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## The Christian Church (Disciples of Christ) in Indiana: A Study of the Churches and their Leadership

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THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)  
IN INDIANA: A STUDY OF THE CHURCHES AND  
THEIR LEADERSHIP

by

James P. Johnson

A thesis submitted in partial fulfillment of  
the requirements for the degree  
Master of Science

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## INTRODUCTION

This research project is a study of 227 Christian Churches (Disciples of Christ) in Indiana. These 227 churches were identified by the Regional Office of the Christian Church (Disciples of Christ) in Indiana as being fully cooperative with the work within the Region. The project was conducted in two parts or phases. Phase 1 was a study of the churches based upon statistical data which the churches reported to the Yearbook. Phase 2 was a study of the attitudes of selected leaders within these 227 churches.

It should be noted in the beginning that this study does not tell the complete story of the Christian Church (Disciples of Christ) in Indiana. Any such attempt to tell all the story must take into account the churches which have withdrawn from the relationship with the Regional and National ministry. This study concerns only the 227 churches currently involved and seeks to tell the story of these churches.

This report seeks to be descriptive in character. One section in Chapter 2 dealing with anomia is analytical.

The funds for this project were made available by Christian Theological Seminary with money provided by the Lilly Endowment, Inc.



## CHAPTER 1

### A STUDY OF THE CHURCHES

#### Introduction

Perhaps some would maintain that the church's preoccupation with the "numbers game" has come to an end except for the church bureaucrats and students doing theses. The church's identification of its successes and failures in terms of membership rolls, budgets, baptisms, and other tangible items and actions has been seriously challenged by many. William H. Lazareth, Professor of Systematic Theology at The Lutheran Theological Seminary in Philadelphia, Pennsylvania, has noted the problem:

. . . may I remind you that a church convention is often a particularly tempting place to re-introduce religion into Christianity. Here we can be involved in all kinds of religious "dead works" in our own annual rite of oiling the ecclesiastical machinery:

1. parliamentary dead works--in which your political knowledge of Robert's Rules of Order becomes more important than your pastoral knowledge of the Sermon on the Mount;
2. budgetary dead works--in which your financial knowledge of amortization becomes more important than your theological knowledge of the pearl of great price; and
3. statistical dead works--perhaps the most blasphemous of all today--in which men who go around peddling Jesus like soap, analyze their annual reports as if they were stockholders in Proctor and Gamble.<sup>1</sup>

Thus, any person attempting to report statistical data of the churches runs the risk of receiving the condemnation of his peers, of performing "dead works," and, indeed, of being blasphemous.

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<sup>1</sup>Quoted in Robert Raines, New Life in the Church (New York: Harper and Row, 1961), p. 16.

Nevertheless, the question remains: "How are the churches doing?" In the past the response was in terms of memberships, budgets, and other "facts." A contemporary answer is more difficult, as the categories of measurement have not been defined in the light of theology. Joseph Haroutunian, for example, has noted that as a result of this kind of discussion concerning the nature and function of the church there "has been a genuinely renewed understanding of the church as a people first and as an institution second."<sup>1</sup>

The sociologist is concerned with the study of the church as an institution. As a result of his approach he may find himself in conflict with those who regard the "institutional" nature of the church to be secondary. When he uses his approach to investigate the institutional norms, the values, and the belief systems of the church, he may encounter the opposition of certain groups. Robin M. Williams has noted the problems in the study of social institutions.

There are three main problems in the study of social institutions. First, one must describe and analyze the normative structure itself: the existing patterns, their causes and interrelations, the sources and mechanisms of institutional integration, and consequences of the norms. Second, one must discover the processes of change in institutional patterns: their causes, mechanisms and results. Third, one must study the relation of the individual personalities to the normative structure; this is the area of social psychology dealing with culture-and-personality problems and facing the complexities of social control and of motivations for conforming, innovating, or dissenting.<sup>2</sup>

With such a broad understanding of institutions, it seems likely that any study of the church would be expected to encounter some opposition.

This researcher is fully conscious of the opposition which may arise from any investigation of the church as institution and of the

---

<sup>1</sup>Joseph Haroutunian, God With Us: A Theology of the Transpersonal Life (Philadelphia: Westminster Press, 1965), p. 48.

<sup>2</sup>Robin M. Williams, Jr., American Society: A Sociological Interpretation (3rd ed.; New York: Alfred A. Knopf, Inc., 1970), p. 41.



extremely broad nature of any investigation which would make any pretense to be a thorough study. He proposes to present here statistical information regarding the churches of the Christian Church (Disciples of Christ) in Indiana. He does this realizing that the information is only a part of the churches' story but a part which may offer clues into the present situation.

