church became deeply interested in the sociology of religion. This has proved to be the development that has bridged the two divisions of the discipline. The attention of this group early turned to the common conception of religion used by the academic sociologists. That attention was spirited, to say the least, and indeed, merited by the general failure of the latter to study properly the nature of their subject. For example, Greeley observes, "If sociologists tend to be naive about history, they are unbelievably uninformed about Catholic Theology," and proceeds to admonish Parsons, Reiss, Hout, McClelland and Lenski as typical of this professional incompetence.<sup>65</sup>

An example of this "incompetence," not elsewhere cited, is found in Allport's classic study, The Nature of Prejudice.<sup>66</sup> It should be emphasized that Allport produced a very careful study which remains extremely useful. However, after finding that racial prejudice was both

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<sup>63</sup>H. Richard Niebuhr, The Social Sources of Denominationalism, (New York World Publishing Co., 1957).

<sup>64</sup>Douglass, The Protestant Church..., p. 14.

<sup>65</sup>Greeley, "Time for a Moratorium," pp. 30-33.

<sup>66</sup>Gordon W. Allport, The Nature of Prejudice (New York: Addison-Wesley Publishing Co., 1954).

enhanced and decreased by membership in religious organizations he selected a group of Catholics and a group of Baptists to investigate this further, assuming that they were at opposite ends of the typological spectrum. It is this last assumption which illustrates the opinion noted above, because the formal legalism of the Catholic and the informal legalism of the Baptist groups place them, not on opposite ends of a typological spectrum, but very close together. It is a commonplace in the practical pastorate that the Baptist-Catholic marriage has a much better chance of surmounting religious differences than other religious pairings.

A much more sweeping comment should perhaps be inserted here, since it points to a still largely unrecognized major problem confronting the discipline. Recalling Kaufman's caution, sociologists studying religion almost invariably conceive of religion as essentially an invention of man by which he orders his human existence. It is perhaps the primary assumption of both anthropology and sociology when dealing with religion. Yet it is the primary assertion of both Judaism and Christianity that the manifestations, the specific field under investigation, are man's response to the initiative of Deity. This writer knows of no religious group in either of those two religions which does not clearly, continually, and often vociferously, press that assertion. Yet the secular sociologist seemingly remains totally unaware of it. This is not to say that the sociologist must accept the assertion, but it does appear necessary that his theory and research take that fundamental assertion into account.

#### Conceptual Reformulations

The middle of the Twentieth Century saw the amalgamation of the sociology of religion in America, and the proliferation of studies utilizing traditional conceptions in new formulations. Indeed, the process of re-

formulating former assumptions became a major activity, and characterizes this period.

To aid in this process, new "significant" variables were introduced. Pfautz, for example, reporting in 1955, proposed a typology revising Troeltsch's, and utilizing Niebuhr whose determinant element was the degree of "secularization."<sup>67</sup> He posits five types: cult, sect, institutionalized sect, church, and denomination. The cult, as the "most primitive form of religious organization and expression," must develop into a sect or perish. The sect may develop, if it is to survive, into one of the three other types. Pfautz differentiates the five types according to "five fairly distinct sociological frames of reference: the demographic, the ecological, the associational, the structural, and the social-psychological."<sup>68</sup> His definitions of these frameworks are rather ambiguous, as are his descriptions of the five types. Apparently, both entail the degree of complexity of the organizational/social group structure, which in turn determines the amount of "secularization" which has taken place. He does not attempt to define secularization. Since he states that, "Not only religious but other economic and political institutions grow secular...", it indicates that the mundane meaning of the term is not intended. He concludes that his subject, the Christian Science group, fits his conception of an institutionalized sect, but does not otherwise relate the subject to other American religious groups.<sup>69</sup>

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<sup>67</sup>Harold W. Pfautz, "The Sociology of Secularization: Religious Groups," American Journal of Sociology 61 (September, 1955): 121-128.

<sup>68</sup>Ibid., p. 122.

<sup>69</sup>Ibid., p. 128.

An article by Johnson published in 1957 provides a brief but excellent appraisal of the use of the church sect typology, and suggests an intriguing approach to reformulating it.<sup>70</sup> Reviewing the Weber-Troeltsch concept he notes Niebuhr's contribution with appreciation, but criticizes the latter's reduction of the concept as making type dependent solely upon the religious group's attitude towards the world in which it exists.<sup>71</sup> He finds this too limited, and suggests that attention focus on those central behaviors affirming the religious status, "This central aspect of the ritual system may be called the process of justification." The question that determines the typology of a given religious group is, "What kind of justification do given religions have?"<sup>72</sup> He distinguishes two kinds, the liturgical (church) and the ethical (sect), and suggests that there are others, but does not develop his proposal.

That same year Eister published an article reviewing functionalist theory as it had been applied to religious institutions.<sup>73</sup> His article highlights a movement within the sociology of religion which can be traced back to Durkheim. That was the attempt to analyze religion from the perspective of its functions. The literature thus far had indicated that those functions were generally integrative insofar as the institution of religion was concerned, while in relation to individuals religion was ego-supportive, cathartic, therapeutic, regularizing, and crisis-responsive.

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<sup>70</sup>Benton Johnson, "A Critical Appraisal of The Church-Sect Typology," American Sociological Review 22 (February, 1957): 88-92.

<sup>71</sup>Ibid., p. 89.

<sup>72</sup>Ibid., p. 90.

<sup>73</sup>Allan W. Eister, "Religious Institutions In Complex Societies: Difficulties in the Theoretic Specifications of Functions," American Sociological Review 22 (August, 1957): 387-391.

Eister proceeds to effectively demolish those assertions by pointing to a wealth of evidence indicating the destructive consequences of religion, and concludes, "The situation is one which comes close to suggesting that the theoretically statable functions of religion are at least highly elusive if not paradoxical."<sup>74</sup>

It is noteworthy that Yinger, who had used both the church-sect typology and functionalist theory,<sup>75</sup> published an article the next year (1958) proposing areas of research without mentioning either.<sup>76</sup> Still, the absorption with the church-sect typology continued as evidenced by Redekop's study of sectarian decisionmaking.<sup>77</sup> However, another study reported signalled a change in the application of the typology from organized groups to individual participation.<sup>78</sup>

That same year (1961) Lenski published his, The Religious Factor.<sup>79</sup> The basis of his research was

The assumption that each of the major religions of the world develops its own distinctive orientation toward all the major phases of human activity, and thus comes to exercise an influence on the development of other major institutional systems in society, an influence which cannot be accounted for in economic terms.<sup>80</sup>

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<sup>74</sup>Ibid., p. 389.

<sup>75</sup>J. Milton Yinger, Religion In The Struggle For Power (Durham: Duke University Press, 1946).

<sup>76</sup>J. Milton Yinger, "Areas For Research in The Sociology of Religion," Sociology and Social Research 42 (July, 1958): 466-472.

<sup>77</sup>Calvin Redekop, "Decision-Making In A Sect," Review of Religious Research 2 (1961): 79-84.

<sup>78</sup>Demerath, "Social Stratification and Church Involvement," p. 146.

<sup>79</sup>Gerhard Lenski, The Religious Factor (Garden City: Doubleday & Co., 1961).

<sup>80</sup>Ibid., p. 322.



Finding that religious groups contain both communal and associational aspects he used the term "socio-religious" to refer to them, distinguishing four with which to conduct his study in Detroit, Michigan. The four were Jewish, Black Protestant, White Protestant, and White Catholic. The intent was to see if the socio-religious group relationship was a causal factor in determining a wide variety of social behavior such as installment buying, political affiliation, racial attitudes, family ties and mobility.<sup>81</sup> Lenski found the hypothesis supported, while discovering a significant influence being exerted by "religious orientations" (the categories of orthodox and conventional orientations had been utilized).<sup>82</sup> An additional finding was that

socio-religious group membership is a variable comparable in importance to class, both with respect to its potency and with respect to the range, or extent, of its influence.<sup>83</sup>

Perhaps most interesting was Lenski's attempt to openly define religion, although he does so at the end of the book rather than the beginning. Religion is that "...system of beliefs about the nature of the force(s) ultimately shaping man's destiny, and the practises associated therewith, shared by the members of a group."<sup>84</sup> One suspects the influence of Paul Tillich, but it is one large step removed from the "invention" assumption noted earlier. As a whole his study is an acknowledged and substantial reformulation of the Weberian position.

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<sup>81</sup>Ibid., p. 18,21,289.

<sup>82</sup>Ibid., p. 23, 291.

<sup>83</sup>Ibid., p. 295.

<sup>84</sup>Ibid., p. 298.

Four studies published in 1962 illustrate elaborations of the conceptual tools traced thus far: the traditional church-sect typology; the functional approach, and the newer interest in religiosity (individual religious manifestations).

Martin, drawing from the church-sect tradition and incorporating Niebuhrs' work, turns to redefining the "denomination" as an independent sociological type rather than an advanced stage in the development of the sect.<sup>85</sup> It is probably the sharpest and most accurate brief characterization of the denomination, as the term is normally used, to be found.

Martin proposes seven characteristics which distinguish it from both church and sect. The denomination acknowledges the valid existence of religious truth and salvation outside its confessional borders.<sup>86</sup> The denomination sees its essence as a church (ecclesia) in a unity of experience rather than, for example, apostolic succession.<sup>87</sup> While holding Scripture as authoritative, it holds to the idea of a central core of religious truth rather than an established body of doctrine or a literal veneration of the Bible.<sup>88</sup> When it comes to organization, the denomination tends to be pragmatic. Underlying this pragmatic tendency, however, is the principle of the priesthood of all believers which must be expressed in a representative form, and which is the source of authority.<sup>89</sup> The denomination utilizes various degrees of sacramentalism, but it is a subjective sacramentalism.<sup>90</sup> Sixth, the denomination,

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<sup>85</sup>D. A. Martin, "The Denomination," British Journal of Sociology 13 (March, 1962): 1-13.

<sup>86</sup>Ibid., p. 5.      <sup>87</sup>Ibid., p. 5.      <sup>88</sup>Ibid., p. 5.

<sup>89</sup>Ibid., p. 6.

<sup>90</sup>Ibid., p. 8.

having a genuine interest in the existing social order, retains the traditional eschatology of Heaven and Hell (in the process of being modified to more subtle conceptions).<sup>91</sup> The seventh characteristic evidences considerable theological expertise on Martin's part. Noting that the denomination stresses ethical behavior arising from the "religious dynamics of faith and works," he goes on to note that the conceptions of faith, grace, and love used denote ethical behavior as the consequence to these realities rather than as an attempt to attain them.<sup>92</sup> This is a crucial distinction not heard too often even from Protestant pulpits. Martin's characterization holds much promise for examining "mainline American Protestantism."

Moberg draws from the indigenous tradition exemplified in Douglass, utilizes a functional approach, and drastically reformulates Niebuhr's idea of evolution in typological development.<sup>93</sup> Essentially, he proposes a perspective of the church as a social organization experiencing a developmental style of growth, and an organization subject to characterization by its functions. He describes the church as experiencing a growth cycle of stability, experimentation, and integration. This cycle involves five stages which he lists as "incipient organization" (a situation of unrest and dissatisfaction leading to desires for reform within a given church constituency); "formal organization" (where those who are dissatisfied develop a sense of union and common interests);

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<sup>91</sup>Ibid., p. 9.

<sup>92</sup>Ibid., p. 9.

<sup>93</sup>David O. Moberg, The Church As A Social Institution (Englewood Cliffs: Prentice-Hall Co, Inc., 1962).

"maximum efficiency" (where the group is effectively voicing its convictions in a rational organization); "institutional" (where formalism and a primary concern for perpetuating the organization is manifest); and "disintegration" (where the organization falls apart).<sup>94</sup>

He then goes on to describe what he feels are the essential functions of the religious organization. He lists seven, and suggests them as a framework for organizational analysis; the inculcation of appropriate behavior patterns and attitudes among the membership; the appropriate adaptation of the local church to its local environment; the division of labor, or role differentiation; the rational and accretional establishment of goals with supportive devices; the integration of the various parts of the organization; a disciplinary arrangement; and the establishment of a hierarchy of authority for control, decisionmaking, and directional purposes.<sup>95</sup> Aside from Eister's telling critique of the functional perspective,<sup>96</sup> one sees few clear examples of Moberg's growth cycle in operation. Rather, the more common development is for the "institutional" church to respond to and retain its dissatisfied constituents. (e.g. the glossalaliacs in the American Episcopal Church). Regarding his functions, six focus on the inner organizational structure of the church, while one considers the relationship of the church to society, a balance not typical of American churches in general, either in practise or profession.

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<sup>94</sup>Ibid., p. 119.

<sup>95</sup>Ibid., pp. 127-128.

<sup>96</sup>Eister, "Religious Institutions in Complex Societies."

Two studies focus on the nature of religious affiliation. Hammond proposes a typology of ideological orientation toward the church containing two "dimensions."<sup>97</sup> The first dimension is a traditional-modern, or orthodoxy, continuum. At one end are those who view the church as a supernatural creation with all that that entails. At the other are those who view the church as a man-made organization, with all the ramifications of that. The second dimension is a community-individual continuum. At one end are those who believe that the church ought to be involved in the community. At the other are those who believe the church should confine itself to individual morality. The claim is that these two dimensions distinguish among the dominant forms of contemporary American Protestantism.<sup>98</sup> The proposal sounds appealing at first glance. However, a cursory review of Hammond's instrument for ascertaining the dimensions demonstrates his truly appalling lack of practical theological knowledge. For example, one of the three questions used to determine a subject's position on the orthodoxy continuum was, "What is the church primarily?" Responses considered traditional were, "community of the saved; the Body of Christ; the Kingdom of God." Responses considered modern were, "a denomination, a local congregation."<sup>99</sup> Passing over the questions of technique, of the validity of a three-question survey, and the lack of rationale for his categories, Hammond does not appear to realize that his "modern" category taps the famous "General Protestant" and the "Christmas-Easter Christian" more than it does a reasonably regular church member, and

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<sup>97</sup>Phillip E. Hammond, "Contemporary Protestant Ideology: A Typology of Church Images," Review of Religious Research 2 (1962): 161-169.

<sup>98</sup>Ibid., p. 162.

<sup>99</sup>Ibid., p. 163.

that his orthodox or traditional response could come equally easily from a liberal Congregationalist or a conservative Scotch Presbyterian.

The second study, which has since been widely quoted, is reported by Fukuyama.<sup>100</sup> He proposes a four dimension scheme to measure religiousness, or the nature of religious participation. Acknowledging his indebtedness to Glock's earlier dimensional formulation,<sup>101</sup> he states,

Religion is a phenomenon which can be described in terms of at least four major dimensions; the cognitive, the cultic, the creedal, and the devotional; these dimensions represent distinctive styles of religious orientation and provide meaningful categories for the sociological study of religion.<sup>102</sup>

Fukuyama's definition of each dimension is brief and not particularly precise. The cognitive dimension measures what people "know about" religion; the cultic measures the degree of participation behavior in church activities; the creedal dimension refers to a persons "beliefs;" and the devotional dimension denotes a person's religious "feelings and experiences."<sup>103</sup>

Since this study signals a trend to use dimensionalism to measure religiousness, it calls for a closer look. Several questions immediately arise. Referring to the cognitive dimension first, what is meant by being religiously knowledgeable; what knowledge is considered significant; by what criterion; and does it apply across the board, or does each religious group have its own meaningful

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<sup>100</sup>Yoshio Fukuyama, "The Major Dimensions of Church Membership," Review of Religious Research 2 (1962): 154-160.

<sup>101</sup>Jane C. Zahn, ed., Religion and The Face of America (Berkeley: University of California Press, 1959).

<sup>102</sup>Fukuyama, "The Major Dimensions of Church Membership," p. 155.

<sup>103</sup>*Ibid.*, pp. 155-156.

body of knowledge? The claim to measure religiousness becomes especially pertinent in the second dimension. Do levels of church participation "tap" religiousness? This writer, from long experience, is keenly aware that religious activity ensues from a wide variety of motivations, much of which is not commonly considered religious at all. The dimension, as used, ignores this rather obvious question. The validity of the creedal dimension depends again upon the criterion used to determine what beliefs ought to be held, or are held, by the group. The author provides no information on this question. Finally, the devotional dimension is ambiguously defined. It is apparently distinguished from the third dimension by the greater degree of privacy and emotion attendant upon its expression, inferred from "...religious sentiment is internalized as inward feeling rather than articulated as an explicit creedal statement." Is this a religious element, or the function of personality factors? The scheme shows great promise because of its clarity and completeness, but the few questions raised indicate that much elementary work needs to be done.

The application of the scheme, unfortunately, is considerably less promising. The author chose twelve urban Congregational congregations as his subject.<sup>104</sup> He does acknowledge the limitation that this imposes on generalization. However, turning to his measuring instruments, the results are disappointing. The author portrays that lack of religious competence so tartly noted by Steeman. He does not describe his instrument in any detail, so comment is made from a few general statements. The Cognitive dimension is measured by three questions (not given) about the Bible. This writer questions the

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<sup>104</sup>Ibid., p. 161.

validity of that small and narrow an examination to determine any kind of religious knowledgeability. The Cultic dimension was assessed by the amount of measurable participative activity, which seems reasonable if the reservation raised earlier about motivation is acknowledged. The Creedal dimension was measured by response to dogma concerning belief "in life after death, in Jesus Christ as Savior, and in the Bible as the revealed word of God..."<sup>105</sup> So much depends upon the terminology in which those three were actually phrased (especially among Congregationalists) that one suspects the validity of responses gained. The Devotional dimension was tested by response to statements concerning "...faith in the power of prayer, the practise of daily Bible or devotional reading, and belief in conversion as a necessary experience for a Christian..."<sup>106</sup> The validity of this last test may be evaluated by the fact that the adult religious conversion experience per se has not been a practise in Congregationalism for over a century, and that this denomination pioneered and still emphasizes the concept of Christian nurture.

The author's interpretation of his data reflects the quality of comprehension of his subject. He finds that men are less prone to religious expression than women, ignoring the role of highly ritualistic fraternal/religious orders; he ignores the fact of physical disability when evaluating the cultic dimension for elderly age groups; and he assesses the relationship between the dimensions and social class without apparently being aware that Northeastern urban Congregational congregations are staunchly upper middle class.<sup>107</sup>

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<sup>105</sup>Ibid., p. 157.

