

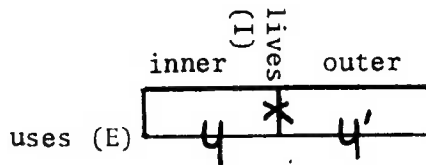
TYPOLOGY [character types]: THE SAINT (xyy'), THE PRIVATIST (xy),
 THE DOUGHLINUT (xy'), THE GOLD-PLATED PHONEY (yxy'), THE LEANER
 (yx), THE CONNER (y'x).

Religion as holistic ritualization of life is normatively, for groups and individuals, the experience, mode, and means of integration. This fact, however, is not, even thinkable until (1) Kulturkampf [culture-clash with another tribe or tribes, "pluralism"], (2) expulsion of religion from this centering function [some other factor-rival becoming the new integrating center], (3) corruption [religion losing its own integrity], or (4) splitting [inner/outer in the case of the individual, private/public in the case of the group]. This thinksheet sees the minister today as having to live and serve vis-a-vis all of these factors--which should make his own ministry of integrity and integration exciting!

EXERCISE: On the other side of this sheet, indicate the order in which these factors are difficult for (1) you personally, (2) the members of your family, and (3) your people (perhaps distinguishing those you immediately minister to and with, those of your subculture, and Americans in general).

Ministry with integrity is ministry toward integration and against disintegration--of the human powers and potentials in individuals and groups, of the available resources visible and invisible. Ignatius' image of the minister as orchestra conductor: orchestrating sanctions/motivations in relation to needs/supplies, under direction from the Spirit. Work/play. Justice/joy. Responsibility/adoration.

Across the bottom of this thinksheet are the factors used to assess and measure one dimension of factor (4) [above], viz. motivation--the work of a Princeton Seminary group [Dean R. Hoge, "A Validated Intrinsic Religious Motivation Scale," 369-76 of Dec/72 JSSR]. "I"/"E" after the items means Gordon Allport's intrinsic/extrinsic distinction: some folks live their religion, other folks just use it. For the first group, religion is ultimate; for the second, instrumental. [This corresponds with my 1954 finding at Chicago that early Christian ministers motivated through ultimate sanctions and also through sanctions of consequence, i.e. proffered rewards and threatened punishments.] In 1964 [4:91-9, JSSR], L. B. Brown ["Classification of Religious Orientation"] added a transverse dimension to this, viz. inner [personality support or help in crisis] and outer [participation for social purposes]. My diagram here presents the total situation of "splitting." For the resulting typology, see the margin.



1. Church is important as a place to go for comfort and refuge from the trials and problems of life. (E)
2. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship. (I)
3. My faith involves all of my life. (I)
4. Sunday morning can often be spent more profitably than in regular churchgoing. (E)
5. One should seek God's guidance when making every important decision. (I)
6. In my life I experience the presence of the Divine. (I)
7. If I have the opportunity to explain my beliefs to a non-Christian group, I do it. (I)
8. Prayer influences my dealings with other people. (I)
9. What religion offers most is comfort when sorrow and misfortune strike. (E)
10. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do. (E)
11. My faith sometimes restricts my actions. (I)
12. Nothing is as important to me as serving God as best I know how. (I)
13. I try hard to carry my religion over into all my other dealings in life. (I)
14. My religious beliefs are what really lie behind my whole approach to life. (I)
15. One reason for my being a church member is that such membership helps to establish a person in the community. (E)
16. The purpose of prayer is to secure a happy and peaceful life. (E)
17. The church is most important as a place to formulate good social relationships. (E)
18. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services. (I)
19. It is important to me to spend periods of time in private religious thought and meditation. (I)
20. The primary purpose of prayer is to gain relief and protection. (E)
21. It doesn't matter so much what I believe as long as I lead a moral life. (E)
22. Quite often I have been keenly aware of the presence of God or of the Divine Being. (I)
23. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs. (E)
24. Although I believe in my religion, I feel there are many more important things in life. (E)
25. I pray chiefly because I have been taught to pray. (E)
26. Religion is especially important to me because it answers many questions about the meaning of life. (I)
27. A primary reason for my interest in religion is that my church is a congenial social activity. (E)
28. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being. (E)
29. If not prevented by unavoidable circumstances, I attend church at least once a week or oftener, two or three times a month, once every month or two, rarely. (I)
30. I read literature about my faith (or church) frequently, occasionally, rarely, never. (I)