### Purpose and Procedures

The purposes of this phase of the total project were as follows:

1. To determine the degree and direction of change in the number of members, the number of additions, and the amount of expenditures for local and outreach causes.
2. To identify possible explanations for the differences in growth and/or decline in the churches.
3. To explore possibilities for administrative changes which might encourage and/or enable the congregations to gain numerical strength for engagement in mission.
4. To explore possible structural models for the reorganization of geographic units within the Region.

In order to gather the necessary data to achieve these purposes, the following steps were taken:

1. The decade of 1960 to 1970 was selected as the basic period of investigation in order to provide a unit of time in which change could be expected and in order to have available the census data for both the beginning and the end of the period.
2. Specifically, the years of 1960, 1965 and 1970 were selected as the years from which data would be selected.

3. The Yearbook and Directory of the Christian Church (Disciples of Christ) which contains the annual reports from the congregations was selected to be the source of data for the churches.
4. The specific categories from the Yearbook to be used were as follows:
  - a. Participating Members. In 1964 the Yearbook began reporting members in the categories of "participating members" and "non-participating members." Prior to this time the categories were "resident" and "non-resident." In this project there will be no figures given for the year 1960 in the "participating members" columns, since the figures do not apply.
  - b. Total Members. The two columns in the Yearbook which report the number of members were added to give the figure for the total number of members in each year. This figure for each church is the only membership figure which can be used for all three years in the study.
  - c. Baptisms. The number of baptisms by each church is listed in the Yearbook and this figure was used.
  - d. Total Additions. The Yearbook reports the number of additions to the church in two columns--"by baptism" and "otherwise." These two figures were added to give the figure for total additions used in this study.
  - e. Total Local Funds. The figure used here indicates the expenditures by the churches on their local needs.
  - f. Total Outreach. This figure included all giving to outreach causes including the denominational and miscellaneous causes. The one problem in this category was that in the year 1960 the outreach reports were not unified. At the end of the report of each state,

there appeared a list of the separate agencies and institutions which were not included in the main report figure. Following each agency or institution there appeared the names of the churches and the amount contributed. Thus, the outreach figure for 1960 is not included in the data which follow.

5. The 227 churches were then coded according to the following categories:

- a. County.
- \*b. District. The Christian Church (Disciples of Christ) in Indiana is divided into fourteen districts.
- \*c. Standard Metropolitan Statistical Area. The 1970 census data were used for this category.
- \*d. Size of Town. The size of town was based on the 1970 census figures. In the small towns where census data were not available, the "Rand McNally Atlas and Marketing Guide" was used.
- e. Growth Rate. The U. S. Bureau of Census "Advance Report" contained for each town and city the "Per cent change, 1960 to 1970" which was called growth rate in this project.
- f. Leadership. The type of ministerial leadership which the church had at the time of the study, i.e., student, interim, single staff, or multiple-staff, was identified by the Yearbook and by the Regional Office, and/or by the Field Education Office of Christian Theological Seminary.
- g. Frequency of Worship.
- \*h. Church Size. Each church was classified by the size of its participating membership in the year 1970.

---

\*These categories were found to be most useful and are the ones used in the report of the data which follows.



6. The information was then placed on IBM data process cards by the personnel of Christian Theological Seminary and the Seminary data process equipment was used in the analysis. The complete print-out of the information contained in this study is on file in the office of the Dean of Postgraduate Studies of the Seminary.

There are inadequacies of any such study based upon the Yearbook. The Yearbook reports of the congregations are only as accurate as the leaders in the congregations make them. If the congregation's figures are inaccurate, there is no way of knowing it and the Yearbook reports the inaccurate information. If a congregation fails to send in a report, the Yearbook continues the last report from the congregation and notes that the report is not current. In some cases in 1960 there is an estimate made by a staff person and this, too, is noted.

Table 1 shows that there were 203 current reports in 1960, 188 current reports in 1965, and 195 current reports in 1970. Table 2 lists the churches for which current reports were not used in 1965 and 1970. Nearly half of the churches in both years which did not have current reports had fewer than 100 members. Thus, for the larger churches the reports were current. These data to follow should be accurate and reliable.

### Findings and Analysis

The findings of the study can be summarized as follows:

1. There was a loss of membership between 1960 and 1970 as shown in Table 3.

There were 110,542 total members in 1970. This was 5,839 fewer than in 1960. This was a loss of 5.0%.

There were 76,336 participating members in 1970. This was 2,846 fewer than in 1965. This was a loss of 3.5%.