<sup>106</sup>Ibid., p. 157.

<sup>107</sup>Ibid., pp. 157-159.



This last interpretation suggests to him "...that different social classes differ not so much in the degree to which they are religiously oriented but in the manner in which they give expression to their religious propensities."<sup>108</sup> This last repeats Demerath's suggestion.<sup>109</sup> As the "dimensional" approach becomes increasingly used, this idea of social class influencing the form of religious expression becomes a major part of that approach.

The durability of the church-sect typology is attested to by an article published in 1963. Johnson earlier had criticized Niebuhr's reformulation of the typology because the latter had made the religious group's attitude toward the "world" the primary determinant of his system.<sup>110</sup> Drawing upon Weber, he now proposes precisely the same determinant, "a church is a religious group that accepts the social environment in which it exists. A sect is a religious group that rejects the social environment in which it exists."<sup>111</sup> His proposal is an acknowledged development of one by Wilson several years earlier who had concentrated on distinguishing various types of sects.<sup>112</sup> It might be noted here that another Wilson, John Wilson, had developed a similar system in his work on sects, published several years later.<sup>113</sup>

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<sup>108</sup>Ibid., p. 159.

<sup>109</sup>Demerath, "Social Stratification and Church Involvement," p. 146.

<sup>110</sup>Johnson "A Critical Appraisal..." p. 90.

<sup>111</sup>Benton Johnson, "On Church and Sect," American Sociological Review 28 (August, 1963): 542.

<sup>112</sup>Bryan R. Wilson, "An Analysis of Sect Development," American Sociological Review 24 (February, 1959): 4.

<sup>113</sup>John Wilson, "The Relationship Between Ideology and Organization in a Small Religious Group: The British Israelites," Review of Religious Research 10 (Fall, 1968): 51-56.

Johnson goes on to posit a church-sect continuum where position is determined by the religious group's degree of acceptance of dominant American social values. Asserting that the large majority of religious groups do support those values, and are therefore "churches," he maintains that there are important and deep-seated conflicts within the limits set by those values. The positions of the churches in these controversies determine their precise position on the continuum.<sup>114</sup> From this point on his proposal gets somewhat confusing. Acutely noting the conservative-liberal split affecting most American religious bodies, he speaks of degrees of dissatisfaction with the institutional status quo, and suggests distinguishing left, center, and right groups of churches, and similar positions for sects.<sup>115</sup> This is apparently his reformulation of the church-sect typology since the article shortly concludes,

It is hoped that our redefinition of the church-sect distinction...will lead to the kind of ordering of our perspectives on religion that will stimulate the asking of questions of theoretical relevance.<sup>116</sup>

As an introduction to a proposal the article has considerable merit, but as a proposal itself it abounds with ambiguities and generalizations.

#### Later Developments

The middle of the 1960's saw a proliferation of sociological studies of religion embodying several new developments. Noticeable also is an increasing sophistication in conceptual tools and in the theological competence of the researchers. One gains the impression

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<sup>114</sup>Johnson, "On Church and Sect," p. 548.

<sup>115</sup>Ibid., p. 549.

<sup>116</sup>Ibid., p. 549.

that old notions, prejudices, and stereotypes are being put aside, and that genuine effort to examine the subject without preconceptions is being made. A development in the theory of religious organizations, refinement of research instruments, and sharing of expertise between theologians and sociologists all mark this period. Ten studies published between 1965 and 1967 illustrate these developments.

In the field of theory, Young and Hughes offer an application of findings in the field of organizational communication.<sup>117</sup> The article is a scholarly review of social theory applied to religion in the tradition of Fichter.<sup>118</sup> Focusing on the typical Roman Catholic parish, they offer "...a theoretical perspective toward parish analysis which would allow the specification of several models of parish behavior."<sup>119</sup> More specifically, they propose as an illustration of their theoretical perspective,

...an interrelated set of theoretical models which specify the parish as a Church-oriented cultural system, controlling certain aspects of parish behavior; as a societally related cultural system, which specifies norms and activities relevant to the social milieu within which the parish exists; and as a social system, which operates so as to control behavior with reference to both the church and societal system and to stabilize the activities which serve to maintain the system itself. Moreover, each of these systems can be subdivided into a survival (operational) model against which the operational efficiency of the system might be measured, and an effectiveness model (goal achievement) which would specify the relationships between structures and activities in the achievement of objectives.<sup>120</sup>

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<sup>117</sup>Barry Young and John E. Hughes, "Organizational Theory and The Canonical Parish," Sociological Analysis 26 (Summer, 1965): 57-71.

<sup>118</sup>Joseph H. Fichter, Southern Parish: Dynamics of a City Church (Chicago: University of Chicago Press, 1951) Social Relations In the Urban Parish (1954): Religion As An Occupation (Notre Dame: University of Notre Dame Press, 1961).

<sup>119</sup>Young and Hughes, "Organizational Theory..." p. 69.

<sup>120</sup>Ibid., pp. 70-71.

Although Eister's critique of the methodology of structural-functional analysis is not referred to in the article, Young and Hughes provide the first adequate response to the problems Eister raised.

The Protestant Ethic hypothesis continues to be invoked, although in a hardly recognized form. Earlier converted into studies assuming a significant relationship between social class and religiosity, Goode produces a much more sophisticated study of that relationship.<sup>121</sup> Introducing the variable of "other associational participation" he finds that church participation is an ambiguous measure of religious feeling. In conjunction with that, he discovers that the earlier assumption that the middle class is more religious than the laboring class does not hold up. Instead, the middle class church activity is an extension of their general associational activity, at least in part. While the laboring class "...participate less in formal church activities... it is more specifically religious in character."<sup>122</sup> His tentative conclusion is that the reasons for the higher level of associational activity in the middle class must first be sought. Only then would religiosity measured by class have any meaning.

The dimensional pursuit of religiosity continues unabated. Brown returns to an earlier stance, finds a single

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<sup>121</sup>Erich Goode, "Social Class and Church Participation," American Journal of Sociology 72 (July, 1966): 102-111.

<sup>122</sup>Ibid., p. 110.

independent religious belief factor which measures religiosity independent of "...personality measures and of attitudes to the social world... general response set, opinion strength, and certainty about matters of fact and opinion."<sup>123</sup> Faulkner and DeJong use sophisticated measurements to test out Glock's five dimensions of religiosity; experiential, ritualistic, ideological, intellectual, and consequential.<sup>124</sup> Their questionnaires still raise some of the theological problems noted before, but there is decided improvement. They found that the dimensions are interdependent and positively related, but that the degree of relationship differs for the various dimensions. Highest correlations were found for the ideological dimension and the lowest for the consequential dimension, as had been expected.<sup>125</sup> King takes the multi-dimensional idea and expands it to nine dimensions (a reduction from a previous local study).<sup>126</sup> King viewed his study as a successful exploratory work in the process of building more adequate measures of religiosity.<sup>127</sup>

The obsession with Troeltsch's church-sect typology also continues. Two critiques of the typology were published

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<sup>123</sup>L. B. Brown, "The Structure of Religious Belief," Journal for the Scientific Study of Religion 5 (Spring, 1966): 270.

<sup>124</sup>Joseph E. Faulkner and Gordon F. DeJong, "Religiosity in 5D: An Empirical Analysis," Social Forces 45 (December, 1966): 246-254.

<sup>125</sup>Ibid., p. 252.

<sup>126</sup>Morton King, "Measuring The Religious Variable: Nine Proposed Dimensions," Journal For The Scientific Study of Religion 6 (Fall, 1967): 173-187.

<sup>127</sup>Ibid., p. 177.

in the same issue of the same journal. Goode cites the confusion arising from applying it to both individual and group orientations, notes the continuing lack of empirical correlates for "sectness," and asserts that aspects of the dimension (typology) which have been assumed to correlate do not do so in fact.<sup>128</sup> His conclusion is that the typology

...is a hodge-podge of definition and empirical correlates. It has no power to explain or elucidate. Unless it undergoes a radical revision which is universally accepted by researchers and theorists in the field, church-sect must be seen as a dead concept, obsolete, sterile, and archaic.<sup>129</sup>

Eister goes further.<sup>130</sup> Referring to the typology, he says

...I would argue not only that conceptualization is unreliable, but that excessive, and insufficiently critical, reliance upon it may well have blocked more vigorous and impressive development of a sociology of religious phenomena.<sup>131</sup>

He closes by urging that attention be turned to the new conceptions steadily appearing. Although neither article refers to it, a study published the year before by Scanzoni applying the typology to a small group of clergymen might possibly have stimulated them.<sup>132</sup> The study is replete with the weaknesses noted earlier.

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<sup>128</sup>Erich Goode, "Some Critical Observations On The Church Sect Dimension," Journal For The Scientific Study of Religion 6 (April, 1967): 69-77.

<sup>129</sup>Ibid., p. 77.

<sup>130</sup>Allan W. Eister, "Toward A Radical Critique of Church-Sect Typologizing," Journal For The Scientific Study of Religion 6 (April, 1967): 85-90.

<sup>131</sup>Ibid., p. 85.

<sup>132</sup>John Scanzoni, "A Note On Method For The Church-Sect Typology," Sociological Analysis 26 (Winter, 1965): 189-202.

This period saw the start of "sociological-type" criticisms by religious writers of the churches in America. In the opinion of this writer, these publications range from thoughtful<sup>133</sup> to deliberately provocative<sup>134</sup> to insightful,<sup>135</sup> to incisively balanced,<sup>136</sup> to theologically astute.<sup>137</sup>

This period also saw the discovery by religious leaders of "communication," and a spate of books have poured forth since on the subject. Despite their numbers they fall into two general categories. The first arises out of the recognition that nobody seems to be listening to what the church has to say. One of the more searching and thoughtful trendsetters was Kraemer's, The Communication of the Christian Faith, published in 1956.<sup>138</sup> The other category contains those dealing with discovering, developing,

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<sup>133</sup>Gibson Winter, The Suburban Captivity of the Churches (New York: Macmillan & Co., 1962).

<sup>134</sup>Pierre Berton, The Comfortable Pew (Toronto: McClelland & Stewart, 1965).

<sup>135</sup>D. B. Robertson, ed., Voluntary Associations (Richmond: John Knox Press, 1966), Chapter XV, "The Voluntary Church: A Moral Appraisal," by James F. Gustafson.

<sup>136</sup>Ibid., Chapter XIV, "The Crisis of The Congregation: A Debate," by Gabriel Fackre.

<sup>137</sup>Helmut Thielicke, The Trouble With The Church, (New York: Harper & Row, Publishers, 1965), Trans. by John W. Doberstein.

<sup>138</sup>Hendrik Kraemer, The Communication of The Christian Church (Philadelphia: Westminster Press, 1956).

and utilizing better communication techniques, especially those dealing with mass media. Some interest has been shown in reporting religious communes, although sociologists have done little here. An adequate review of some illustrative communes is provided by Bloesch in his book, Centers of Christian Renewal.<sup>139</sup>

A curious paper published in 1969 indicates the condition of the discipline.<sup>140</sup> Yinger has been an acknowledged name in the discipline since his publication of Religion In The Struggle For Power in 1946.<sup>141</sup> He has since formulated a widely used church-sect typology variation,<sup>142</sup> studied religion and social change<sup>143</sup> and contributed steadily to the volume of sociological research on religion. After twenty-three years he makes a serious attempt to define his subject. Nor is Yinger alone. Few sociologists beyond those explicitly noted in this paper have defined their subject matter. Such an academic oversight is difficult to understand, and certainly almost inconceivable in a scientific discipline dealing with any other kind of subject matter. Kaufman's caution again comes to mind.

Citing Langer and Goertz, Yinger develops a concept

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<sup>139</sup>Donald G. Bloesch, Centers of Christian Renewal (Philadelphia: United Church Press, 1964).

<sup>140</sup>J. Milton Yinger, "A Structural Examination of Religion," Journal For The Scientific Study of Religion 8 (Spring, 1969): 88-99.

<sup>141</sup>J. Milton Yinger, Religion In The Struggle For Power (Durham: Duke University Press, 1946).

<sup>142</sup>J. Milton Yinger, Religion, Society and The Individual (New York: Macmillan Co., 1957).

<sup>143</sup>J. Milton Yinger, Religion and Social Change-I, Review of Religious Research 4 (Winter, 1963): 65, and Part II, 4 (Spring, 1963): 129.



of religion which again apparently stems from Tillich's "ultimate concern" conceptualization.<sup>144</sup> He sees the source of religion in man's observation "...that evil is a fundamental fact of existence," and in man's ability to conceptualize an existence without evil. This results in a belief that he can be ultimately saved from it. The religious response is one that refuses to let the reality of evil be the determining reality in "...group interaction or in a person's fundamental outlook on life."<sup>145</sup>

He then proposes an approach to conceptualizing religion which this writer feels should have been pursued as the initial task of the discipline. Using the analogy of linguistic study, he advocates a "listening" approach to discover how man is religious, resulting in a gradual compilation of material which can then be analyzed to determine the actual conditions and forms of religious expression. To aid in that search he proposes an operational definition of religion having three elements,

...awareness of and interest in the continuing, recurrent, 'permanent' problems of human existence... where one finds rites and shared beliefs relevant to that awareness which define the strategy of an ultimate victory; and where one has groups organized to heighten that awareness and to teach and maintain those rites and beliefs--there you have religion.<sup>146</sup>

Yinger, appropriately, recognizes the contribution the "dimensional" studies are making in the "search" that he suggests. Perhaps the really new question he raises concerns the existence of "silent religion"--that framework of personal commitment which is not expressed in the forms traditionally viewed as religion, but which nonetheless fits the operational definition he has proposed.

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<sup>145</sup>J. Milton Yinger, "A Structural Examination of Religion," p. 89.

<sup>146</sup>Ibid., p. 91.

If his proposal receives the attention that it deserves the results could be extremely significant.

An effective critique of structural/functional differentiation theory published the same year is of interest also for its relation to Yinger's article noted above.<sup>147</sup> In developing the foundation of his critique, Sykes posits the "core functions" of religion as dealing with "death, suffering, and temptation -- these are the social experiences with which, we hypothesize, religion must deal."<sup>148</sup> This one of the few times in which a distinction between "religious" and "secular" has been openly assayed.

#### Current Developments

The growing sensitivity of the sociologist to religion and religious activity is illustrated by Estus in a searching critique of Goode's study, "Social Class and Church Participation."<sup>149</sup> Despite his insistent preconception that church participation is fundamentally a vehicle for the "...direct expression of the middle-class life style....,"<sup>150</sup> he does demonstrate awareness of the need for "...better studies of the meanings of church membership on the life space of the individual member."<sup>151</sup>

Despite these promising signs of a more relevant approach to the sociological study of religion, the

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<sup>147</sup>Richard E. Sykes, "An Appraisal of the Theory of Functional-Structural Differentiation of Religious Collectivities," Journal For The Scientific Study of Religion 8 (Fall, 1969): 289-299.

<sup>148</sup>Ibid., p. 293.

<sup>149</sup>Charles W. Estus, "The Meaning and End of Religiosity," American Journal of Sociology 75 (March, 1970): 760-778.

<sup>150</sup>Ibid., p. 773.

<sup>151</sup>Ibid., p. 776.

absorption with Troeltsch's typology continues. Benson and Dorsett, reporting in 1971, propose another re-formulation of the typology.<sup>152</sup> They attempt to categorize religious groups on a four dimensional scale of bureaucratization, professionalization, secularization, and integration. The problems noted on previous instruments used to measure dimensions are present in this formulation. For example, the dimension of "secularization" refers to the "expansion of the domain of the religious organization."<sup>153</sup> This is later linked to the sect-like attribute of withdrawing from secular affairs.<sup>154</sup> Applied to the Congregational denomination, for example, it indicates that this organization is becoming more "sect-like" as time passes (when its current degree of involvement in secular affairs is compared to its degree of involvement a century ago).

However, conceptual criticism seems to be steadily growing. In addition to the controversy over the church-sect typology, a newer controversy is developing over the use of institutional and psychological models to examine religion. Borhek first mentions the dualism present in sociological research.<sup>155</sup> Luckman pursues the critique.<sup>156</sup> Estus briefly reviews the history of that dualism.<sup>157</sup> The subject may be expected to receive growing attention.

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<sup>152</sup>J. Kenneth Benson and James H. Dorsett, "Toward A. Theory of Religious Organizations," Journal For The Scientific Study of Religion 10: 136.

<sup>153</sup>Ibid., p. 139.

<sup>154</sup>Ibid., p. 144.

<sup>155</sup>J. T. Borhek, "Role-Orientations and Organizational Stability," Human Organization 24 (Winter, 1965): 332-338.

<sup>156</sup>Thomas Luckman, The Invisible Religion (New York: Macmillan & Co., 1967).

<sup>157</sup>Estus, "The Meaning and End of Religiosity," pp. 760-762.

In addition to the studies cited which deal with major themes in the discipline, many other aspects of religion have been examined. The problem of religious authority has been of considerable interest apparently stimulated by Adorno's work.<sup>158</sup> Berger,<sup>159</sup> Carillet,<sup>160</sup> and Harrison<sup>161</sup> illustrate this interest. Studies on congregational group standards,<sup>162</sup> the assimilation of new church members,<sup>163</sup> religious intermarriage,<sup>164</sup> evaluating religious program effectiveness,<sup>165</sup> and the effect of seating capacity on participation<sup>166</sup> illustrate the variety of aspects given attention.

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<sup>158</sup>T. W. Adorno, The Authoritarian Personality (New York: Harper & Bros., 1950).

<sup>159</sup>Peter L. Berger, "Needed: Authority," Presbyterian Journal 20 (October, 1971): 9, and "A Call For Authority In The Christian Community," Christian Century 27 (October, 1971): 1257.

<sup>160</sup>G. Carillet, "Authority and The Church," Christian Standard 9 (April, 1972): 16.

<sup>161</sup>Paul Harrison, Authority and Power In The Free Church Tradition (Princeton: University of Princeton, 1959).

<sup>162</sup>Richard D. Bergman, "Group Standards In a Protestant Congregation," Review of Religious Research 4: 96-104.

<sup>163</sup>Allan W. Wicker and Anne Mehler, "Assimilation of New Members In A Large and A Small Church," Journal of Applied Psychology 55 (1971): 151-156.

<sup>164</sup>Andrew M. Greeley, "Religious Intermarriage In A Denominational Society," American Journal of Sociology 75 (May, 1970): 949-952.

<sup>165</sup>Stanley K. Bigman, "Evaluating The Effectiveness of Religious Programs," Review of Religious Research 2 (Winter, 1961): 97-121.

<sup>166</sup>Allan W. Wicker, Joseph E. McGrath and George E. Armstrong, "Organization Size and Behavior Setting Capacity As Determinants of Member Participation," Behavioral Science 17 (November, 1972): 499-513.

The effects of change<sup>167</sup> and of urbanization<sup>168</sup> upon religious organizations have received comparatively more attention.

In terms of new developments in the discipline, a rather unique approach to studying religious groups is reported in 1973 by Balswick and Layne.<sup>169</sup> Using a sociometric approach they chart personal relations in a local congregation through the use of questionnaires and interviews, and then develop correlations to formal positions in the congregation. The result is the discovering of sociometric "clusters" made up of "cliques." Organizational "goals" and "leadership" were then compared to these clusters. It was found that different clusters were oriented towards different goal sets, and that the interaction of these clusters produced both the formal and informal leadership of the organization.

Another new development is the discovery of the field of organizational communication by religious writers and leaders.

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<sup>167</sup>Milton Rokeach, "A Theory of Organization and Change Within Value-Attitude Systems," Journal of Social Issues 24 (1968): 13-33, and Roseanne Murphy, "Organizational Change and The Individual: A Case of The Religious Community," Sociological Analysis 25 (Summer, 1964): 91-97.

<sup>168</sup>T. Earl Sullenger, "The Church In An Urban Society," Sociology and Social Research 41 (May, 1957): 361-366; and Manfred Stanley, "City Congregations," Journal For The Scientific Study of Religion 2 (October, 1962): 74-74; and Serge Carlos, "Religious Participation and The Urban-Suburban Continuum," American Journal of Sociology 75 (March, 1970): 742-759.

<sup>169</sup>Jack O. Balswick and Norman R. Layne, "Studying Social Organization In The Local Church: A Sociometric Approach," Review of Religious Research 14 (Winter, 1973): 101-123.

Ramsden illustrates this development.<sup>170</sup> Ramsden is dealing with the organizational premise of the local congregation. Noting that for roughly a thousand years the church has been organized on a geographical basis, and noting the current severe stresses that this causes in a geographically "loose" society, he proposes that it be organized on a functional basis, i.e., that the functions of the church rather than its geographical territory be the "congregating basis."<sup>171</sup> In addition to that new awareness of "functionalism," there is the equally new and rather sudden interest of religious authority in managerial concepts, leadership styles, and other related aspects peculiar to organizational communication.<sup>172</sup>

The absence of communication studies in the sociology of religion and among religious leadership is noticeable, despite the claim of religious organizations that they view communication as a primary, if not chief, concern. The closest related material comes from communication studies of voluntary association. A study by Hage, Aiken, and

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<sup>170</sup>William E. Ramsden, "Geographical vs. Functional Community," Religion In Life (Summer, 1971): 166-176.

<sup>171</sup>Ibid., p. 169.

<sup>172</sup>Richard N. Ottaway, "A Model For The Ministry: The Professional Manager," The Christian Ministry (January, 1971): 28-31; and Howard A. Snyder, "The People of God-Implications For Church Structure," Christianity Today 27 (October, 1972): 6-11; and LeRoy E. Kennel, "The Ministry of Communication," The Christian Ministry (January, 1972): 18-20.

Marret (1971) reviews the literature with a similar observation,

Internal communications in organizations have been the subject of considerable discussion in the literature on organizations, yet empirical studies which attempt to measure various aspects of organizational communication are scarce...<sup>173</sup>

A significant new development in the sociology of religion which should do much to ameliorate the problem of religious ignorance by researchers is the coalescing of sociologists and religious professionals into research teams. An excellent example is provided by a study in Georgia which was carried out by a group composed of sociologists, theologians, ministerial students and sociology students.<sup>174</sup> A second example is a study sponsored by the National Council of Churches and carried out by trained sociologists in 1972.<sup>175</sup>

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<sup>173</sup>Jerald Hage, Michael Aiken and Cora Marrett, "Organization Structure and Communication," American Sociological Review 36 (October, 1971): 859-863.

<sup>174</sup>Earl D. C. Brewer et al, Protestant Parish (Atlanta: Communication Arts Press, 1967).

<sup>175</sup>Douglas W. Johnson and George W. Cornell, Punctured Preconceptions: What North Americans Think About The Church (New York: Friendship Press, 1972).

The overall impression one gains from reviewing the literature in this field is one of disorder. This disorder cannot legitimately be traced to Weber, Troeltsch, Durkheim and others contributing to initial efforts in the sociology of religion. All of them produced major studies which were obviously the fruit of long and careful scholarly work. That many of their conceptions and conclusions are now questioned does not detract from the impressive standard of inquiry they established, nor the spirit of creative observation and formulation that they displayed.

Instead, the disorder may be traced to a melange of factors present in much of the work of their successors. Too often, sociological interest in religion has been sporadic. Many studies are solo efforts, while major works since Weber and Troeltsch are non-existent, unless one counts the few textbooks on the sociology of religion produced since that period. Another example is the lack of any even modestly thorough summaries of research and theoretical efforts in the field. Again, the studies produced have often been hastily conceived and executed. Consequently, results are often invalid and of minimal use in building future studies. Cursorily constructed and carelessly "borrowed" conceptions have lead to superficial theorizing and application. Lack of essential theological and practical experience has been prevalent. Unacknowledged, and often ill-informed preconceptions about organized religion have crippled many energetic efforts. Until mid-century when the sociologist of religion and the religious professional began to discover each other, studies of the former were characterized by a "bastion mentality," insistent upon applying Weber-Troeltsch conceptualizations regardless of their empirical appropriateness. Happily, studies in the 1960's indicate an awareness of the need to look afresh at both the



phenomenon being investigated and the methodologies by which that investigation is carried on.

This writer expects to see both the traditional typologies and the newer structural, functional, and socio-psychological formulations temporarily set aside in favor of extensive and careful empirical studies of religion. Allied with this should be a searching inquiry into the nature of the phenomenon. The problem of the definition of religion remains the most immediate and significant problem in this discipline. That the discipline properly deals with manifestations of religion, rather than religion itself, does not diminish the importance of this problem. Without the development of an adequate conceptualization here, the manifestations of religion will remain fundamentally ambiguous in sociological terms. To demonstrate the urgency of that task, this writer believes that the primary religious controversy of this century revolves around the nature of the organized church -- a concept intimately connected to the concept of religion. Hence, the sociologist of religion does not deal with a fossilized concept when he seeks to define the latter.

### CHAPTER III

#### RESEARCH DESIGN

##### SUBJECT OF THE STUDY

The congregation studied is the Plymouth Congregational Church of the United Church of Christ denomination. It is a thousand-member body belonging to a free-church polity. The church facility is located in the down-town area of Lawrence, Kansas, a small mid-western university city. Its constituency is drawn from the entire geographical area, and is composed of local upper and middle class white residents representing all age groups, and exhibiting great occupational diversity. Representation by lower class residents, industrial workers, and ethnic minorities is negligible. In order to obtain a definable population the study was limited to resident members as adjudged by formal action of the congregation.

The church has a long history (the first church organized in the State), being co-founded with the city. It has experienced a wide range of sociological conditions to include all significant ones experienced by congregations across the country except that of being a metropolitan church geographically isolated from its constituency, and that of experiencing a ghetto environment. The church staff consists of a Pastor, Associate Pastor, Director of Religious Education, Secretary, and Music Director. The church is presently experiencing membership growth and program expansion, and enjoys a local reputation as a "going concern."

## METHODOLOGY

Two research instruments and a covering letter were mailed on 14 March 1974 to all resident members of the congregation. An announced deadline of 15 April 1974 was set for responses. Verbal reminders were given in church services, and written reminders were included in the church weekly newsletter during that period.

The first instrument, called a "Communication Survey," sought information on the member's participative activities, perception of the church, and appraisal of its performance. The second instrument, called an "ECCO-log," traced one of fifteen messages published earlier by the church. The covering letter noted congregational approval for the study, stated the purpose of the study, identified the researcher, established a standard of confidentiality, and provided necessary instructions. Resident members were determined by reference to a membership directory published by the congregation one week before the research mailing.

### Communication Survey

The "Communication Survey" consisted of four sections. Section I

Section I provided space for the Subject to list name, address, and phone number if he desired, and listed four other questions. The first three asked the Subject's age when first joining a congregation, the number of years he had belonged to this congregation, and if he had ever taken membership instruction. The questions were included to indicate the amount of experience the Subject had with organized religion, the amount of experience that he had in this congregation, and whether or not he had experienced any formal membership training. Since it was not known what kind of response would be forthcoming, it was felt that these might serve as an indicator of reliability where responses appeared inappropriate. The fourth question was a

general question, to be answered after completing the rest of the Survey. Its purpose was to provide an opportunity for free expression and/or comment on some area not covered in the Survey, but considered important by the Subject. This question was, "If you had the opportunity to make one major change (or addition) to Plymouth Church, what would it be?"

## Section II

Section II, entitled "Your Experience at Plymouth," consisted of twenty-five statements. The Subject was asked to respond to each by checking one of the five following categories as it applied to himself: False, Mostly False, Can't Say, Mostly True, or True. The twenty-five statements follow.

- 1) I attend most of the special events at church.
- 2) I am satisfied with what I know about church matters.
- 3) The church publishes too much for me to keep up with.
- 4) I often discuss religion with friends who are not members.
- 5) I listen regularly to the Sunday worship on radio.
- 6) The church keeps me well informed on pertinent matters.
- 7) I have much to offer if someone would listen.
- 8) I attend Sunday worship regularly.
- 9) I often seek advice from members on important personal matters.
- 10) I always read mail sent to me by the church.
- 11) I often discuss my religious beliefs with other members.
- 12) I usually know what's going on in the church.
- 13) I often report matters of interest to the Pastors or Officers of the church.
- 14) I read the "Plymouth Rock" every week.
- 15) I participate in the important decision-making of the church.
- 16) I attend the Coffee Hour after worship on Sunday when present.

- 17) I often discuss church matters with other members.
- 18) When appropriate I report needs that the church should meet.
- 19) I have many friends in the congregation.
- 20) I am active in at least one church group.
- 21) I receive much help from the congregation in living my life.
- 22) At least once each month I contact the Pastor(s) in their office(s).
- 23) I often talk about my church with acquaintances who are not members.
- 24) I feel very much at home in the congregation.
- 25) I often offer constructive criticism to the Pastors and Officers of the church.

This section was designed to indicate the amount of communicative activity engaged in by the Subject as a member of the congregation. Recognizing that members might be limited in participation by such factors as health, and occupation, as well as interest, the following eight statements were used to elicit an indication of the Subject's amount of exposure to the established communication channels of the congregation.

- 1) I attend most of the special events at church.
- 5) I listen regularly to the Sunday Worship on radio.
- 8) I attend Sunday Worship regularly.
- 10) I always read mail sent to me by the church.
- 14) I read the "Plymouth Rock" every week.
- 16) I attend the Coffee Hour after Sunday worship when present.
- 19) I have many friends in the congregation.
- 20) I am active in at least one church group.

A second factor that affects participation is the Subject's satisfaction with his communicative position, i.e., the amount and kind of communication to which he is exposed and in which he engages. His satisfaction does not depend solely on an objective measure of his exposure/engagement, but depends equally upon the way in which he

perceives that exposure/engagement. For example, the chief lay officer of a congregation may actually be significantly involved in all major decisions of the organization, but may believe himself to be excluded from certain pertinent activities whether or not he actually is. The following eight statements were used to extract data on this aspect of communicative participation.

- 2) I am satisfied with what I know about church matters.
- 3) The church publishes too much for me to keep up with.
- 6) The church keeps me well informed on pertinent matters.
- 7) I have much to offer if someone would listen.
- 12) I usually know what's going on in the church.
- 15) I participate in the important decision-making of the church.
- 21) I receive much help from the congregation in living my life.
- 24) I feel very much at home in the congregation.

As attitudes are usually studied by inference from the behaviors they are thought to generate, so communication involvement can be inferred by examination of the interpersonal activity it produces. This sharing of self is assumed to operate at differing levels determined by the interaction between the factor of significance of the subject to the self, and the factor of social distance to the one with whom information about the subject is shared. Thus, if a given member habitually seeks advice on important personal matters from other members of the congregation, a high level of communication involvement can be inferred. Or again, a member may often discuss church matters with other members because of the small personal risk involved while remaining reticent about his religious beliefs because of the higher level of risk. The following five statements were used to measure various aspects of this general activity.

- 4) I often discuss religion with friends who are not members.
- 9) I often seek advice from members on important personal matters.
- 11) I often discuss my religious beliefs with other members.
- 17) I often talk about my church with acquaintances who are not members.

Finally, four statements were used to measure communication initiative. Thus far, emphasis had centered on the member's communicative response to material produced by the congregation, or a passing on of that material to others. The question remained as to whether or not the member had been sufficiently stimulated by his communication experience in the congregation to initiate communicative activity. The following four statements provided a measure of this aspect.

- 13) I often report matters of interest to the Pastors or Officers of the Church.
- 18) When appropriate I report needs that the church should meet.
- 22) At least once each month I contact the Pastor(s) in their offices.
- 25) I often offer constructive criticism to the Pastors and Officers of the church.

Clearly, many additional statements could have been used to acquire data on other aspects of participation such as motivations and habits, as well as refining the information on the aspects included. However, Subject cooperation was an important practical consideration. This writer believes that the statements listed adequately indicate the level of communication involvement when balanced against this latter consideration.

### Section III

Section III, Entitled "Your View of Plymouth Church," contained a listing of twenty-five communicative activities which any congregation could engage in, and which are rather

common if the activities of all Protestant congregations are considered. The member was asked to rank each activity as Unimportant, Somewhat Important, Important, Quite Important, or Very Important. The activities covered the categories of evangelism, nurture, proclamation, ministry, and restoration. Some attention was made to semantics in formulating the statements since certain activities are typically judged appropriate for the church to profess as long as it does not seriously engage in them. For example, the statement, "Be a moral influence to the Lawrence community" is generally considered a highly appropriate stance for the church to occupy. The statement, "Actively engage in local issues as a Christian body" would seem to be a repetition of the same activity. However, like the legendary pastor who "stopped preaching and turned to meddling," many Subjects would draw a clear distinction between the two statements, accepting the principle involved but rejecting its practical application. This dichotomy may be noted in several of the statements. The twenty-five statements follow.

- 1) Provide group spiritual growth opportunities.
- 2) Provide crisis counseling and assistance to Lawrence residents.
- 3) Apply Christian principles to national economic/political/social issues.
- 4) Visit regularly local hospitals/rest homes/etc.
- 5) Provide opportunities for worship of the total membership.
- 6) Be a moral influence to the Lawrence community.
- 7) Visit regularly area jails/detention halls/etc.
- 8) Actively recruit new members.
- 9) Participate in community-wide worship with other churches.
- 10) Provide guidance in family/marital/sexual/personal matters.
- 11) Periodically conduct revival campaigns.
- 12) Minister to runaways/transients/disadvantaged/etc.
- 13) Periodically conduct "street corner witness" activity.



- 14) Actively engage in local issues as a Christian body.
- 15) Provide instructional courses on Bible/History/Theology/etc.
- 16) Actively seek to Christianize the Lawrence Community.
- 17) Share with other churches in community-wide ministries.
- 18) Support United Church of Christ mission activities.
- 19) Provide an away from home ministry to students.
- 20) Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel.
- 21) Provide training in ministry to the membership.
- 22) Maintain Christian discipline among the membership.
- 23) Maintain a vigorous social action program.
- 24) Promote civil rights on a Christian basis.
- 25) Proclaim the Gospel in worship and preaching.

Under the category of evangelism, which was viewed as activity designed to persuade non-Christians to accept the Christian faith as defined by the persuading organism, there are four statements.

- 8) Actively recruit new members.
- 11) Periodically conduct revival campaigns.
- 16) Actively seek to Christianize the Lawrence community.
- 18) Support United Church of Christ mission activities.

The category of ministry, seen as activities designed primarily to meet various needs of people, contained six statements. They covered the areas of ministering to people having significant personal problems to those suffering from lack of good health, to those having legal difficulties, to those having severe problems centered about the family, to other Christian congregations, and to students.

- 2) Provide crisis counseling and aid to Lawrence residents.
- 4) Visit regularly local hospitals/rest homes/etc.
- 7) Visit regularly area jails/detention halls/etc.
- 12) Minister to runaways/transients/disadvantaged/etc.
- 17) Share with other churches in community-wide ministries.
- 19) Provide an away from home ministry to students.

A third category, that of nurture, was used to develop statements describing various activities designed primarily to encourage growth in the Christian faith, and to assist in living out that faith. The following five statements were used.

- 1) Provide group spiritual growth opportunities.
- 5) Provide worship opportunities for the membership.
- 10) Provide guidance in family/marital/sexual/personal matters.
- 15) Provide instructional courses on Bible/History/Theology/etc.
- 21) Provide training in ministry to the membership.

A fourth category, containing five statements of proclamation, is somewhat more difficult to describe briefly. Basically, it includes activities aimed at expressing the congregation's identity to itself and to the surrounding community. It is in this area that the dichotomy noted earlier is most strongly present.

- 6) Be a moral influence to the Lawrence community.
- 9) Participate in community-wide worship with other churches.
- 13) Periodically conduct "street-corner witness" activity.
- 20) Proclaim the Gospel through local mass media (radio, newspapers, billboards, etc.).
- 25) Proclaim the Gospel in worship and preaching.

The fifth category, restoration, is not now a particularly common term in the Protestant vocabulary. Within this category were those activities having as their goal the restoration (or creation, depending upon the theological point of view) of a Christian social order. It is an area of considerable tension among churches today. The following five statements elicited perceptions in this category.

- 3) Apply Christian principles to national economic/political/social issues.
- 14) Actively engage in local civil issues as a Christian body.
- 22) Maintain Christian discipline among the membership.
- 23) Maintain a vigorous social action program.
- 24) Promote civil rights on a Christian basis.

It should be noted that the categories have been used only to assist the development of a series of statements which would be adequately representative of the myriad communicative activities in which congregations normally engage. A second criterion in developing the listing, not mentioned earlier included activities characteristic of both the so-called liberal and conservative traditions within American Protestantism. For example, "social action" activities are characteristic of "liberal" congregations while "revivals" are characteristic of "conservative" ones. Both were included in the listing, however, because rare is the congregation composed solely of liberal or conservative members. The purpose of Section III was to elicit the member's view of appropriate activity.