TABLE 1

TYPE OF REPORTS IN YEARBOOK FOR 227 CHRISTIAN CHURCHES  
(DISCIPLES OF CHRIST) IN INDIANA  
FOR 1960, 1965 AND 1970

Year	Current Report	Last Report Repeated	Estimate by Staff	Additional Offerings with Current Report	Additional Offerings with Last Report	No Report;	New Church No Report	Total
60	39	3	11	164	2	3	5	227
65	188	35	0	0	0	3	1	227
70	195	32	0	0	0	0	0	227

TABLE 2

CHURCHES FOR WHICH "LAST REPORT" WAS USED IN YEARBOOK  
IN 1965 AND 1970 BY SIZE OF CHURCH

Year	Size of Church by Participating Membership					Total
	50 or Fewer	51 to 100	101 to 250	251 to 500	501 and over	
65	6	11	15	3	0	35
70	5	9	13	5	0	32

TABLE 3

SUMMARY OF DATA FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA FOR 1960, 1965, and 1970<sup>a</sup>

Number of Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
227	60	*	116,381	3534	6407	4,828,842	*
	65	79,182	113,226	2657	5081	5,740,112	1,435,121
	70	76,336	110,542	1995	4366	6,890,233	1,407,420

<sup>a</sup>Source: Yearbook and Directory of the Christian Church (Disciples of Christ)

\*Figures not applicable

2. The number of additions was fewer each period studied from 1960 to 1970.  
The total number of additions in 1960 was 6,407 but in 1970 was 4,366. This was 2,041 fewer. This was 31.8% fewer in 1970 than in 1960.  
The number of additions by baptisms in 1970 was 1,995. This was 1,539 fewer than in 1960. This was 43.5% fewer.
3. The local church expenditures increased consistently over the decade.<sup>1</sup>  
The expenditures in 1970 were \$2,061,391 more than in 1960. This was a percentage gain of 42.6%.
4. The money given by the churches for outreach causes was \$27,701 less in 1970 than in 1965. This was a loss of 1.9%.

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<sup>1</sup>The figures for expenditures quoted throughout the study are the actual figures. No attempt was made to adjust the figures for inflation or increased cost of living for the decade under study.



One question which was immediately raised from these data was: where did the increases and decreases occur?

For the purpose of analysis it was hypothesized that any growth in membership should have occurred in the urban areas where population had increased. The declining rural areas should show the greatest losses and the stable towns should show little change.

To begin the analysis, District 11, which is Marion County, was selected, since it was one of the most urbanized. This urban area had a population increase for the decade under investigation of 13.6%. As shown in Table 4 District 11 had a loss of 2,539 total members during the decade. This is a loss of 11.2%. The percentage loss of total members for the entire state was only 5.0%. This raised the question of whether or not Marion County suffered a greater loss than any other District. As shown in Table 4 District 11 had the greatest loss in numbers, but this figure does not reveal the situation accurately, since there is a heavy concentration of churches and members in District 11.

Table 5 shows the losses in per cent in each district within the state. Figure 1 shows the geographic boundaries of the districts. Only District 10 shows a greater percentage loss of total members than District 11. The situation in District 10 was found to be considerably different from the situation in District 11 with regard to population change. There were fourteen churches in District 10. Eight of these churches were in counties which had growth rates of -0.2% or less. Four were in counties with a 7.2% growth rate and two were in counties with a 13.6% growth rate. In no way does the population change within this District compare with the overall gain of 13.6% in District 11.

TABLE 4

GAINS AND LOSSES IN EACH CATEGORY BY DISTRICTS  
FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
1960-1970

District	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars
1	+ 192	- 91	- 138	+ 69,096
2	- 728	- 121	- 161	+ 176,003
3	+ 383	+ 47	+ 123	+ 213,703
4	- 450	- 235	- 346	+ 110,555
5	- 164	- 47	- 69	+ 79,730
6	- 93	- 136	- 123	+ 130,754
7	- 712	- 140	- 144	+ 297,131
8	- 525	- 68	+ 30	+ 209,162
9	+ 287	- 43	- 60	+ 118,790
10	- 940	- 39	- 46	+ 76,502
11	-2,539	- 390	- 781	+ 290,595
12	- 504	- 154	- 169	+ 130,083
13	- 226	- 34	- 37	+ 45,255
14	+ 180	- 88	- 120	+ 114,032
Net	-5,839	-1539	-2,041	+2,061,391

TABLE 5

PERCENT GAIN OR LOSS OF TOTAL MEMBERS IN EACH DISTRICT  
FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
1960-1970

District	Gain or Loss %	District	Gain or Loss %
1	+ 3.7	8	- 5.9
2	- 8.8	9	+ 6.7
3	+ 4.9	10	-18.9
4	- 7.2	11	-11.2
5	- 2.2	12	- 4.8
6	- 1.2	13	- 6.9
7	- 5.0	14	+ 2.4