#### Section IV

Section IV, entitled "Your Evaluation of Plymouth Church" used the same statements as Section III, i.e., the same communicative activities were listed. In this case, however, the member was asked to rate the church's performance in each of these activities. Five choices or ratings were provided: "Does Nothing," "Does Little," "Can't Say," "Does Adequately," and "Does Much." The purpose of Section IV was to elicit the member's appraisal of the congregation's communicative performance.

Sections II, III, and IV were formulated in such a way that numerical values could be assigned to each response. From those were derived a value for each section indicating the degree to which that general dimension was operative in the member, i.e., his participation, perception, and appraisal indexes.

ECCO-log

The second instrument utilized the ECCO Analysis technique as described by John Pacillo and Evan Rudolph.<sup>1</sup> One of fifteen "messages" were randomly included with each "Communication Survey." The messages were selected generally in accordance with the following criterion.

- 1) The information was either of general interest or usefulness to the total membership.
- 2) The source(s) of the information could be established.
- 3) The information was sanctioned by the congregation as an organization.
- 4) The information was non-routine or non-repetitive.
- 5) The information had been disseminated since Christmas 1973.
- 6) The information could be authenticated.

The format of each message provided for ascertaining what information was known, and whether variations had been received; the source of the information; and the time at which it was received. For sample messages, see Appendix B.

This instrument "mapped" the actual operation of established (i.e. intentionally utilized by the organization) channels, but by including "word of mouth" and "other" sources indicated the presence of non-established channels, and also indicated the comparative effectiveness (or at least extent of use) of both. More important, it tested the assumption used in this paper, which was also held by the local church leadership, that the congregation was a communication organism. Finally, the expectation was that message responses would correlate significantly to the participative and perceptual indexes, i.e., positive correlation among measured communicative activity, similarity of communicative adequacy and communicative concept, and message response.

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<sup>1</sup>John Pacillo, Jr. and Evan E. Rudolph, "An Overview of ECCO Methodology," paper presented at the meeting of the International Communication Association, Montreal, Canada, 25-28 April 1973.

## ANALYSIS OF DATA

### Communication Grid

In order to respond to the first question, what is the nature and function(s) of the communication grid in the congregation, the completed ECCO-logs were analyzed to discover the extent of reception, the amount of distortion present, and the identity of the channels utilized.

To ascertain the extent of reception, the number of receptions was matched against the number of non-receptions for each of the fifteen messages, and a mean ratio computed. To ascertain the amount of distortion, a mean ratio of distortion to accurate reception was computed in the same manner. Prior to both of these computations, data was examined for variation from the pattern indicated by the majority of messages. Where such variation occurred, message source and message content were examined to see if one or both those factors could account for the variation.

To discover if an informal grid was in operation, in contrast to that established by the formal structure of the congregation, the channels ostensibly used were compared to those listed by respondents on their ECCO-log. The intent of these procedures was to obtain an adequate description of the grid which was in actual operation, and some appraisal of its effectiveness.

For the purposes of this thesis the material reported in Section I of the Communication Survey will be used to see if any significant areas of participative activity were omitted from Sections II and III.

### Membership Participation

The data to respond to the second question, what are the major categories of communicative activity exhibited by the membership in their participation in the congregation. was taken from Section II of the Communication Survey. The first step was to rank order the twenty-five items in Section II according to the total scores for each. The purpose of this step was to discover the comparative degree of engagement in the various activities as exhibited by the congregation as a whole. The second step was to compute the score, or participation index, for each member. In that computation the following values were assigned to the five possible responses: +1 for "False;" +2 for "Mostly False;" +3 for "Can't Say;" +4 for "mostly True;" and +5 for "True." The participation index is the arithmetical sum of the assigned values divided by 25. The third step was the division of these indexes into quartiles, retaining the least active and most active quartiles for further statistical testing. The item responses contained in these two quartiles were then compared to discover those items which differentiated between them. Analysis of variance was used to examine the differences between each item. The intent of this procedure was to discover and validate those participative activities which discriminated among the congregation.

### Concepts Of The Church

Data to respond to the third question, what are the differing concepts of the local church held by the membership, was taken from Section III of the Communication Survey. The data was used in several ways. First, a "perception index" was computed for each Subject by assigning numeral values to the five possible responses for each item. The values assigned were: +1 for "Unimportant;" +2 for "Somewhat Important," +3 for "Important," +4 for "Quite Important," and +5 for "Very Important." This index indicated the degree of vigor, or amount of communicative activity, which the subjects believed appropriate for the congregation to exhibit.

This provided an initial picture of the range of the concept spectrum. It should be noted here, that commonly, differing concepts of church activity are sought after or defined at this point. For a variety of reasons, that approach is eschewed. The intent here was to view conceptions of the church in terms of the amount of communicative activity considered appropriate.

Next, the items in Section III were rank ordered according to the total response. The same procedure was used for the two quartiles retained from Section II. Analysis of variance was again used to see if real differences existed between the overall responses of those two quartiles. This step included the comparison of separate item scores between the two quartiles. (again, to discover those which were discriminatory).

### Appraisal of Church Performance

This same series of steps was applied to the data reported in Section IV of the Communication Survey.

### Correlations

In order to respond to the fourth and fifth questions posed, is there a correlation between the member's participation index and his concept of the church, and is there a correlation between the member's participation index and his evaluation of the church's communicative performance, respectively, the scores of the two quartiles retained from Section II were compared to their scores in Section III and IV. A computer correlation matrix was first run on all 75 items. This was then linked to the use of the "t" test to discriminate among responses in Sections III and IV, based on the high/low quartile developed from Section II.

### Population Sample

The problem of random selection to provide a sample population should be noted here. Despite the fact that all resident members received the survey materials, not all responded. That raised the question of "responsiveness" introducing an element of selection into the sample. This writer believes that the variety of possible reasons for no response adequately mitigated against a "response-selection" factor operating on the sample, i.e., the sample used was sufficiently random for valid statistical purposes.



## CHAPTER IV

### REPORT OF THE DATA

#### SUBJECT RESPONSE

The "Communication Survey" and "ECCO-log" described in Chapter III were sent to all resident members of the congregation. In accordance with a membership list revision completed by the church staff one week before the survey was administered, questionnaires were mailed to 788 members.

#### Response to the "Communication Survey"

From the 788 resident members who were mailed the questionnaire, a total of 283, or 35.9%, responded. Each recipient had the option of identifying himself or remaining anonymous. Of the 283 responding, 221 or 72% identified themselves while 62 or 28% chose to remain anonymous.

Of the 283 responses, 242 were sufficiently complete for use in this study. The 41 responses not used were excluded because the return envelope was empty, or the questionnaire had at least one full section left blank. Hence, the data reported in this study amounts to 30.7% of the resident membership of the congregation.

#### Response to the ECCO-log

Fifty-three copies of ECCO-logs #1 - #8, and 52 copies of ECCO-logs #9 - #15 were mailed as part of the survey. Of the 283 responses, 245 or 87.6% contained ECCO-logs which were at least partially complete, while 25 were left blank, and 13 were not returned. Among the 242 responses utilized in this study, 233 ECCO-logs were returned. Of that 233, 23 ECCO-logs were discounted because they were either left blank or contained conflicting

information such as reporting both the receipt of no information and of some information.

The remaining 210 ECCO-logs are divided as follows: 111 or 52.9% reported receiving none of the information; 74 or 35.2% reported receiving full information; 21 or 10.0% reported receiving some information; and 4 or 1.9% reported receiving modified information. The data indicates that those kinds of messages dealing with adult concerns of the local congregation appeared to be more widely received than those dealing with non-adult and non-local issues. Table 1 lists the data for each of the fifteen messages.

TABLE 1  
ECCO-LOG RESPONSE

	Message	None	Full	Some	Modi- fied	Dis- counted	Total
#1	Couples' Club	7	3	3	0	1	14
#2	"Bert Nash"	9	6	1	0	3	19
#3	Spangler Awards	6	3	1	0	1	11
#4	Project Equality	10	4	3	0	4	21
#5	Organ Fund	3	10	2	1	1	17
#6	Plymouth Chapel	3	11	0	0	1	15
#7	"Lady Bugs"	17	1	1	0	0	19
#8	Sermon Dialogue	3	9	2	0	2	16
#9	Symphony in Purple	5	8	0	0	2	15
#10	Adult Forum	6	5	1	2	2	16
#11	Campaign 17/76	8	3	0	0	2	13
#12	Plymouth Lecture	11	3	2	1	1	18
#13	Farm Workers	13	0	0	0	0	13
#14	Second Graders	10	2	0	0	1	13
#15	Plymouth Directory	0	6	5	0	2	13
	Total	111	74	21	4	23	233

Data on source of information was incomplete. Of the 99 ECCO-logs reporting full, some, or modified information, 71 reported a single source of information, 15 reported two sources, 11 reported three or more sources, and 2 reported no source of information. Among the ECCO-logs reporting a single source, 13 of the 16 sources listed on the message form were utilized. Data is reported in Table 2.

TABLE 2  
INFORMATION FROM SINGLE SOURCE

Source	Number Reporting
#1 The "Plymouth Rock"	20
#2 Word of Mouth	11
#3 Announcement in Worship	8
#4 Church Group Meeting	7
#5 Other	6
#6 Sunday Worship Bulletin	5
#7 The Annual Meeting	4
#8 Mail from the Church	3
#9 The 1973 "Annual Report"	2
#10 Do Not Recall	2
#11 Church Posters	1
#12 "Coffee Hour" Conversation	1
#13 "United Church News"	1
Total	71

The last section of the ECCO-log form requested information on the time-period in which the information was received. Of the ECCO-logs reporting at least some information from a single source, 45 checked one of the six

- time-frames listed on the form. Another 18 used question marks to indicate conjecture. The remainder were left blank.

#### DATA FROM SECTION I

The generally high level of response accuracy present in Sections II, III, and IV made use of the data recorded in questions 1-3 of Section I unnecessary.

The fourth question in Section I, "If you had the opportunity to make one major change (or addition) to Plymouth Church what would it be?", evoked 155 answers (64.0%) from the 242 responses used in this study. This does not include those using a one or two word response indicating no suggestion to offer. Included in the 155 answers are 13 which were explanations for not making a suggestion, and 30 commending the current condition of the leadership. Thus, 112 or 46.2% of the responses contained suggestions for changing or adding to the present situation of the congregation. Dividing these into "anonymous" and "identified" answers, 18 of 41 or 43.9% of the former offered suggestions, and 94 of 201, or 46.8% of the latter offered suggestions. Table 3 reports additional data.

TABLE 3  
RESPONSE TO QUESTION I-4

	Blank	Commend	No Suggestion	Sug- gestion	Total
Anonymous	20	2	1	18	41
Identified	67	28	12	94	201
Totals	87	30	13	112	242

There were few repetitions among the changes/additions elicited by question #4. Consequently, they do not fit neatly into categories. For the sake of convenience this writer has separated them into nine groups. The first seven groups are based on a fairly specific subject area. They are: adult activities, youth activities, Sunday School, church service, church service schedule, church service music, and community service. The eighth group, participation, is considerably more general in nature. The ninth group, miscellaneous, contains items referring to different specific topics. Table 4 lists the data on that basis.

TABLE 4  
COMMENT SUBJECTS FROM QUESTION I-4

Subjects	Number of Comments
#1 Participation	24 (21.4%)
#2 Church service music	23 (20.5%)
#3 Miscellaneous	11 (9.8%)
#4 Adult activities	11 (9.8%)
#5 Community service	11 (9.8%)
#6 Church service schedule	9 (8.1%)
#7 Youth activities	9 (8.1%)
#8 Sunday School	8 (7.1%)
#9 Church service	6 (5.4%)
Total	112 (100%)

The responses in "Adult activities" generally advocated more discussion/study groups and special group activities. Some specific suggestions were Bible study and prayer groups in homes, Bible history/culture/theology classes, frank and open adult discussion groups, and special

interest classes for single working adults. Three advocated various modifications of the present schedule of adult study groups. Additional and varying types of "social" groups were also suggested.

Under "Youth activities" four specific suggestions were made: a church service conducted by youth; change confirmation class from Saturday to another time; encourage youth to teach in Sunday School; and develop a program for youth in the fifth through ninth grades. Five responses were general, advocating a strengthening of the youth program.

All eight of the responses under "Sunday School" advocated a change in schedule to allow participation of all in both Sunday School and church services.

The six responses commenting on the "Church service" were quite varied. They ranged from decreasing the number of times standing was required because of the physical difficulty this posed for many, to a request for less chit-chat before service starts, to a more simple form of service. Two comments on preaching were included: a request for a more liberalized theology, and one for more direct comment on important issues of the day. The sixth suggestion was for the Pastor to "circulate" during the coffee hour.

The nine responses under "Church service schedule" included 6 advocating a change to 11:00 a.m. Other suggestions were two services, an earlier summer service, and a change of service time to 5:00 p.m. on Saturdays.

The subject of "Church service music" evoked the most comment on a specific topic. As one response properly pointed out, this writer should have included the music aspect in Sections III and IV of the Survey. Many responses contained comments on more than one aspect of the music, and since these were often couched in lively terms, summarization tends towards distortion. Requests to soften organ volume were most numerous (13). Decreasing the

prominence of music during the service was advocated 6 times. A less ornate music style, and the use of more familiar hymns were suggested 9 times. The range of comment is illustrated by requests to have more solos, fewer hymns, more hymns, and extension of music before service to 20-30 minutes.

Of the 11 responses under "Community service," 10 advocated the establishment of service programs directed towards ministering to those outside the congregation. This general approach was outlined in 4 responses. The development of one significant project in the community was recommended in 3 of the responses. Specific suggestions were a "Mother's day-out" program; crisis training for selected volunteers; and a continuing emphasis on distinguishing such principles as Christian "patriotism," and "promoting peace," from the typical political expression of those goals. The remaining response expressed the conviction that the church, as such, should not be involved in social issues.

The category of "Participation" is considerably broader. As with the "Music" category, responses often contained comments on more than one aspect of participation, and evinced considerable variety in attitudes. There were 14 comments expressing a desire to be allowed to participate more fully in congregational functions, while 3 advocated guarding against undue pressure on members to increase participation. More information on congregational activities was sought in 3 responses. Somewhat stricter standards for membership and holding office were suggested in 3 responses. The need for greater self-participation was acknowledged in 2 responses. Specific suggestions included recognition of non-church events when scheduling church activities, a request for committee-style teachers in Sunday, and a humorously phrased suggestion that everyone wear name-tags.

The "Miscellaneous" category contained comments on a wide range of specific subjects. They included requests for an additional Pastor, a return to the "Every Member Canvass," a different mode of financing "17/76," a return to "Congregationalism," a contract that would keep a good minister, and cleaner church grounds.

The additional 41 Survey responses not included in this study contained a total of 9 comments: 4 comments expressed satisfaction with the church, 2 requested less organ volume, 1 recommended the formation of a university fellowship group, 1 suggested a church name-change, and 1 expressed dislike for hand-holding, etc., at the conclusion of the worship service.

#### DATA FROM SECTION II

Section II of the Communication Survey listed twenty-five statements which could be responded to in one of five ways. Those categories are False (F), Mostly False (MF), Can't Say (CS), Mostly True (MT), and True (T). Table 5 reproduces the number of responses for each statement in each category, ranked according to total summed response.

The twenty-five statements in this section express various aspects of the member's communicative relationship to the congregation. Attendance at formal activities of the congregation, utilization of formal and informal channels of the communication grid, attitudes towards the congregation, degree of satisfaction with the communication experienced, and communicative activity initiated by the member are the major aspects included.



TABLE 5  
RANK ORDERED PARTICIPATION RESPONSES

Rank	Statement	F	MF	CS	MT	T	Summed Totals
1	#24 I feel very much at home in the congregation	<u>6</u>	<u>11</u>	<u>18</u>	<u>66</u>	<u>141</u>	<u>1051</u>
2	#19 I have many friends in the congregation	<u>7</u>	<u>16</u>	<u>20</u>	<u>57</u>	<u>141</u>	<u>1035</u>
3	#14 I read the "Plymouth Rock" every week	<u>15</u>	<u>20</u>	<u>7</u>	<u>62</u>	<u>138</u>	<u>1014</u>
4	#10 I always read mail sent to me by the church	<u>11</u>	<u>15</u>	<u>8</u>	<u>96</u>	<u>112</u>	<u>1009</u>
5	#6 The church keeps me well informed on pertinent matters	<u>13</u>	<u>6</u>	<u>39</u>	<u>77</u>	<u>107</u>	<u>985</u>
6	#2 I am satisfied with what I know about church matters	<u>15</u>	<u>26</u>	<u>19</u>	<u>100</u>	<u>82</u>	<u>934</u>
7	#8 I attend Sunday worship regularly	<u>42</u>	<u>25</u>	<u>8</u>	<u>61</u>	<u>106</u>	<u>890</u>
8	#12 I usually know what's going on in the church	<u>15</u>	<u>23</u>	<u>33</u>	<u>128</u>	<u>43</u>	<u>887</u>
9	#16 I attend the Coffee Hour after worship on Sunday when present	<u>54</u>	<u>26</u>	<u>5</u>	<u>53</u>	<u>104</u>	<u>855</u>
10	#20 I am active in at least one church group	<u>86</u>	<u>14</u>	<u>6</u>	<u>22</u>	<u>114</u>	<u>790</u>
11	#23 I often talk about my church with acquaintances who are not members	<u>50</u>	<u>49</u>	<u>13</u>	<u>59</u>	<u>71</u>	<u>778</u>
12	#1 I attend most of the special events at church	<u>57</u>	<u>44</u>	<u>18</u>	<u>88</u>	<u>37</u>	<u>734</u>
13	#21 I receive much help from the congregation in living my life	<u>63</u>	<u>44</u>	<u>47</u>	<u>42</u>	<u>46</u>	<u>690</u>
14	#17 I often discuss church matters with other members	<u>70</u>	<u>59</u>	<u>12</u>	<u>69</u>	<u>32</u>	<u>660</u>

TABLE 5-Continued  
RANK ORDERED PARTICIPATION RESPONSES

Rank		Statement	F	MF	CS	MT	T	Summed Totals
15	#4	I often discuss religion with friends who are not members	<u>79</u>	<u>58</u>	<u>17</u>	<u>41</u>	<u>47</u>	<u>650</u>
16	#18	When appropriate I report needs that the church should meet	<u>83</u>	<u>40</u>	<u>33</u>	<u>47</u>	<u>39</u>	<u>645</u>
17	#7	I have much to offer if someone would listen	<u>62</u>	<u>49</u>	<u>96</u>	<u>22</u>	<u>13</u>	<u>601</u>
18	#15	I participate in the important decision-making of the church	<u>106</u>	<u>47</u>	<u>17</u>	<u>40</u>	<u>32</u>	<u>571</u>
19	#13	I often report matters of interest to the Pastors or Officers of the church	<u>107</u>	<u>49</u>	<u>17</u>	<u>43</u>	<u>25</u>	<u>555</u>
20	#11	I often discuss my religious beliefs with other members	<u>42</u>	<u>74</u>	<u>20</u>	<u>42</u>	<u>16</u>	<u>546</u>
21	#25	I often offer constructive criticism to the Pastors and Officers of the church	<u>120</u>	<u>60</u>	<u>19</u>	<u>26</u>	<u>17</u>	<u>486</u>
22	#3	The church publishes too much for me to keep up with	<u>137</u>	<u>50</u>	<u>27</u>	<u>20</u>	<u>10</u>	<u>445</u>
23	#5	I listen regularly to the Sunday worship on radio	<u>146</u>	<u>46</u>	<u>15</u>	<u>15</u>	<u>20</u>	<u>443</u>
24	#9	I often seek advice from members on important personal matters	<u>152</u>	<u>44</u>	<u>16</u>	<u>12</u>	<u>18</u>	<u>426</u>
25	#22	At least once each month I contact the Pastor(s) in their office(s)	<u>170</u>	<u>30</u>	<u>11</u>	<u>15</u>	<u>16</u>	<u>403</u>

In order to remove the possible softening effect of the "can't say" responses, a separate rank order utilizing only "mostly true" and "true" summed scores was made. No shifts beyond one rank occurred except in the last five ranks, and these latter were not significant.

Individual Participation Indexes ranged from a low of 1.360 on a potential range of 1.0 - 5.0 to a high of 4.640. When the sample was divided into quartiles, the Participation Indexes in the top quartile ranged from 3.440 to 4.640; those in the bottom quartile ranged from 1.360 to 2.560. Each of these quartiles contained 61 Subjects.

The summed responses to the twenty-five statements in Section II of the total sample ranged from a low of 403 with a  $\bar{x}$  of 1.67 for statement #22, "At least once each month I contact the Pastor(s) in their office(s)" to a high of 1051 and a  $\bar{x}$  of 4.3 for statement #24, "I feel very much at home in the congregation."

Among the responses to the statements in this section, only the responses to statements #10, "I always read mail sent to me by the church," and #14, "I read the 'Plymouth Rock' every week," correlated significantly at 0.7415. No significant correlation was found between Section II statements and those in Sections III and IV. Correlations below 0.60 were not considered.

TABLE 6  
CORRELATIONS AMONG SECTION II STATEMENTS

Statement		Correlation	Correlating Statement
#10	I always read mail sent to me by the church	0.7415	#14 I read the "Plymouth Rock" every week

The sample response was then divided into quartiles on the basis of the Participation Indexes of Section II. The highest and lowest quartiles were then compared by "t" tests at a .05 level of significance. The only statement which did not differentiate among the group was statement #5, "I listen regularly to the Sunday worship on radio," ( $P=0.244$ ). Consequently the difference in quartile responses to this statement were considered as the result of chance. The significant differences in quartile responses for the twenty-four remaining statements, listed in Table 7.

#### DATA FROM SECTION III

Section III of the Communication Survey listed twenty-five congregational communicative activities, and asked the Subject to rate them according to their importance. Ratings provided were Unimportant (U), Somewhat Important (SI), Important (I), Quite Important (QI), and Very Important (VI).

Individual Perception Indexes ranged from 1.800 to 4.760 within a possible range of 1.000 to 5.000. The summed responses ranged from a low of 302 with  $\bar{x}$  of 1.25 for statement #13 to a high of 1066 and a  $\bar{x}$  of 4.41 for statement #5.

Table 8 exhibits the number of responses for each statement in each category. The statements are listed in rank order according to the total summed responses of the sample. The statements express a variety of communicative activities normally engaged in by Protestant congregations. The listing is representative but not exhaustive.

TABLE 7  
SECTION II "t" TEST RESULTS

	Statement	T Value	DF	P Value (2-Tailed)
#1	I attend most of the special events at church	-15.42	120	0.000
#2	I am satisfied with what I know about church matters	-1.96	120	0.053
#3	The Church publishes too much for me to keep up with	2.37	120	0.020
#4	I often discuss religion with friends who are not members	-6.01	120	0.000
#6	The church keeps me well informed on pertinent matters	-2.96	120	0.004
#7	I have much to offer if someone would listen	-4.85	120	0.000
#8	I attend Sunday worship regularly	-10.72	120	0.000
#9	I often seek advice from members on important personal matters	-6.86	120	0.000
#10	I always read mail sent to me by the church	-5.30	120	0.000
#11	I often discuss my religious beliefs with other members	-9.94	120	0.000
#12	I usually know what's going on in the church	-8.24	120	0.000
#13	I often report matters of interest to the Pastors or Officers of the church	-14.87	120	0.000
#14	I read the "Plymouth Rock" every week	-5.93	120	0.000

TABLE 7-Continued  
SECTION II "t" TEST RESULTS

	Statement	T Value	DF	P Value (2-Tailed)
#15	I participate in the important decision-making of the church	-11.70	120	0.000
#16	I attend the Coffee Hour after worship on Sunday when present	-7.51	120	0.000
#17	I often discuss church matters with other members	-30.37	120	0.000
#18	When appropriate I report needs that the church should meet	-11.27	120	0.000
#19	I have many friends in the congregation	-7.85	120	0.000
#20	I am active in at least one church group	-26.17	120	0.000
#21	I receive much help from the congregation in living my life	-11.64	120	0.000
#22	At least once each month I contact the Pastor(s) in their office(s)	-8.25	120	0.000
#23	I often talk about my church with acquaintances who are not members	-10.53	120	0.000
#24	I feel very much at home in the congregation	-7.61	120	0.000
#25	I often offer constructive criticism to the Pastors and Officers of the church	11.99	120	0.000

TABLE 8  
RANK ORDERED PERCEPTION RESPONSES

Rank		Statement	U	SI	I	QI	VI	Summed Totals
1	#5	Provide opportunities for worship of the total membership	<u>3</u>	<u>6</u>	<u>33</u>	<u>48</u>	<u>152</u>	<u>1066</u>
2	#25	Proclaim the Gospel in worship and preaching	<u>3</u>	<u>18</u>	<u>46</u>	<u>41</u>	<u>134</u>	<u>1021</u>
3	#4	Visit regularly local hospitals/resthomes/etc.	<u>3</u>	<u>15</u>	<u>56</u>	<u>63</u>	<u>105</u>	<u>978</u>
4	#1	Provide group spiritual growth opportunities	<u>6</u>	<u>22</u>	<u>57</u>	<u>48</u>	<u>109</u>	<u>958</u>
5	#10	Provide guidance in family/marital/sexual/personal matters	<u>7</u>	<u>18</u>	<u>51</u>	<u>73</u>	<u>93</u>	<u>953</u>
6	#2	Provide crisis counseling and assistance to Lawrence residents	<u>8</u>	<u>21</u>	<u>58</u>	<u>55</u>	<u>100</u>	<u>948</u>
7	#6	Be a moral influence to the Lawrence community	<u>10</u>	<u>17</u>	<u>60</u>	<u>56</u>	<u>99</u>	<u>943</u>
8	#19	Provide an away from home ministry to students	<u>7</u>	<u>16</u>	<u>64</u>	<u>68</u>	<u>87</u>	<u>938</u>
9	#15	Provide instructional courses on Bible/History/Theology/etc.	<u>8</u>	<u>24</u>	<u>72</u>	<u>76</u>	<u>62</u>	<u>886</u>
10	#17	Share with other churches in community-wide ministries	<u>18</u>	<u>32</u>	<u>73</u>	<u>61</u>	<u>60</u>	<u>843</u>
11	#3	Apply Christian principles to national economic political/social issues	<u>23</u>	<u>32</u>	<u>76</u>	<u>46</u>	<u>65</u>	<u>824</u>
12	#9	Participate in community-wide worship with other churches	<u>16</u>	<u>42</u>	<u>81</u>	<u>54</u>	<u>49</u>	<u>804</u>
13	#18	Support United Church of Christ mission activities	<u>15</u>	<u>40</u>	<u>86</u>	<u>57</u>	<u>44</u>	<u>801</u>

TABLE 8-Continued  
RANK ORDERED PERCEPTION RESPONSES

Rank	Statement	U	SI	I	QI	VI	Summed Totals
14	#12 Minister to runaways/transients/disadvantaged	<u>19</u>	<u>40</u>	<u>82</u>	<u>57</u>	<u>44</u>	<u>793</u>
15	#24 Promote civil rights on a Christian basis	<u>26</u>	<u>41</u>	<u>86</u>	<u>43</u>	<u>46</u>	<u>768</u>
16	#7 Visit regularly area jails/detention halls	<u>15</u>	<u>55</u>	<u>85</u>	<u>48</u>	<u>39</u>	<u>767</u>
17	#8 Actively recruit new members	<u>28</u>	<u>45</u>	<u>88</u>	<u>41</u>	<u>40</u>	<u>746</u>
18	#21 Provide training in ministry to the membership	<u>29</u>	<u>48</u>	<u>78</u>	<u>49</u>	<u>38</u>	<u>745</u>
19	#23 Maintain a vigorous social action program	<u>26</u>	<u>58</u>	<u>86</u>	<u>43</u>	<u>29</u>	<u>717</u>
20	#20 Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel	<u>52</u>	<u>49</u>	<u>56</u>	<u>47</u>	<u>38</u>	<u>696</u>
21	#22 Maintain Christian discipline among the membership	<u>62</u>	<u>59</u>	<u>62</u>	<u>27</u>	<u>32</u>	<u>638</u>
22	#14 Actively engage in local issues as a Christian body	<u>55</u>	<u>68</u>	<u>68</u>	<u>26</u>	<u>25</u>	<u>624</u>
23	#16 Actively seek to Christianize the Lawrence community	<u>81</u>	<u>59</u>	<u>59</u>	<u>26</u>	<u>17</u>	<u>565</u>
24	#11 Periodically conduct revival campaigns	<u>170</u>	<u>43</u>	<u>20</u>	<u>3</u>	<u>6</u>	<u>358</u>
25	#13 Periodically conduct "Street corner witness" activity	<u>193</u>	<u>26</u>	<u>9</u>	<u>4</u>	<u>2</u>	<u>302</u>



Significant correlations among Section III statement responses were few. The highest at 0.6567 was between statement #23 and #24. Next highest at 0.6087 was statement #9 and #17. Correlations below 0.60 were not considered as having significance. Table 9 summarizes the results.

TABLE 9  
SECTION III CORRELATIONS

Statement	Correlation	Correlating Statement
#9 Participate in community-wide worship with other churches	0.6087	#17 Share with other churches in community-wide ministries
#23 Maintain a vigorous social action program	0.6567	#24 Promote civil rights on a Christian basis

Statistically comparing the high and low quartiles by "t" tests based on the Participation Indexes of Section II found significant differences on thirteen statements (a probability greater than 0.05 was not considered significant). These differences are listed in Table 10.

TABLE 10  
SECTION III QUARTILE COMPARISONS

Statement	T Value	Df	P Value
#1 Provide group spiritual growth opportunities	-3.27	120	0.001
#3 Apply Christian principles to national/economic/political/social issues	-2.85	120	0.005

TABLE 10-Continued  
SECTION III QUARTILE COMPARISONS

	Statement	T Value	Df	P Value
#4	Visit regularly local hospitals/resthomes/etc.	-2.32	120	0.022
#5	Provide opportunities for worship of the total membership	-3.48	120	0.001
#9	Participate in community wide worship with other churches	-2.63	120	0.010
#15	Provide instructional courses on Bible/History Theology/etc.	-2.88	120	0.005
#16	Actively seek to Christianize the Lawrence community	-1.97	120	0.052
#17	Share with other churches in community-wide ministries	-4.37	120	0.000
#18	Support United Church of Christ mission activities	-4.43	120	0.000
#19	Provide an away from home ministry to students	-2.10	120	0.038
#20	Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel	-2.86	120	0.005
#21	Provide training in ministry to the membership	-3.62	120	0.000
#25	Proclaim the Gospel in worship and preaching	-4.42	120	0.000

# DATA FROM SECTION IV

Only two statements in Section IV were found to correlate significantly. These were statements #11 and #13 at 0.7026. Correlations below 0.60 were not considered significant. Table 11 reports the correlations.

TABLE 11  
SECTION IV CORRELATIONS

Statement	Correlation	Correlating Statement
#11 Periodically conduct revival campaigns	0.7026	#13 Periodically conduct "street corner witness activity"

Section IV of the Communication Survey listed the same twenty-five statements as Section III. However, in Section IV the Subject was asked to appraise the congregation's performance on each activity listed according to the following scale: Does Nothing (DN), Does Little (DL), Can't Say (CS), Does Adequately (DA), and Does Much (DM). The number of responses for each statement in each category is reported in Table 12. The statements are rank ordered according to total sample response.

Individual Appraisal Indexes ranged from 1.800 to 5.000 out of a possible range of 1.0 to 5.0. The summed responses ranged from a low of 474 with a  $\bar{x}$  of 1.96 for statement #13 to a high of 1130 with  $\bar{x}$  of 4.67 for statement #25.

TABLE 12  
APPRAISAL OF CONGREGATIONAL PERFORMANCE

Rank	Statement	DN	DL	CS	DA	DM	Summed Totals
1	#25 Proclaim the Gospel in worship and preaching	<u>2</u>	<u>1</u>	<u>10</u>	<u>49</u>	<u>180</u>	<u>1130</u>
2	#5 Provide opportunities for worship of the total membership	<u>2</u>	<u>2</u>	<u>22</u>	<u>56</u>	<u>160</u>	<u>1096</u>
3	#4 Visit regularly local hospitals/resthomes	<u>0</u>	<u>6</u>	<u>52</u>	<u>61</u>	<u>123</u>	<u>1027</u>
4	#1 Provide group spiritual growth opportunities	<u>1</u>	<u>9</u>	<u>40</u>	<u>91</u>	<u>101</u>	<u>1008</u>
5	#15 Provide instructional courses on Bible/History/Theology/etc.	<u>2</u>	<u>9</u>	<u>38</u>	<u>91</u>	<u>102</u>	<u>1008</u>
6	#17 Share with other churches in community-wide ministries	<u>2</u>	<u>7</u>	<u>43</u>	<u>101</u>	<u>89</u>	<u>994</u>
7	#19 Provide an away from home ministry to students	<u>1</u>	<u>9</u>	<u>43</u>	<u>100</u>	<u>89</u>	<u>993</u>
8	#9 Participate in community-wide worship with other churches	<u>1</u>	<u>10</u>	<u>45</u>	<u>101</u>	<u>85</u>	<u>985</u>
9	#20 Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel	<u>7</u>	<u>12</u>	<u>36</u>	<u>102</u>	<u>85</u>	<u>972</u>
10	#6 Be a moral influence to the Lawrence community	<u>0</u>	<u>6</u>	<u>69</u>	<u>85</u>	<u>82</u>	<u>969</u>
11	#18 Support United Church of Christ mission activities	<u>1</u>	<u>11</u>	<u>53</u>	<u>115</u>	<u>62</u>	<u>952</u>
12	#8 Actively recruit new members	<u>5</u>	<u>7</u>	<u>65</u>	<u>91</u>	<u>74</u>	<u>948</u>
13	#3 Apply Christian principles to national economic/political/social issues	<u>2</u>	<u>14</u>	<u>80</u>	<u>106</u>	<u>40</u>	<u>894</u>

TABLE 12-Continued  
APPRAISAL OF CONGREGATIONAL PERFORMANCE

Rank	Statement	DM	DL	CS	DA	DM	Summed Totals
14	#2 Provide crisis counseling and assistance to Lawrence residents	<u>1</u>	<u>7</u>	<u>118</u>	<u>59</u>	<u>57</u>	<u>890</u>
15	#10 Provide guidance in family/marital/sexual/personal matters	<u>2</u>	<u>3</u>	<u>126</u>	<u>53</u>	<u>58</u>	<u>880</u>
16	#21 Provide training in ministry to the membership	<u>1</u>	<u>16</u>	<u>106</u>	<u>85</u>	<u>34</u>	<u>863</u>
17	#24 Promote civil rights on a Christian basis	<u>8</u>	<u>20</u>	<u>82</u>	<u>104</u>	<u>28</u>	<u>850</u>
18	#23 Maintain a vigorous social action program	<u>4</u>	<u>27</u>	<u>85</u>	<u>96</u>	<u>30</u>	<u>847</u>
19	#22 Maintain Christian discipline among the membership	<u>17</u>	<u>20</u>	<u>112</u>	<u>71</u>	<u>22</u>	<u>787</u>
20	#12 Minister to runaways/transients/disadvantaged/etc.	<u>3</u>	<u>8</u>	<u>181</u>	<u>33</u>	<u>17</u>	<u>779</u>
21	#14 Actively engage in local issues as a Christian body	<u>23</u>	<u>31</u>	<u>94</u>	<u>74</u>	<u>20</u>	<u>763</u>
22	#16 Actively seek to Christianize the Lawrence community	<u>20</u>	<u>26</u>	<u>121</u>	<u>54</u>	<u>21</u>	<u>750</u>
23	#7 Visit regularly area jails/detention halls/etc.	<u>5</u>	<u>9</u>	<u>212</u>	<u>11</u>	<u>5</u>	<u>728</u>
24	#11 Periodically conduct revival campaigns	<u>104</u>	<u>25</u>	<u>104</u>	<u>7</u>	<u>2</u>	<u>504</u>
25	#13 Periodically conduct "Street Corner Witness" activity	<u>126</u>	<u>7</u>	<u>104</u>	<u>3</u>	<u>2</u>	<u>474</u>

Statistical comparisons of the high and low quartiles based on the Participation Indexes of Section II found significant differences on 15 of the statements. These are listed in Table 13.