FIGURE 1



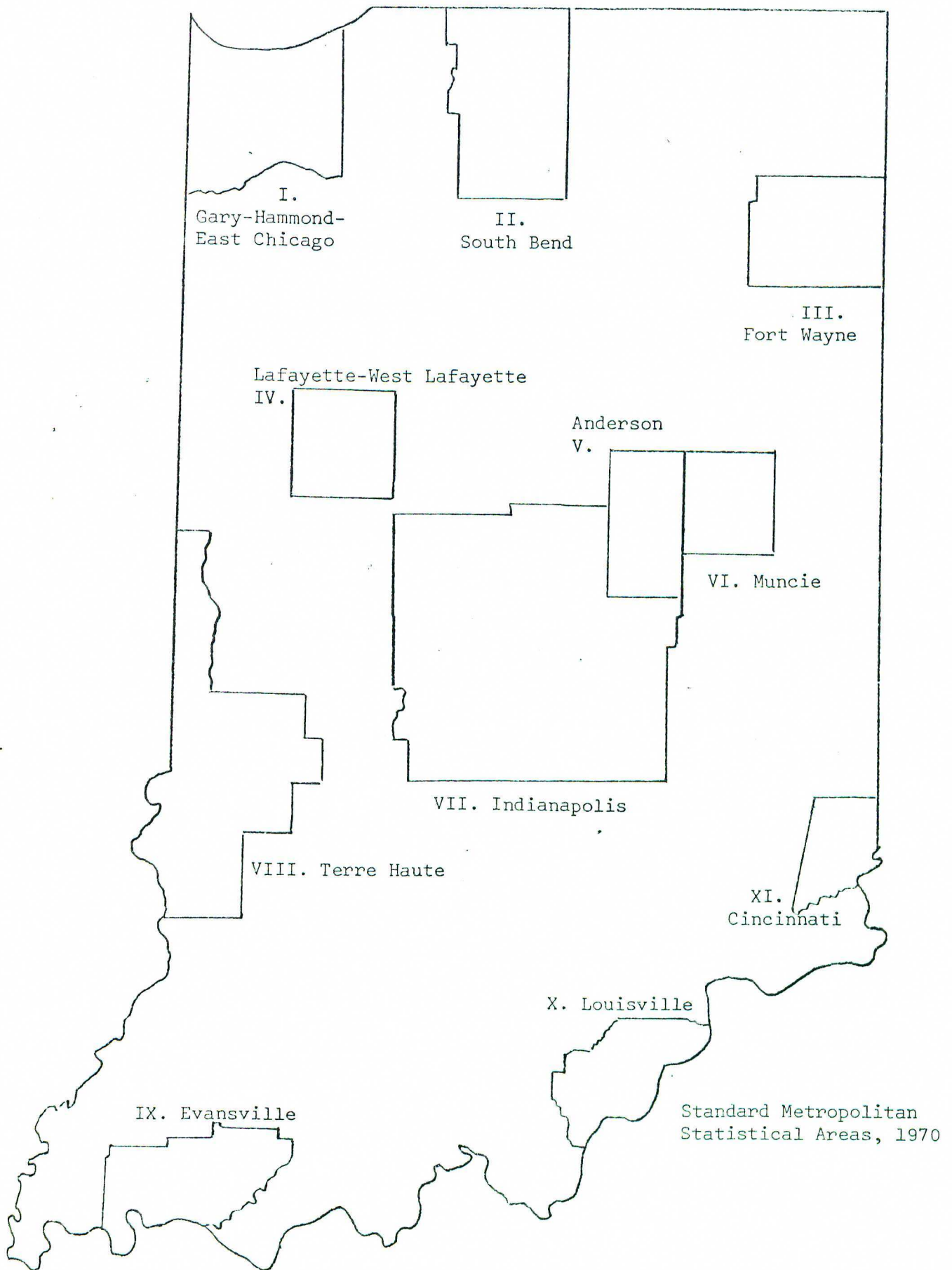
These data with regard to the lack of growth in the one urban area raised questions concerning the trends in the other categories under investigation. The churches in District 11 baptized 50.1% fewer persons in 1970 than in 1960, whereas all the churches in the state baptized 43.5% fewer. The churches in District 11 had 45.3% fewer total additions in 1970 than in 1960, whereas all the churches in the state had 31.8% fewer. The increase in local church expenditures was 24.6% greater in 1970 than in 1960, whereas the increase for all the churches was 42.6%.

These data appear to indicate that the churches of the Christian Church (Disciples of Christ) in Indiana do not do well by quantitative measurements in the urban area. In order to test this initial observation, two methods were used. First, the Standard Metropolitan Statistical Areas were examined. Second, the churches were examined using the size of church and the size of town.