TABLE 13  
SECTION IV "t" TEST RESULTS

	Statement	T Value	Df	P Value
#1	Provide group spiritual growth opportunities	-2.38	120	0.019
#2	Provide crisis counseling and assistance to Lawrence residents	-3.88	120	0.000
#3	Apply Christian principles to national eco. political/social issues	-2.72	120	0.008
#4	Visit regularly local hospitals/resthomes	-3.75	120	0.000
#6	Be a moral influence to the Lawrence community	-3.30	120	0.001
#8	Actively recruit new members	-2.34	120	0.021
#9	Participate in community-wide worship with other churches	-3.74	120	0.000
#10	Provide guidance in family marital/sexual/personal matters	-3.18	120	0.002
#11	Periodically conduct revival campaigns	4.15	120	0.000
#13	Periodically conduct "street corner witness" activity	5.38	120	0.000

TABLE 13-Continued  
SECTION IV "t" TEST RESULTS

	Statement	T Value	Df	P Value
#17	Share with other churches in community-wide ministries	-2.69	120	0.008
#21	Provide training in ministry to the member- ship	-3.08	120	0.003
#23	Maintain a vigorous social action program	-2.95	120	0.004
#24	Promote civil rights on a Christian basis	-3.05	120	0.003
#25	Proclaim the Gospel in worship and preaching	-4.10	120	0.000

#### CONSOLIDATIONS

The high and low quartiles responses to question 4 in Section I were compared. The low quartile contained 36 responses either suggesting a change/modification or indicating satisfaction with the current situation, while the high quartile contained 35. Using the nine categories in Table 4 and adding a "Satisfied" category the results are reported in Table 14.

TABLE 14  
QUARTILE ECCO-LOG AND STATEMENT RESPONSES

	ECCO-log Response				Statement Response		
	None	Full	Some	Changed	#6	#10	#14
High Quartile	17	28	10	0	49(80.3%)	58(95.1%)	58(95.1%)
Low Quartile	41	7	4	1	37(60.7%)	39(63.9%)	37(60.7%)



Comparing individual responses in each quartile against statement #6, "The church keeps me well informed on pertinent matters," statement #10, "I always read mail sent to me by the church," and statement #14, "I read the 'Plymouth Rock' every week," reveals quartile differences similar to those found in the ECCO-log response. Of the 61 high quartile members, 49 or 80.3% considered statement #6 as either "True" or "Mostly True," and 58 or 95.1% responded similarly to statements #10 and #14. Of the 61 low quartile members, 37 or 60.7% considered statement #6 as "True" or "Mostly True," 39 or 63.9% responded similarly to statement #10, and 37 or 60.7% to statement #14. Table 14 consolidates the ECCO-log and statement response data.

In order to assess differences the high and low quartile responses to Section II were computed and ranked separately. The quartile rank orders are compared against each other and against the rank order derived from the total sample response to Section II in Table 15.

The first four statements of the sample rank order (#24, #19, #14, #10) shifted down one or two steps in both the high and low quartile rank orders. However, statement #2, "I am satisfied with what I know about church matters," moves from the 6th rank in the total sample to the 1st rank in the low quartile rank order and to the 13th rank in the high quartile rank order. Statement #6, "The church keeps me well informed on pertinent matters," shows similar change. That statement moves from the 5th rank in the total sample to the 2nd rank in the low quartile and to the 11th rank in the high quartile.

Another marked shift occurs with statement #20, "I am active in at least one church group." The statement is ranked 10th in the total sample, moves to the 20th rank in the low quartile rank order, and to the 1st rank in the high quartile. Statement #1, "I attend most of the special events at church," shows a similar shift, while statement #8,

TABLE 15  
SECTION II RANK ORDER COMPARISONS

Low Quartile		Summarized Sample Rank Order	High Quartile
#2	(225)	#24 feel at home	#20 (298)
#6	(225)	#19 many friends	#24 (298)
#24	(222)	#14 Plymouth Rock	#19 (297)
#19	(213)	#10 church mail	#8 (283)
#10	(209)	#6 well informed	#14 (282)
#14	(205)	#2 satisfied	#10 (273)
#12	(174)	#8 attend worship	#16 (267)
#18	(161)	#12 know what's going on	#1 (264)
#16	(147)	#16 coffee hour	#12 (263)
#8	(141)	#20 active in group	#17 (263)
#3	(131)	#23 talk with non-members	#6 (262)
#7	(129)	#1 special events	#23 (257)
#23	(120)	#21 receive much help	#2 (250)
#4	(115)	#17 discuss with members	#21 (250)
#5	(111)	#4 discuss religion with non-members	#18 (240)
#21	(104)	#18 report needs	#15 (234)
#1	(103)	#7 much to offer	#13 (226)
#15	(87)	#15 decision-making	#4 (204)
#11	(84)	#13 report interests	#25 (199)
#20	(82)	#11 discuss beliefs	#11 (194)
#17	(79)	#25 constructive criticism	#7 (186)
#13	(78)	#3 publishes too much	#9 (163)
#9	(74)	#5 radio	#22 (163)
#25	(71)	#9 seek advice	#5 (125)
#22	(65)	#22 contact Pastors	#3 (100)

"I attend Sunday worship regularly" follows the same pattern but in a less marked fashion.

Statement #17, "I often discuss church matters with other members," shows a reverse pattern. The statement is ranked 14th in the total sample response, shifts down to the 21st rank in the low quartile, and up to the 10th in the high quartile. Statement #11, "I often discuss my religious beliefs with other members," shows no significant movement among all three rank orders.

Statement #18, "When appropriate I report needs that the church should meet," is ranked 16th by the total sample, 8th by the low quartile, and 15th by the high quartile. Statement #13, "I often report matters of interest to the Pastors or Officers of the church," and statement #25, "I often offer constructive criticism to the Pastors and Officers of the church," both shift markedly downward in the low quartile, and move slightly upward in the high quartile rank order.

Finally, statement #3, "The church publishes too much for me to keep up with," is ranked 22nd in the total sample, 11th in the low quartile, and 25th in the high quartile rank order.

In general the low quartile tends to rank high those statements suggesting communication satisfaction, and low those statements referring to participation in group activities. The high quartile tends to rank these two groups of statements in the reverse pattern. Statements referring to initiatory communicative activity are ranked generally somewhat higher by the high quartile than the low quartile with the exception of reporting needs that the church should meet. Statements referring to feeling personally comfortable in the congregation remain in about the same rank order positions. Utilization of information channels is ranked somewhat lower by the low quartile than the high quartile.

## SUMMARY

The data indicates that various kinds of communicative activity are engaged in at differing levels ranging from very little participation to very full participation. While the rank ordered response to Section II suggests the nature of the participation, the lack of extensive correlation emphasizes the extensively varied aspects involved in that participation. The rank ordered responses to Sections III and IV, and the lack of extensive correlation in each demonstrates both the variety of perceptions about the proper communicative functions of the church, and the variation in appraisal of the church's performance as a "communicating organism."

Separation of the total sample response into the highest and lowest quartiles according to Participation Index indicates that within the congregation there are groups that can be statistically differentiated by the amount of communicative participation in which they engage. The "t" tests by quartile of Section III and IV suggest that these different groups can be characterized both by their perceptions of the proper communication functions of the church and by their appraisal of the church's performance of these functions.

Data derived from the ECCO-log response reveals the existence of a communication grid operating within the congregation. Examination of the ECCO-log data according to the highest and lowest quartiles supports the differentiation noted above, and suggests that one feature characteristic of the groups is their relative utilization of, or position in, that communication grid. Thus, level of participation, perception and appraisal of the church, and grid position all appear to be factors related to each other and as such differentiate among the members of this congregation.

## CHAPTER V

### DISCUSSION AND CONCLUSIONS

#### REVIEW

This study investigates the nature of communication in the congregation as it operates in the local organized body of a free-church style Protestant denomination. Five questions were posed. The first three were designed to elicit information on communication networks, member participation, and member perceptions of the church.

1. What is the nature and function(s) of the communication "grid" found in the congregation?
2. What are the major categories of communicative activity exhibited by the membership in their participation in the congregation?
3. What are the differing concepts of the local church held by the membership?

Two research instruments were used to acquire this information, an "ECCO-log" and a "Communication Survey." The first instrument traced the reception of information, source of information, and time of receipt for fifteen messages published by the church in the course of its normal activities. The second instrument was an eighty item questionnaire requesting information from the church member about his participation in the congregation, his perception of the church, and his appraisal of its communicative performance. Both instruments were sent to all resident members of the church with provision for return by mail. Of the 788 resident members receiving the instruments, 283 responded. This study utilizes 242 of these responses.

The last two questions dealt with the relationship between member participation and perception of the church, and between member participation and appraisal of the

church's performance.

4. Is there a correlation between the member's participation index and his concept of the church?
5. Is there a correlation between the member's participation index and his evaluation of the church's communicative performance?

In order to respond to these questions a series of statistical analyses were conducted. Numerical values were assigned to each response and a Participation Index, a Perception Index, and an Appraisal Index derived for each member. Responses to each of these three aspects were then tested for correlations within and between them. A third procedure was to rank order the twenty-five questionnaire statements on each aspect according to the total sample response. Following this, the highest and lowest quartiles according to Participation Indexes were retained, and their responses "t" tested to discover whether or not they differed significantly.

#### COMMUNICATION GRID

A rank ordering of the ECCO-log responses on the basis of information - no information does not elicit any clear pattern based on message content. For the five messages (#7, #11, #12, #13, #14) reporting information receipt in fewer than 40% of the responses, message content dealt with a national controversy in which the denomination is deeply involved, a novel bit of information about a successful overseas mission project, a Sunday School activity, and two future adult activities. For the six messages (#1 - #4, #9, #10) reporting information receipt of between 40% and 65%, message content was again varied. Five of the six messages dealt with various current adult activities while the sixth was a general interest item. The last four messages (#5, #6, #8, #15) reported information received by 75-100% of the responses. The one common content feature here appeared to be a "human interest" element. The

messages dealt with the newly debt-free condition of the church, the publication of the "Plymouth Church Directory," a newly inaugurated sermon discussion period following the Sunday service, and the naming of the Plymouth Chapel after a couple who are long-term and highly esteemed members of the congregation. Modification of content occurred in surprisingly few cases, indicating that when complete or partial information is received/retained, it is done so accurately.

Analyzing the data according to source produces some clear findings. The two messages received by the fewest (#7, #13) were the only two having as their source the "United Church News," a Conference-level monthly newsletter mailed to all members. This suggests that the publication is not utilized, or at least that its contents are not retained. Reviewing the sources listed by Subjects completing the ECCO-logs indicates that the church's weekly newsletter, "Plymouth Rock," is the primary source of information. According to the data summarized in Table 2, "word of mouth" comes second in terms of use, with Sunday service announcements and group meetings ranking third. On this last source no provision was made for noting whether the information was obtained through informal conversation or planned announcement at the meeting. Thus a formal channel and an informal channel are the two most used, with a mixture of channels probably comprising the third rank grouping.

When the ECCO-log responses are compared on the basis of information received according to the high and low quartiles developed from Section II, a striking difference emerges. Low quartile responses showed that only 21.2% received full or some information, while high quartile responses showed 69.1% receiving full or partial information. It is evident that the difference in the amount of participative activity distinguishing the quartiles is also

reflected in their comparative acquisition/retention of church information.

### Conclusion

A picture of the communication grid operating in the congregation emerges from the above findings. The grid contains a formal communication net utilizing primarily the channels of "Plymouth Rock," Sunday announcements, and organization meetings. It also contains an informal net utilizing "word of mouth" operating in individual conversations and scheduled meetings. Sanctioned or "official" messages of widely varying content pass through these nets with the formal net tending to be used more often. No information was solicited on "unofficial" messages, although by its nature it may be assumed to travel through the informal net almost exclusively. Message content itself did not appear to affect reception, although there is the indication that information with greater "personal interest" is more likely to be received and retained. The remaining feature of the grid appears to be that although it is technically inclusive of the total membership, it does not serve a significantly large minority of the membership. No conclusion is drawn as to cause and effect relationship between participation level and grid utility.

### MEMBERSHIP PARTICIPATION

Table 5 rank orders the twenty-five statements in Section II according to the summed scores of the total sample. The picture that emerges is a congregation which feels comfortable in the church, is satisfied with its awareness of church matters, and utilizes the formal communication network. Its primary activity is attendance at worship services. The coffee hour after service is frequently attended, while a moderate amount of participation occurs in church groups. Interpersonal participation appears to decrease steadily as the degree of personal risk or in-



volvement increases. Church matters are discussed more often with members than non-members, while religion is much more often discussed with non-members than members. Seeking advice from members on important personal matters falls next to last in the rank order. Concerning communicative actions which become operant only at the initiative of the Subject, reporting needs that the church should meet falls below the midpoint, followed by reporting matters of interest at the nineteenth rank, offering constructive criticism at the twenty-first rank, and contacting the Pastors at the last rank. The results appear to indicate a pattern of participation which combines high satisfaction, interpersonal reserve, and social friendliness.

An analysis of statement #21, "I receive much help from the congregation in living my life," proved ambiguous in eliciting the nature of this participation. The statement ranks thirteenth, just below the midpoint. Raw score response totals indicate that opinion is about evenly divided among the five possible responses. Some basis exists for interpreting this response as indicating that the congregation is not much help, since if it were one could assume that the Subject would know it. If that interpretation is utilized, it would suggest that the church is not particularly significant to the lives of almost 64% of its members; therefore, satisfaction is easily attained and small motivation exists to engage in initiatory communicative activity.

In an attempt to test that interpretation, and to clarify some of the other rankings, responses by the high and low quartiles were computed and ranked separately as reported in Table 15. In the high quartile rank order, statement #21 shifted to the fourteenth rank with a summed score of 250. Eleven of the 61 Subjects responded with "can't say." As a whole this group of Subjects felt that the church was a significant help in living their lives. In the low quartile rank order, statement #21 shifted to sixteenth rank with a summed score of 104. Eight Subjects

responded with "can't say." As a whole this group of Subjects were quite definite that the church was not a help. The clarity of the high and low quartile responses reinforces the interpretation suggested.

Marked differences emerge when the quartile rank orders are compared to each other and to the total sample rank order. In the picture which emerges from examining the high quartile rank order, participative activity dramatically increases. Group activity shifts up to the first rank (from the tenth), worship attendance to fourth (from fifth), attendance at the coffee hour to the seventh (from the ninth), and attendance at special events to the eighth (from the twelfth). Comfort and friendliness remain high as does utilization of communication channels. However, communication satisfaction decreases. While statement #12, "I usually know what's going on in the church," shifts down from the eighth to the ninth rank, statement #6, "The church keeps me well informed on pertinent matters," drops from the fifth to the eleventh rank, and statement #2, "I am satisfied with what I know about church matters," drops from the sixth to the thirteenth rank. Of interest also is that statement #15, "I participate in the important decision-making of the church," moves up only two ranks to the sixteenth. Of the items reflecting interpersonal and initiatory activity little change occurs. Thus, this quartile differs from the total sample picture by exhibiting considerably more organizational activity and less communication satisfaction.

A rather different picture emerges from examining the low quartile rank order. Communication satisfaction becomes very high. Compared to the total sample rank order, satisfaction with knowledge about church matters (#2) moves from sixth to first rank; the informing performance of the church (#6) moves from fifth to second rank; knowledge of what's going on in the church (#12) shifts up from eighth to seventh rank; and statement #3, "The church publishes

too much for me to keep up with," moves from the twenty-second to the eleventh rank. However, the admittedly ambiguous statement #7, "I have much to offer if someone would listen," moves up from the seventeenth to the twelfth rank. Utilization of communication channels drops somewhat except for radio listening (#5) which shifts from twenty-third to fifteenth rank. Little difference is noted for interpersonal and initiatory activity except that reporting of needs (#18) moves from the sixteenth to the eighth rank. Organizational activity shows a marked decrease. Worship attendance (#8) drops from seventh to tenth, attendance at special events (#1) from twelfth to seventeenth, and group activity (#20) from tenth to twentieth. Thus, the picture of participation that emerges from this quartile is one of greater communication satisfaction, less channel utilization, equal interpersonal reserve, somewhat less initiatory activity except when reporting needs, and markedly less organizational activity.

### Conclusion

The pattern of participation suggested by the responses of the total sample is one of moderate organizational activity primarily expressed in attendance at Sunday services, reserved interpersonal communication conducted in an atmosphere of social ease, a low level of initiatory communicative activity, substantial utilization of formal communication channels. This pattern is characterized by a high level of communication satisfaction explained in part by the relatively low significance of the church to the lives of the members.

High quartile participation suggests the same basic pattern except that organizational activity is considerably higher, communication satisfaction is markedly lower, and the church is much more significant in individual lives. Levels of social ease, initiatory communicative activity,

interpersonal reserve, and utilization of formal communicative channels remain about the same. Low quartile participation indicates very high communicative satisfaction, considerably less organizational activity, less initiatory activity except where reporting needs is concerned, low utilization of communication channels, and the ranking of the church at a low level of significance.

#### CONCEPTS OF THE CHURCH

In order to characterize the activities in Section III as rank ordered in Table 8, two terms are used: function and audience. In this characterization the primary function of an activity is either to aid or to change the intended audience of the activity. To aid a particular audience is to accept its existing essential condition as appropriate, and to provide assistance in maintaining, improving, or restoring that condition. To change a particular audience is to bring about significant alterations in its perspectives, values, and/or conditions on the assumption that the existing ones are inappropriate.

The audience is divided into two types, that within the church (its constituency) and that outside the church (the community). The characterization is intended to be general and inclusive.

On the basis of that system of characterization the rank ordered activities exhibit a general pattern which is reinforced by examination of the raw score response totals listed also in Table 8. With certain exceptions the first nine activities are aiding functions directed to the constituency. These first nine are attended by a noticeable consensus of responses. The exceptions should be noted. The classification of Gospel proclamation as having an aiding rather than changing function may be questioned, but since the proclamation takes place primarily within the constituency the former characterization is favored. The second exception is statement #6, "Be a moral influence to

the Lawrence community," which is specifically directed primarily to an audience outside the constituency. Recognizing the semantic problem involved, it does appear to be more appropriate to describe its primary function as aiding rather than changing. Statement #2, to provide crisis counseling, is clearly directed to the community.