Use of the Standard Metropolitan Statistical Area (SMSA) as defined by the U. S. Bureau of Census for 1970 and as shown in Figure 2 proved to be of limited value. Table 6 shows the data for the SMSA's. SMSA's 3, 4, and 6 show an increase in total membership from 1960 to 1970. SMSA's 1, 2, 5, 7, 8, 9, and 10 show decreases.

The major difficulty in using the SMSA was in the small number of churches in some of the Areas. However, it was possible to use the one large Area, Number VII, which was Indianapolis, and to use the total figures.

The Indianapolis SMSA shows a decrease in participating membership from 1965 to 1970 of 26,425 to 24,189. The decrease in total members from 1960 to 1970 was from 37,304 to 34,251. The number of baptisms dropped from 1,122 to 704. The total additions dropped from 2,347 to 1,628. The local church expenditures increased from \$1,655,992 to \$2,320,777 during



SOURCE: U. S. Bureau  
of Census

FIGURE 2

TABLE 6

DATA FOR 108 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA IN THE STANDARD METROPOLITAN STATISTICAL  
AREAS FOR 1960, 1965 AND 1970<sup>a</sup>

SMSA	Number of Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
1	5	60	*	3,470	123	200	164,186	*
		65	2,177	3,172	54	110	168,552	37,156
		70	2,409	3,174	48	86	190,898	28,389
2	4	60	*	2,347	58	89	111,449	*
		65	1,456	1,950	19	92	151,928	17,546
		70	1,505	2,188	32	79	211,396	15,363
3	4	60	*	2,578	66	201	151,140	*
		65	1,768	2,615	88	193	179,439	38,018
		70	1,868	2,893	22	96	181,267	31,227
4	2	60	*	2,233	60	142	104,792	*
		65	1,956	2,427	78	181	161,780	36,245
		70	2,051	2,582	43	125	180,026	47,672
5	10	60	*	6,800	266	427	296,080	*
		65	4,536	6,823	170	297	314,922	88,908
		70	3,751	5,412	124	254	329,825	72,158
6	4	60	*	1,667	67	110	78,011	*
		65	1,293	1,978	62	103	119,754	46,304
		70	1,370	1,902	42	97	119,271	32,993
7	63	60	*	37,304	1122	2347	1,655,992	*
		65	26,425	35,640	913	1862	1,908,831	500,236
		70	24,189	34,251	704	1628	2,320,777	456,814
8	4	60	*	1,603	59	89	66,221	*
		65	1,045	1,479	28	49	80,247	11,057
		70	879	1,441	23	51	91,891	17,144
9	3	60	*	1,818	74	133	99,196	*
		65	1,212	1,717	43	105	101,987	37,169
		70	1,328	1,748	40	100	115,821	39,131
10	9	60	*	4,222	131	242	143,515	*
		65	2,754	3,827	81	133	197,979	42,421
		70	2,804	4,165	70	143	253,243	56,653
11	0	60	0	0	0	0	0	0
		65						
		70						
Totals	108	60	*	64,042	2026	3980	2,870,582	*
		65	44,622	61,628	1536	3125	3,385,419	855,060
		70	42,154	59,756	1148	2659	3,994,415	797,544

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ).

\*Figures not applicable.



the ten years. The giving to outreach causes dropped from \$500,236 in 1965 to \$456,814 in 1970.

Using the total figures for all the SMSA's, the trend is reinforced. The churches in urbanized areas do not show signs of numerical growth. The 108 churches which were in these urbanized areas reported a combined loss of 4,286 total members from 1960 to 1970. This means that 47.5% of the churches, 55.0% of the total members, reported 73.4% of the total loss of members for all churches. These 108 churches baptized 57% fewer members in 1970 than in 1960 and received 64.7% fewer members.

As already noted the SMSA category was of use only as a general category for investigation. The size of town in which the church was located proved to be more important. In order to consider the situation in the various size towns and cities, the size of the churches was also included. When the size of the town and the size of church were investigated alone, the effect of the other factor was not noticed. Thus, in the investigation of the data, the use of the categories together seemed more helpful.

Table 7 shows the churches commonly called "rural" or "non-metropolitan," i.e., the churches located in the open country or in towns of up to 2,500. These churches have the following differences:

1. The smallest churches, those of fewer than 100 members, show a loss in membership and the number of additions but a gain in local budget between 1960 and 1970. The outreach giving between 1965 and 1970 dropped.
2. The churches of 101-250 members show gains in membership and local budget and the same number of total additions in 1960 and 1970. There was also an increase in the giving to outreach between 1965 and 1970 and an increase in participating members.

TABLE 7

DATA FOR 110 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA LOCATED IN OPEN COUNTRY TO TOWNS OF 2500  
IN 1970 BY SIZE OF CHURCH<sup>a</sup>

Church Size (Participating Members)	Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Budget in Dollars	Total Outreach in Dollars
1 - 100	40	60	*	5,895	203	337	167,738	*
		65	3,557	5,789	118	178	230,863	33,802
		70	2,511	4,482	81	128	280,598	23,483
101 - 250	56	60	*	13,899	405	572	457,815	*
		65	8,872	13,945	317	494	660,168	99,523
		70	9,069	14,875	310	572	810,824	106,816
251 - 500	13	60	*	4,596	145	220	144,308	*
		65	3,291	4,792	104	163	209,907	41,441
		70	3,733	5,278	91	151	374,308	37,249
501 - and over	1	60	*	672	23	40	31,142	*
		65	603	761	24	61	38,216	4,167
		70	683	873	54	87	65,102	5,103

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ).

\*Figures not applicable

3. The churches of over 251 members show increases in membership and budget between 1960 and 1965.

Thus, taken as a group, the churches in the rural areas show signs of strength using these criteria for measurement.

Table 8 reports the data for the thirty-eight churches in the small towns of 2,500 to 10,000. These churches show the following differences:

1. The churches of 250 or fewer members show gains in membership and local budget between 1960 and 1970. The number of additions by baptism



TABLE 8

DATA FOR 38 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA LOCATED IN TOWNS OF 2,501 TO 10,000  
IN 1970 BY SIZE OF CHURCH<sup>a</sup>

Church Size (Participating Members)	Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Budget in Dollars	Total Outreach in Dollars
1 - 250	12	60	*	2,489	101	157	100,561	*
		65	1,766	2,919	35	72	126,834	16,237
		70	1,755	3,201	55	104	182,288	18,110
251 - 500	17	60	*	9,963	355	596	401,121	*
		65	6,417	9,892	188	318	447,575	100,592
		70	6,164	9,481	165	471	496,575	104,173
500 - and over	9	60	*	8,536	221	366	273,285	*
		65	6,548	8,864	227	374	333,215	100,233
		70	6,656	9,006	194	349	441,613	117,001

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ).

\*Figures not applicable

and the total additions were less in 1970 than in 1960. The outreach giving of these churches increased in 1970.

- The churches of 251 to 500 members show a loss of 4.8% total members between 1960 and 1970. This figure is nearly the same as the total percentage loss of all the churches. These churches also show fewer additions in 1970 than in 1960. The outreach giving increased from 1965 to 1970.
- The churches of over 500 members show increases in all categories except additions. The total number of additions in 1970 was only somewhat smaller in 1970 than in 1960.

TABLE 9

DATA FOR 36 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA LOCATED IN TOWNS OF 10,000 TO 50,000  
IN 1970 BY SIZE OF CHURCH<sup>a</sup>

Church Size (Participating Members)	Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Budget in Dollars	Total Outreach in Dollars
1 - 250	5	60	*	1,389	26	57	54,498	*
		65	919	1,370	20	43	88,792	14,838
		70	812	1,488	22	60	121,626	9,946
251 - 500	8	60	*	5,836	192	336	298,857	*
		65	3,954	5,857	116	206	365,782	67,214
		70	3,442	5,266	98	187	349,046	62,874
501 - and over	23	60	*	27,327	691	1217	1,014,355	*
		65	18,334	25,603	660	1261	1,211,510	377,027
		70	17,934	24,315	361	860	1,471,292	416,910

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory  
of the Christian Church (Disciples of Christ).

\*Figures not applicable

It would appear that these churches also show signs of strength using these criteria.

A different profile appears, however, when the churches in towns of 10,001 to 50,000 are examined as shown in Table 9. These churches show the following:

1. The five churches of 250 or fewer members show slight gains in total membership and total additions and a substantial gain in total local expenditures.

TABLE 10

DATA FOR 43 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA LOCATED IN CITIES OF OVER 50,000  
IN 1970 BY SIZE OF CHURCH<sup>a</sup>

Church Size (Participating Members)	Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Budget in Dollars	Total Outreach in Dollars
1 - 250	9	60	*	3,474	147	231	105,090	*
		65	1,469	2,336	74	168	126,225	12,597
		70	1,515	2,558	62	152	207,458	15,183
251 - 500	16	60	*	9,485	366	946	638,393	*
		65	6,852	9,783	240	530	661,356	154,679
		70	5,880	9,053	128	392	712,651	134,697
501 -over	18	60	*	22,820	659	1332	1,141,679	*
		65	16,600	21,315	534	1213	1,239,669	412,771
		70	16,182	20,666	374	853	1,376,852	355,875

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ).

\*Figures not applicable

- The churches with over 250 members show decreases in total membership and total additions from 1960 to 1970. There is also a decrease in participating members from 1965 to 1970.
- All of these churches show a decrease in total money given to outreach. These churches in what are presumed to be the stable or growing communities do not show any real signs of numerical strength.