A shift in response begins at the tenth rank, and the earlier consensus begins to disappear. Diversification of response continues through the nineteenth rank. The ten activities listed in this portion of the rank order are equally mixed as to both function and audience. The function of statements #3, #24, #8, #21, and #23 are seen as changing, while the primary audience of statements #3, #9, and #21 is viewed as the constituency.

The remaining six activities of the rank order are seen as having a change function, and, with the exception of statements #22, concerning membership discipline, and #11, concerning the conducting of revivals, being directed primarily towards the community. A noticeable consensus reappears on the last two activities.

This writer is keenly aware of the semantic factors involved in composing such a list, and the greater problems attendant when analyzing responses to it. But a pattern of conceptions of the church does emerge which appears valid.

### Conclusion

The church appears to be perceived by most as an aiding agent directing the larger portion of its efforts towards its constituency. However, the spread of responses on the middle listings of the rank order indicate considerable variety of perception on certain activities whose function is change and which are directed to the larger community. A common conception reappears when revivals and street corner witness is considered. Both are perceived as of little importance by the vast majority.

Comparing Section III responses according to the quartiles developed from Section II tends to bear out the above pattern, while also emphasizing the variety of perceptions present. Table 10 lists the thirteen activities where the probabilities that the differences between quartile item responses occurred by chance was less than 0.05. Responses to the first four items of the rank order are significantly different, and indicate the difference in perceptions existing even in the presence of the consensus noted earlier. Perceptions of family guidance (#10), crisis counseling (#2), and moral influence (#6) occur in variety among both quartiles. The next six ranked statements were significantly discriminated by quartile response. Ministry to students (#19), Bible-related instruction (#15), sharing ministry with other churches (#17), applying Christianity to national issues (#3), sharing worship with other churches (#9), and supporting church missions (#18) were all perceived as important activities by the high quartile, but as relatively unimportant by the low quartile. Quartile response for the remainder of the activities was not sufficiently different to be considered significant with the exception of membership training (#21), use of mass media (#20), and possibly Christianizing Lawrence (#16 at 0.052). For these latter three, the high quartile again perceived them as important while the low quartile did not.

For those rank ordered activities where quartile response was not significantly different, a steady shift of the general attitude towards them from important to unimportant is noted.

#### APPRAISAL OF CHURCH PERFORMANCE

A comparison of the rank ordered responses in Sections III and IV indicates a congregation largely satisfied with its organizational communicative activities, but with noticeable areas where dissatisfaction is present.

The first four activities do not shift positions significantly. They are considered of highest importance by the congregation as a whole and are also seen as being very well carried out. Scripture-related instruction (#15) shifts up from the ninth rank in Section III to the fifth rank in Section IV indicating considerable satisfaction with the way this activity is being performed. Sharing ministries with other churches (#17), sharing worship with other churches (#9), use of mass media (#20), and member recruitment (#8), evidence the same tendency. These all fell in the middle third of the Section III rank order. Their rank in Section IV indicates that whatever activity is actually taking place in these areas is perceived as more than adequate. Ministry to students (#19) and mission support (#18) show a similar but less marked shift upward.

However, five activities demonstrate a noticeable shift downward: crisis counseling (#2), being a moral influence (#6), providing family guidance (#10), ministering to runaways (#12), and visiting area jails (#7). Applying Christian principles (#3) and promoting civil rights (#24) show a similar but smaller shift. The rank-order data would appear to indicate marked dissatisfaction. However, examination of raw score response totals suggests that other factors are operating. The figures for statements #2, #7, #10, and #12 all show a marked increase in "can't say" responses (118, 112, 126, and 181 respectively). All four activities are individually directed and of a nature where publicity on their being conducted is generally considered inappropriate. The interpretation that this suggests is that the large majority of members have not experienced these activities and, therefore, simply do not know the extent of their practice. The remaining three activities, #3, #6, and #24, have a comparatively normal response distribution. A second factor also operating on the scores is the assumption that members appraise the church's performance in light of their own perceptions of the importance of the

various activities. Thus, for statement #24, "Promote civil rights on a Christian basis," over half of the total sample felt that the church performed adequately or better. However, assuming that this activity was not perceived by them as particularly important, a minimal level of actual activity would be adjudged as adequate.

Response to revival activity (#11) and to street witness activity (#13) illustrate a possible third factor operating on response scores. Both activities were ranked at the bottom in Section III. They occupy the same position in the Section IV rank order. However, both contain high numbers of "can't say" responses (104 each). This kind of activity is typically quite publicly "visible." Indeed, that "visibility" is usually considered to be a necessary element for the success of the activities. Yet this church has engaged in neither, at least in the style suggested by the wording of the statements, in the recent past. Hence, it is difficult to view the "can't say" responses as stemming primarily from not knowing whether such activities have been pursued. Instead, this writer tends to believe the response arises largely from the Subjects' reluctance to appear critical of the church by responding with "does little" or "does nothing," the latter being the technically accurate response. The generally high level of satisfaction with church's performance noted earlier tends to reinforce this interpretation.

### Conclusion

Examination of the rank order suggests, then, a generally high level of satisfaction, a moderately significant amount of dissatisfaction with performance in change activities directed toward the community, and some difficulty in appraising performance in socially sensitive individually directed aid activities.

Table 13 lists the fifteen statements to which the high and low quartiles from Section II responded with



significant difference. Those differences in conjunction with raw score response totals indicate several patterns of appraisal. Proclaiming the Gospel (#25) was considered adequately performed by the low quartile. The high quartile rated the church as doing much in that activity. Activities concerned with visiting hospitals (#4), sharing ministries with other churches (#17), being a moral influence (#6), crisis counseling (#2), and family guidance (#10) were generally responded to by the low quartile with "can't say," and by the high quartile with "does much." Spiritual growth groups (#1) and sharing worship with other churches (#9) were rated similarly by the high quartile. However, the low quartile responded with a mixture of "can't say" and "does adequately," suggesting a somewhat higher appraisal.

A somewhat greater divergence is noted in the quartile responses to recruiting new members (#8). A similar low quartile response is indicated for applying Christian principle to national issues (#3) and membership training in ministry (21), while high quartile responses tend to spread between "does adequately" and "does much."

While the high quartile responses remain at about the same level for civil rights activities (#24) and social action activities (#23) low quartile responses include a large minority portion of "does little" and "does nothing" responses, indicating the presence of appraisal dissatisfaction noted earlier when examining the Section IV rank order. Responses of both quartiles shift dramatically when revival activity (#11) and street witness activity (#13) is appraised. Low quartile scores are drawn from the "does nothing" response while the great majority of high quartile scores come from the "can't say" response.

Examination of Section IV "t" testing in conjunction with raw score response totals supports the description of appraisal patterns drawn earlier from examination of the Section IV rank order.

## CONSOLIDATION OF FINDINGS

### Section Correlations

In order to discover if correlation exists between the member's participation and his perception of the church, and between the former and his appraisal of church performance, the data and findings from Sections II, III and IV were reviewed as a whole.

The sensitivity of the statements in Section II to "tap" various aspects of communicative participation is indicated by the small amount of correlation among the statements as exhibited in Table 6. Only two statements, #10 and #14 (at 0.7415), appeared to test for the same aspect. Statement #14 dealt with the church's weekly newsletter and statement #10 dealt with mail from the church. When the low and high quartiles were selected out, a "t" test determined that the respective quartile responses to 24 of the 25 statements differed significantly, with 22 statements showing a probability value of less than 0.01. The one statement exhibiting insignificant response difference is #5, "I listen regularly to the Sunday worship on radio." The statement as it stands is ambiguous when related to statement #8 dealing with attendance at Sunday worship. Discussion with Subjects following their receipt of the survey attested to its ambiguity.

In Section III possible correlation in response existed among two pairs of statements. Statements #9, sharing in worship with other churches, and #17, sharing in ministries with other churches, correlated at 0.61. Statements #23, maintaining vigorous social action and #24, promoting civil rights, correlated at 0.66. This writer feels that neither correlation is high enough to infer that the statements measure the same thing nor that a necessary relationship exists.

In Section IV only one pair of statements appear to measure the same thing. Statements #11, on revival campaigns, and #13, on street corner witnessing, correlates at 0.7026. While the activities are easily distinguishable by methodology and target audience, the statements apparently tapped an attitude directed towards a particular religious tradition of which these two activities are highly stylized and distinctive expressions.

#### Low Quartile Correlations

The low quartile, distinguished by a low level of participation in the church as a communicative community, evinces an attitude of separateness from that community. That attitude, or appearance of distance, appears to be perceived as comfortable by its purveyors. It is noticeable that the significantly different quartile responses in Section III revolve around activities which could potentially change that relationship of distance. The activities eliciting insignificantly differing quartile responses are those which do not impinge upon the low quartile subject. Crisis counseling, being a moral influence, visiting jails, recruiting, revivals, ministering to runaways, witnessing, local issues engagement, social action, and civil rights are all activities affective in areas removed from the Subjects' personal existence in relation to the church. The one exception is statement #22, "Maintain Christian discipline among the membership." It might be suggested that the novelty of the concept in contemporary Congregationalism, and the differing connotations possible to the term "discipline" render the statement too ambiguous for measuring purposes. It does appear that the low quartile perceives the church as an organization whose communicative activities should be restricted to aiding the needy person, exerting a beneficial influence upon the community, and being present but not intrusive.

### High Quartile Correlations

The high quartile subject shares the desire to aid the needy, but perceives the church as properly being communicatively engaged in both the lives of its members and in the community which surrounds it. This latter observation, however, requires qualification. Activities whose function is to aid the community are perceived as appropriate by the high quartile. Activities whose function is to change some aspect of the community are differently perceived among high quartile Subjects. At best one may say that perceptions viewing these activities as very important, relatively important, and unimportant are all present.

In Section IV, quartile responses differ significantly on fourteen statements. As already noted the low quartile exhibits a high level of communication satisfaction although it appears to have considerably less information than the high quartile about the church as evidenced by the ECCO-log response and heavy use of the "can't say" response noted earlier. The low quartile appraisal of the church's communicative performance is characterized more by a "non-appraisal" than anything else, while the high quartile appraisal is generally very commendatory but marked by judicious reservations.

A comparison of Section III and IV quartile responses shows that eight statements elicit significantly different responses in both sections. Table 16 lists the statements.

TABLE 16  
DIFFERENTIATING STATEMENTS COMMON  
TO SECTIONS III AND IV

- 
- 
- |     |   |
|-----|---|
| #1  | Provide group spiritual growth opportunities                                |
| #3  | Apply Christian principles to national economic/political/<br>social issues |
| #4  | Visit regularly local hospitals/rest homes/etc.                             |
| #9  | Participate in community-wide worship with other churches                   |
| #10 | Provide guidance in family/marital/sexual/personal<br>matters               |
| #17 | Share with other churches in community-wide ministries                      |
| #21 | Provide training in ministry to the membership                              |
| #25 | Proclaim the Gospel in worship and preaching                                |
- 
- 

The statements are a mixture of aiding and changing activities severally directed towards the constituent and community audiences. Reference to the categories of evangelism, ministry, nurture, proclamation, and restoration used to develop Sections III and IV does not discriminate among the eight statements since all categories are represented. The only element which appears common to all eight is that each has the potential of modifying the relationship of the low quartile member to the congregation. The preponderance of "can't say" responses in the low quartile when appraising the church's performance in conjunction with the lower importance given these activities in Section III suggests that they reflect the "distance" relationship of the quartile noted from its response to Section II. The more engaged relationship of the high quartile noted earlier, subject to the limits of interpersonal reserve, would cause this quartile to rate these items both in importance and in performance significantly higher.

## CONCLUSION

Examination of the data indicates that a correlation does exist between the Subject's amount of communicative participation and both his perception of the church and his appraisal of its communicative participation. However, the relationship is neither linear nor simple.

The low quartile was characterized by low communicative participation. Information gain as measured by ECCO-logs was much less than that of the high quartile, the communication grid was little utilized, initiatory activity was minimal, engagement in organizational activity was very limited, while communication satisfaction was higher than that of the high quartile. The only indication that this level of communication satisfaction might be more apparent than real for some subjects comes from several Section I comments and the upward shift of statement #7, "I have much to offer if someone would listen," as listed in Table 19.

The general low quartile perception of the church fits this level of participation. The low quartile member ranks as important activities designed to aid the community, is ambivalent about activities designed to change the community, and generally ranks as relatively unimportant those activities which have the potential of modifying his relationship to the church. His appraisal of the church's communicative performance is in general a non-appraisal, which would be expected from his detached communicative position in the church.

The participation of the high quartile member is characterized by considerable organizational activity, some initiatory activity, an interpersonal reserve not markedly less than that of the low quartile, and a lower level of communication satisfaction. His perception of the church rates high those activities ostensibly leading to greater communication satisfaction. Activities categorized as

aiding the constituency and the community also were rated as quite important to very important. However, the rating of change activities appeared to discriminate among the high quartile responses with some rating them as very important and others rating them comparatively less important. It suggests that a high level of participation is related to both an "aiding" and an "aiding-changing" perception of the church. This dichotomy was reflected in the quartile's appraisal of the church's performance in these communicative activities. The appraisal of aiding activities suggests a quite favorable but judicious evaluation. Appraisal of change activities reflects the dichotomy present in the conception of the church. Those favoring change activities generally appraised the performance in this area lower than those rating them of less importance.

It is the conclusion of this writer that the level of participation as measured by the "Communication Survey" is strongly related to both perception of the church and to appraisal of its communicative performance. Low participation appears correlated to the perception of the church as an aiding but non-intrusive agency to both the constituency and the community. Low participation is also correlated to an appraisal of the church's communicative performance which in actuality is a non-appraisal. A high level of participation is related to two differing general perceptions of the church. The first perception views the church as an aiding agency significantly involved in the lives of both the constituency and the community. The second perception includes this function but also sees the church as a change agent to both constituency and community. Appraisal by high level participants follows a similar pattern. The high level participants who perceive the church as primarily an aiding agency also give the highest performance rating. The high level participants who perceive the church as

an aiding-changing agent rate the church high in aiding activities but relatively low in change activities, thus producing a lower overall appraisal.

Placing the conclusion of this study within the perspective of the field of organizational communication leads to a second major conclusion. The varying perceptions of the church noted among the low and high quartile members implies the existence of differing primary goals among the congregation for the church as an organization. This difference in primary goals is suggested also by the differing levels of participative activity.

For the low quartile member the appropriate role of the church appears to be that of a non-intrusive aid and comfort mechanism of modest significance. This would also seem to include an emotionally-supportive and value-sanctioning function. Low quartile participation seems designed to maintain a relationship which retains the church in this role. Thus, the goal of the organization as apparently conceived by the low quartile member is to be there and be available as a continuing source of reassurance and a potential source of assistance.

Among high quartile members two differing primary goals for the organization appear to be held. Those members rating only aid activities as important seem to see organizational viability as the primary goal of the church. Thus, the criterion for determining the appropriateness of possible communicative activities appears to be the predicted effect of the activity upon the survival of the institution. Although no data was secured on membership perception of what elements contribute to the "success" of the organization, it may be assumed that such conventional factors as number of members, rate of recruitment and loss, size and adequacy of budget, quantity of and receptiveness to programs, member satisfaction, adequacy and condition of facilities, and prestige in the community are operative. It should be noted that this statement of the goal may be



inadequate since the viability of the organization may be perceived as essential to a more fundamental goal which could be expressed as the spiritual maintenance and development of the congregation.

Other high quartile members perceived change activities directed to both the constituency and the community as important as aid activities. That suggests that this group sees the role of the church as primarily that of an agent assigned the task of bringing about, or at least participating in, the "restoration" of society. As such, the primary goal of the church as an organization is to be an effective instrument in that process. Whether or not this requires the survival of the organization in its present form seems to be a moot question. Hence, the criterion for determining the appropriateness of particular organizational activities appears to be their predicted relevance and effectiveness in light of the larger task.

The Covenant of the church states in general and absolute terms the official goals of the congregation.

In the love of truth and in the spirit of Jesus, we unite for the worship of God and the service of man. We seek to know the will of God and to walk in His ways, made known or to be made known to us; to proclaim the gospel to all mankind; to work and pray for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. And we look with faith for the triumph of righteousness and the life everlasting.

While the semantic translation of this formal statement abounds with difficulties, it would appear that of the three primary goals operant among the membership, that held by the latter group of the high quartile appears to most closely approximate the official goal of the church.

#### GENERAL OBSERVATIONS

The first observation deals with participation, and satisfaction. It is traditionally considered highly appropriate for the leadership of the congregation to encourage higher levels of participation from the membership.

It is also traditionally expected, although less openly expressed, that the leadership of the congregation should work to increase member satisfaction. However, the data suggests that these two leadership tasks are probably incompatible, at least within the levels of participation and satisfaction measured by this study. The implication seems to be that beyond some as yet unknown level of personal involvement, a desire for greater involvement occurs which in turn causes greater dissatisfaction. The source of that dissatisfaction may lie in the lack of perceived opportunities to fulfill the desire for greater involvement, or in a heightened sensitivity to differing, and therefore inappropriate, participative norms held by other members, or in a significant modification of the perceived goal of the church, or some combination of the three. But the observation does question the common assumption that the "active church is a happy church."

A second observation deals with the relationship of participation and satisfaction to productivity. While the notion of productivity applied to religious organizations becomes highly ambiguous in view of the religious claim to deal essentially with intangibles, it is nevertheless a commonly raised query. While the nature and measurement of religious productivity deserves careful consideration, the expectation of productiveness is the immediate concern. Extensive studies of profit-making organizations have dispelled the assumption that job satisfaction leads to increased productivity. Applied to religious organization it suggests that a high level of membership satisfaction does not necessarily indicate a "productive" congregation. Indeed, the data concerning low quartile participation and communication satisfaction suggests that the opposite is quite likely to be the case. Since a third traditional task considered appropriate for congregational leadership is the development of greater congregational "productivity" (however that is defined), it suggests that success here is likely to lower the level of satisfaction.

Hence, a second common assumption, that "a happy church is a productive church," also appears to be doubtful, and suggests further incompatibility among traditional leadership tasks.

A third observation deals with the relationship between participation and membership status. Note was made earlier that membership was not operationalized into specific obligations, responsibilities, and tasks. The range of participation levels bears this out. The point is made that no relationship exists between membership status and participation beyond the fact that these are defined in practice by the individual rather than by the congregation once membership status has been conferred.