This trend continues among the churches located in communities of over 50,000 as shown in Table 10. These churches show the following:



1. The churches of 250 or fewer members show decreases in total members between 1960 and 1970 and fewer total additions. There was an increase in local budget between 1960 and 1970 and an increase in outreach giving between 1965 and 1970.
2. The churches of over 250 members show decreases in all categories except local budget.

In these urban churches, there is little sign of numerical strength no matter what the size of the church.

These data confirm the previous observation. The churches of the Christian Church (Disciples of Christ) in Indiana do not do well in numerical growth in the urban area.

Since it was hypothesized that the growth would occur in the large urban areas and that the decreases would occur in the rural and small town areas, the problem of explaining the data immediately arises. Some possibilities for explanation seem to be:

1. The rural and small town churches may have better leadership than the urban areas.
2. The rural and small town churches know how to maintain a "successful" traditional parish church and the urban churches do not know how to adapt their style to attract and keep members.
3. The people living in the small towns are "church going" and the people living in the urban areas are not.
4. The support structures for the local churches do not function well for the urban churches.

The search for the "why" of the data seems a worthy topic for further research. This researcher would only note that the church in the city has seemingly not yet learned to function in the city in such a way as to

sustain the congregation. The above possibilities are only that and may not really point to the root of the problem.

Gibson Winter<sup>1</sup> has noted that the churches have abandoned their concern for the lower classes and have followed the middle class. In the process of this activity, the very nature of the constituency of the churches changed. If Winter is correct, the decline of memberships within the churches may have gone largely unnoticed because the budgets were increasing steadily. The churches were able to expand their property and programs with more money from fewer members. It may be that the level of financial commitment really did not change; only the type of members within the churches changed. More affluent people contributed more money. Whether or not this has really happened in the churches under investigation in this project ought to be investigated.

#### The Search for Structure

One of the stated purposes of this project was to explore structural models for the reorganization of the units within the Region (State). At the present time the churches are divided into fourteen districts as previously shown in Figure 1. Figure 3 shows the percentage of the churches, the percentage of participating members, the percentage of total local expenditures, and the percentage of total outreach expenditures for each district in 1970. Table A-6 in Appendix A indicates the percentages for all categories for the districts.

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<sup>1</sup>Gibson Winter, The Suburban Captivity of the Churches (New York: Macmillan Company, 1962).