While other observations could be made these appear to be those which are most directly inferred from the main subjects of this investigation (participation in, and perception of, the church). The observations stemming from them suggest the existence of differing primary goals within the congregation, of possibly incompatible leadership tasks, and the dependence of communication satisfaction levels upon the interactions of both goals and tasks.

#### FUTURE RESEARCH

This study suggests a number of directions in which further investigation is warranted. An obvious project which would test the conclusions reached in this study is to conduct similar surveys in other congregations.

Perhaps of more immediate need in light of the lack of studies on the subject is further investigation of the communication grid of the congregation. The field here is open. The existence of other networks than those discovered here is a certainty. The relationship of the grid to official positions in the congregation, to organizations within the church, and to institutions in the surrounding community warrants exploration. The relationship of the communication grid to the decision-making process, to the institutional

roles played by various members, and to the concept and expression of authority deserves equal attention.

A third area of inquiry suggested by this study is that of explicit and implicit goals held by the membership, the interrelationships of those goals, and their effect upon the communication activities of the congregation. The results here could then be examined in light of previous studies of the religious beliefs existing in the congregation, especially in reference to concepts of the church.

A fourth area deserving examination, which would incorporate major elements of those already suggested, is that of exploring the significance of the church to its members in terms of the role it plays in their individual lives. Here, an adequate definition of religion would be crucial to the inquiry. The immediate task would be to operationalize that definition. This, in turn, would provide the empirical base for developing valid instruments which would measure the amount of the Subject's "life-space" occupied by "religion." While previous studies have touched upon various aspects of this subject, none have pursued this as the primary object of inquiry.

The construction of measuring instruments, and the choice of perspectives with which to approach the study of religious organizations have both proved major difficulties in the production of reliable and useful studies. It is hoped that the methodology used here will point the way to more useful instruments, and that a perspective derived from organizational communication has been demonstrated as fruitful.

## APPENDIXES

March 1974

TO THE MEMBERSHIP OF PLYMOUTH CHURCH:

With approval of the Plymouth Church Council this MEMBERSHIP SURVEY and ECCO-LOG introduces a three-month study of communication in the Congregation of the Plymouth Church. It is the first time that such a study has been attempted. The purpose of the study is to "map" the communication nets that exist in the congregation by discovering who gets what kinds of information, when the member gets them, how the member gets them, and in what condition. The results of the study will be used in a thesis on church communication, and will also provide a solid base of factual data by which communication among persons and groups in the congregation can be made both more effective and more satisfying.

The study is being conducted by Paul J. Bailey. Mr. Bailey was ordained to the ministry of the United Church of Christ in 1956, and has been serving as a U C C Chaplain in the United States Army for the past thirteen years. He is presently enrolled as an Army student at Kansas University in the Speech Communication graduate program.

The information requested in the attached MEMBERSHIP SURVEY will be held in strictest confidence by Chaplain Bailey. Only summaries will be used. If you feel this to be an insufficient safeguard, please complete the form but leave off your name, address, and phone number.

Please complete the enclosed ECCO-LOG with the information you have at the time of receipt. There are no "right" or "wrong" answers, nor is it expected that you necessarily have the information being traced. The ECCO-LOG you receive is one of fifteen being distributed, so your response is very important.

Please return the MEMBERSHIP SURVEY and ECCO-LOG with this letter as soon as conveniently possible, using the enclosed envelope or the "drop-box" located in the Church office. Your cooperation will be very much appreciated.

BILL HAMBLETON,  
Moderator, Plymouth Church

*Bill Hambleton*

PAUL J BAILEY  
Chaplain (Maj) USA

*Paul J Bailey*

I-COMMUNICATION SURVEY

This Survey consists of two pages (this page and the next, on both sides), followed by a third page containing one of fifteen "ECCO-logs". Please return all three pages in the envelope provided. The envelopes will be held at the church for Chaplain Bailey.

YOUR NAME \_\_\_\_\_ PHONE \_\_\_\_\_

ADDRESS \_\_\_\_\_

1. At what age did you first join a congregation? \_\_\_\_\_
2. How many years have you been a member of  
Plymouth congregation? \_\_\_\_\_
3. Have you ever taken membership classes or  
instructions? \_\_\_\_\_

Please respond to the question which follows after completing the rest of the survey (so you may have the pleasure of the "last word").

4. If you had the opportunity to make one major  
change (or addition) to Plymouth Church what  
would it be? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

II-YOUR EXPERIENCE AT PLYMOUTH  
Please place an "X" in the appropriate column

-134-

	False	Mostly False	Can't Say	Mostly True	True
1) I attend most of the special events at church	—	—	—	—	—
2) I am satisfied with what I know about church matters	—	—	—	—	—
3) The Church publishes too much for me to keep up with	—	—	—	—	—
+ I often discuss religion with friends who are not members	—	—	—	—	—
5) I listen regularly to the Sunday worship on radio	—	—	—	—	—
5) The church keeps me well informed on pertinent matters	—	—	—	—	—
7) I have much to offer if someone would listen	—	—	—	—	—
3) I attend Sunday worship regularly	—	—	—	—	—
3) I often seek advice from members on important personal matters	—	—	—	—	—
3) I always read mail sent to me by the church	—	—	—	—	—
1) I often discuss my religious beliefs with other members	—	—	—	—	—
2) I usually know what's going on in the church	—	—	—	—	—
3) I often report matters of interest to the Pastors or Officers of the church	—	—	—	—	—
+ I read the "Plymouth Rock" every week	—	—	—	—	—
5) I participate in the important decision-making of the church	—	—	—	—	—
5) I attend the Coffee Hour after worship on Sunday when present	—	—	—	—	—
7) I often discuss church matters with other members	—	—	—	—	—
3) When appropriate I report needs that the church should meet	—	—	—	—	—
3) I have many friends in the congregation	—	—	—	—	—
3) I am active in at least one church group	—	—	—	—	—
1) I receive much help from the congregation in living my life	—	—	—	—	—
2) At least once each month I contact the Pastor(s) in their office(s)	—	—	—	—	—
3) I often talk about my church with acquaintances who are not members	—	—	—	—	—
+ I feel very much at home in the congregation	—	—	—	—	—
5) I often offer constructive criticism to the Pastors and Officers of the church	—	—	—	—	—



### III-YOUR VIEW OF PLYMOUTH CHURCH

Please rate the importance of the listed tasks by  
"Xing" the appropriate column

	Unimportant	Somewhat Important	Important	Quite Important	Very Important
1) Provide group spiritual growth opportunities	—	—	—	—	—
2) Provide crisis counseling and assistance to Lawrence residents	—	—	—	—	—
3) Apply Christian principles to national economic/ political/social issues	—	—	—	—	—
4) Visit regularly local hospitals/rest homes/etc.	—	—	—	—	—
5) Provide opportunities for worship of the total membership	—	—	—	—	—
6) Be a moral influence to the Lawrence community	—	—	—	—	—
7) Visit regularly area jails/detention halls/etc.	—	—	—	—	—
8) Actively recruit new members	—	—	—	—	—
9) Participate in community-wide worship with other churches	—	—	—	—	—
10) Provide guidance in family/marital/sexual/ personal matters	—	—	—	—	—
11) Periodically conduct revival campaigns	—	—	—	—	—
12) Minister to runaways/transients/disadvantaged/etc	—	—	—	—	—
13) Periodically conduct "street corner witness" activity	—	—	—	—	—
14) Actively engage in local issues as a Christian body	—	—	—	—	—
15) Provide instructional courses on Bible/History/ Theology/etc.	—	—	—	—	—
16) Actively seek to Christianize the Lawrence Community	—	—	—	—	—
17) Share with other churches in community-wide ministries	—	—	—	—	—
18) Support United Church of Christ mission activities	—	—	—	—	—
19) Provide an away from home ministry to students	—	—	—	—	—
20) Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel.	—	—	—	—	—
21) Provide training in ministry to the membership	—	—	—	—	—
22) Maintain Christian discipline among the membership	—	—	—	—	—
23) Maintain a vigorous social action program	—	—	—	—	—
24) Promote civil rights on a Christian basis	—	—	—	—	—
25) Proclaim the Gospel in worship and preaching	—	—	—	—	—

IV -YOUR EVALUATION OF PLYMOUTH  
Please "X" according to your estimate  
of Plymouth's present performance

	Does Nothing	Does Little	Can't Say	Does Adequately	Does Much
1) provide group spiritual growth opportunities	—	—	—	—	—
2) Provide crisis counseling and assistance to Lawrence residents	—	—	—	—	—
3) Apply Christian principles to national economic/ political/social issues	—	—	—	—	—
4) Visit regularly Local hospitals/rest homes/etc.	—	—	—	—	—
5) Provide opportunities for worship of the total membership	—	—	—	—	—
6) Be a moral influence to the Lawrence community	—	—	—	—	—
7) Visit regularly area jails/detention halls/etc.	—	—	—	—	—
8) Actively recruit new members	—	—	—	—	—
9) Participate in community-wide worship with other churches	—	—	—	—	—
10) Provide guidance in family/marital/sexual/ personal matters	—	—	—	—	—
11) Periodically conduct revival campaigns	—	—	—	—	—
12) Minister to runaways/transients/disadvantaged/etc	—	—	—	—	—
13) Periodically conduct "street corner witness" activity	—	—	—	—	—
14) Actively engage in local issues as a Christian body	—	—	—	—	—
15) Provide instructional courses on Bible/History/ Theology/etc.	—	—	—	—	—
16) Actively seek to Christianize the Lawrence community	—	—	—	—	—
17) Share with other churches in community-wide ministries	—	—	—	—	—
18) Support United Church of Christ mission activities	—	—	—	—	—
19) Provide an away from home ministry to students	—	—	—	—	—
20) Regularly use local mass media (radio, newspaper, billboards, etc.) to proclaim the Gospel	—	—	—	—	—
21) Provide training in ministry to the membership	—	—	—	—	—
22) Maintain Christian discipline among the membership	—	—	—	—	—
23) Maintain a vigorous social action program	—	—	—	—	—
24) Promote civil rights on a Christian basis	—	—	—	—	—
25) Proclaim the Gospel in worship and preaching	—	—	—	—	—

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) Expressions of interest in starting a Couples' Club
- ☐ 2) for those beyond "Congregator" days
- ☐ 3) are being received by Sharon Elkins.

B. ☐ I have received no information on the above subject..

C. If your information differed from that listed Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #2

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C:

- ☐ 1) Another "Bert Nash Seminar" for parents
- ☐ 2) wishing to improve child-raising skills
- ☐ 3) is now being held at Plymouth Church
- ☐ 4) on Monday evenings from 7:00 to 9:00 PM.

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #3

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The Spangler Memorial Scholarship for ministerial candidates
- ☐ 2) was awarded by the Board of Deacons and Deaconesses
- ☐ 3) to Mr. Robert Fowler
- ☐ 4) a graduate student at the Kansas School of Religion

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #4

- A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):
- ☐ 1) The participation of Plymouth Church in "Project Equality"
  - ☐ 2) was recommended by the Social Action and Education Committee
  - ☐ 3) to the Board of Deacons and Deaconesses.
  - ☐ 4) A motion to not participate was passed.
- B. ☐ I have received no information on the above subject.
- C. If your information differed from that listed in Section A, please write next to the associated number the information you have:
- 1) \_\_\_\_\_
  - 2) \_\_\_\_\_
  - 3) \_\_\_\_\_
  - 4) \_\_\_\_\_
- D. Please check the source from which you first received the information
- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |
- E. Please check the appropriate Time-period in which you first received information:
- 1) ☐ Before January 1, 1974
  - 2) ☐ January 1-15, 1974
  - 3) ☐ January 16-31, 1974
  - 4) ☐ February 1-14, 1974
  - 5) ☐ February 15-28, 1974
  - 6) ☐ After February 28, 1974

ECCO-LOG #5

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The "Organ Fund"
- ☐ 2) was paid off in full
- ☐ 3) by December 1973
- ☐ 4) The church is now "debt Free".

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 23, 1974

ECCO-LOG #6

A. Please check below the items of information you had by Noon of the day you received this ECCO LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The "Plymouth Chapel" (located South end of the Church)
- ☐ 2) upon recommendation of the Board of Trustees,
- ☐ 3) and unanimously approved at the 1973 Annual Meeting,
- ☐ 4) was renamed the "Carl and Ruth Althaus Chapel".

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A. please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974



ECCO-LOG #7

A. Please check below the items of information you had by Noon of the day you received this ECCO LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) Lady Bugs, provided by you through Church World Service,
- ☐ 2) are helping to protect from destructive insects the Date Palm.
- ☐ 3) which is a basic food source for people
- ☐ 4) in Nigeria and Mauritania.

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News      |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #8

A. Please Check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) A "Sermon Dialogue Session"
- ☐ 2) is held each Sunday after worship
- ☐ 3) in the Mayflower Lounge
- ☐ 4) for discussion with the Pastor on the morning's sermon

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A., please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

- A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):
- ☐ 1) Lent is like a Symphony in Purple",
  - ☐ 2) with a Prelude on Ash Wednesday,
  - ☐ 3) and the Movements of Passion Sunday, Palm Sunday, & Holy Week,
  - ☐ 4) leading to the Finale of Easter!
- B. ☐ I have received no information on the above subject.
- C. If your information differed from that listed in Section A, please write next to the associated number the information you have:
- 1) \_\_\_\_\_
  - 2) \_\_\_\_\_
  - 3) \_\_\_\_\_
  - 4) \_\_\_\_\_
- D. Please check the source from which you first received the information:
- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |
- E. Please check the appropriate Time-period in which you first received information:
- 1) ☐ Before January 1, 1974
  - 2) ☐ January 1-15, 1974
  - 3) ☐ January 16-31, 1974
  - 4) ☐ February 1-14, 1974
  - 5) ☐ February 15-28, 1974
  - 6) ☐ After February 28, 1974

ECCO-LOG #10

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The "Forum" is held each Sunday
- ☐ 2) at 9:00 AM in Room 201
- ☐ 3) led by the Associate Pastor
- ☐ 4) in discussion on Values, Society, and Personal Living

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the Source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #11

A. Please check below the items of information you had by Noon of the day you received this ECCO-Log (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The 17/76 Fund starts this year
- ☐ 2) to raise 17 million dollars by 1976
- ☐ 3) to ensure continued and expanded educational opportunities
- ☐ 4) at six predominantly black colleges.

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #12

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The "Plymouth Lectures" program,
- ☐ 2) to bring leading theologians and laymen to Lawrence
- ☐ 3) has been approved by the Church Council,
- ☐ 4) and is available for funding.

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974

ECCO-LOG #13

- A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):
- ☐ 1) The U.C.C.'s march with the United Farm Workers last summer
  - ☐ 2) is portrayed in the packet "Coachella 95",
  - ☐ 3) through colored slides, tapes, and photographs.
  - ☐ 4) It is available for local Church use.
- B. ☐ I have received no information on the above subject.
- C. If your information differed from that listed in Section A, please write next to the associated number the information you have:
- 1) \_\_\_\_\_
  - 2) \_\_\_\_\_
  - 3) \_\_\_\_\_
  - 4) \_\_\_\_\_
- D. Please check the source from which you first received the information:
- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |
- E. Please check the appropriate Time-period in which you first received information:
- 1) ☐ Before January 1, 1974
  - 2) ☐ January 1-15, 1974
  - 3) ☐ January 16-31, 1974
  - 4) ☐ February 1-14, 1974
  - 5) ☐ February 15-28, 1974
  - 6) ☐ After February 28, 1974

ECCO-LOG #14

A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):

- ☐ 1) The Plymouth Second-graders are into dramatics.
- ☐ 2) They have developed a puppet show
- ☐ 3) based on the story of Shadrach, Meshack, and Abednigo,
- ☐ 4) and are now booking performances.

B. ☐ I have received no information on the above subject.

C. If your information differed from that listed in Section A, please write next to the associated number the information you have:

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_

D. Please check the source from which you first received the information:

- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |

E. Please check the appropriate Time-period in which you first received information:

- 1) ☐ Before January 1, 1974
- 2) ☐ January 1-15, 1974
- 3) ☐ January 16-31, 1974
- 4) ☐ February 1-14, 1974
- 5) ☐ February 15-28, 1974
- 6) ☐ After February 28, 1974



ECCO-LOG #15

- A. Please check below the items of information you had by Noon of the day you received this ECCO-LOG (if you have received none, see Section B; if your information varies, see Section C):
- ☐ 1) The "Plymouth Church Directory"
  - ☐ 2) which lists Members' names, addresses, occupations, etc.
  - ☐ 3) and which is the result of months of work,
  - ☐ 4) has been completed and is in the mail to you.
- B. ☐ I have received no information on the above subject.
- C. If your information differed from that listed in Section A, please write next to the associated number the information you have:
- 1) \_\_\_\_\_
  - 2) \_\_\_\_\_
  - 3) \_\_\_\_\_
  - 4) \_\_\_\_\_
- D. Please check the source from which you first received the information:
- |  |   |
|--|---|
| 1) <input type="checkbox"/> Church Posters             | 9) <input type="checkbox"/> The Annual Meeting        |
| 2) <input type="checkbox"/> The "Plymouth Rock"        | 10) <input type="checkbox"/> Word of Mouth            |
| 3) <input type="checkbox"/> Church Bulletin Board      | 11) <input type="checkbox"/> Mail from the Church     |
| 4) <input type="checkbox"/> The 1973 "Annual Report"   | 12) <input type="checkbox"/> "United Church News"     |
| 5) <input type="checkbox"/> Announcement in Worship    | 13) <input type="checkbox"/> Church Group meeting     |
| 6) <input type="checkbox"/> "Coffee Hour" conversation | 14) <input type="checkbox"/> Do not recall            |
| 7) <input type="checkbox"/> Sunday Worship Bulletin    | 15) <input type="checkbox"/> "Lawrence Journal World" |
| 8) <input type="checkbox"/> Local Radio/TV             | 16) <input type="checkbox"/> Other _____              |
- E. Please check the appropriate Time-period in which you first received information:
- 1) ☐ Before January 1, 1974
  - 2) ☐ January 1-15, 1974
  - 3) ☐ January 16-31, 1974
  - 4) ☐ February 1-14, 1974
  - 5) ☐ February 15-28, 1974
  - 6) ☐ After February 28, 1974

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