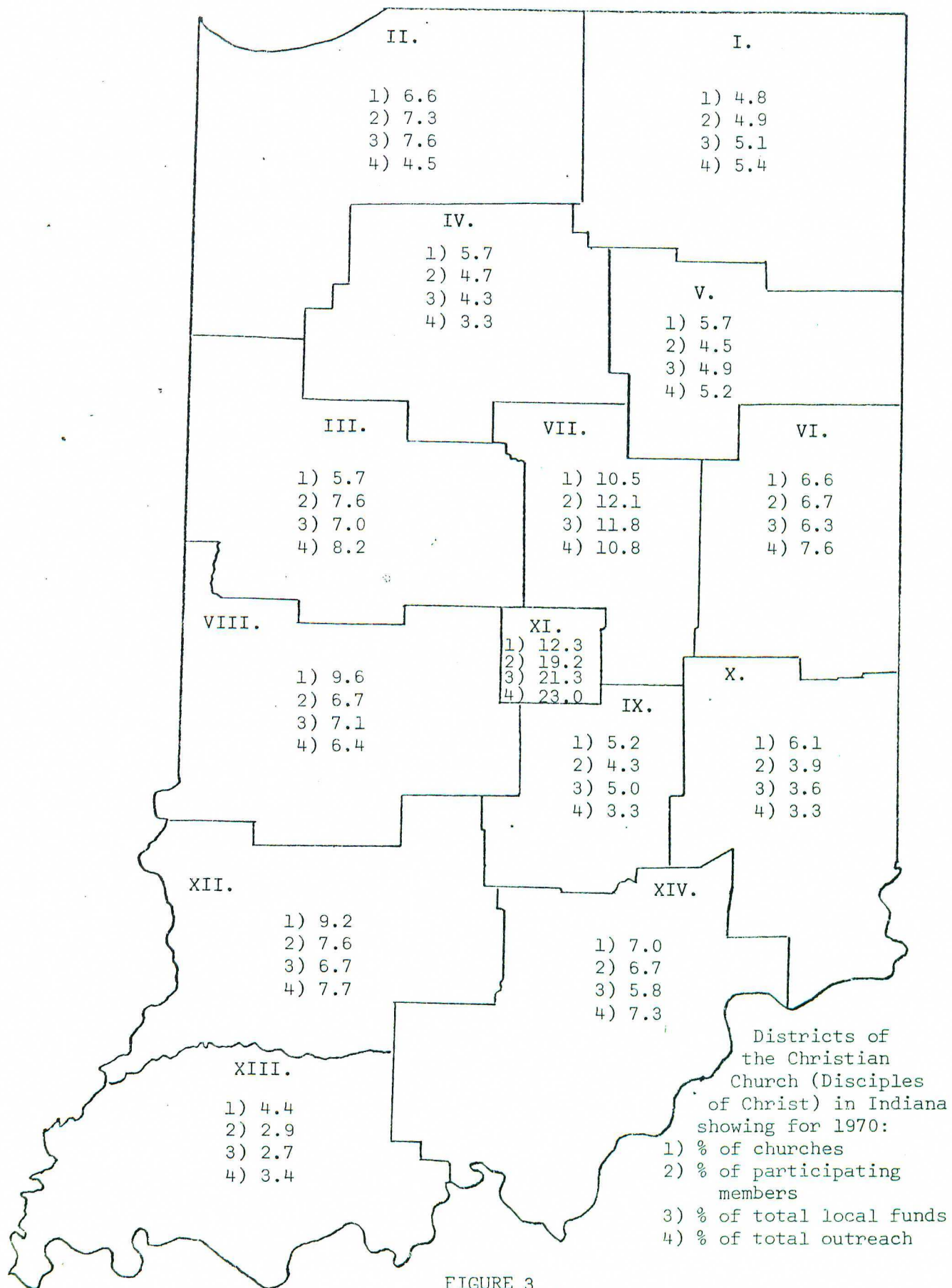


FIGURE 3



As is evident in Figure 3, there is considerable variety of geographic size among the districts and considerable variation in the categories under investigation. District 11 contains 12.3% of the churches and 19.2% of the participating members. District 13 contains only 4.4% of the churches and 2.9% of the participating members. Table A-1 in Appendix A contains the actual figures for each district. The range of the number of churches in each district is from twenty-eight in District 11 to ten in District 10. The range of participating members for 1970 is 14,719 in District 11 to 2,263 in District 13. The relative size of the districts becomes important if there is to be program to be implemented through the basic unit of the district.

The size of the districts also becomes important in the system of representative government used by the Christian Church (Disciples of Christ) in Indiana. At the present time, membership on the Regional Board consists of:

- a. One person elected by each district, a total of fourteen members; plus
- b. The presidents of the districts who will serve for the term of their election, beginning January 1, term ending on December 31 following the end of the term as president. If the president cannot serve, the district board may elect a person who can serve;
- c. Twenty-one persons at large elected by the Indiana Assembly on the nomination of its nominating committee; and
- d. The Chairmen of major program units as determined by the State Board;
- e. Members elected by the Indiana Assembly to represent it on the General Board of the Christian Church (Disciples of Christ) if not already members of the State Board.<sup>1</sup>

There are two persons from each district who come to the State Board as members to represent the persons in their district. This means that there

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<sup>1</sup>Taken from Article IV, Section 2 of the Constitution of the Christian Church (Disciples of Christ) in Indiana as revised by the Indiana Assembly, April 16-18, 1970.

are two persons representing 14,719 persons in District 11 and two persons representing 2,263 persons in District 13. It may be argued that this method provides for geographic representation and the at-large members and program unit chairmen offer the balance in terms of representation. This may be true, but is not necessarily true.

Another issue involved in the discussion of the districts concerns the relation of the district to other socio-economic units. Much of the attention of church planning and other institutional planning has turned to a consideration of the functional economic area. Eber Eldridge, Professor of Economics at Iowa State University, has said:

A short, precise definition of a functional economic area does not exist because it appears on no maps, it corresponds to no survey lines, and its geographical dimensions can vary greatly from one region to another. Furthermore, it is not always called a "functional economic area." The same area could be called a "labor market area," "an expanded rural city," a "functional sociological area," or a "multi-county community."<sup>1</sup>

For a general understanding of what is meant by the functional economic area it is helpful to think in terms of a circle with a radius of approximately one hour travel time with a growth area at the center. This geographic unit contains all the needed services and is, to some extent, a nearly self-sufficient unit.

In Ecumenical Designs<sup>2</sup> the recognition of four levels for implementation of mission was clear. These levels were: the national level, the

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<sup>1</sup>"The Functional Economic Area," a paper mimeographed by the Ecumenical Center of Renewal and Planning, Indianapolis, Indiana.

<sup>2</sup>Ecumenical Designs: Imperatives for Action in Non-Metropolitan America, Published by the Steering Committee of the National Consultation on the Church in Community Life, Dr. Harold Huff, Chairman, 1967.



regional level, the functional economic area level, and the local level.

Of the functional economic area level the writers said:

Each of the regions within the nation is made up of a dozen or more functional economic areas. These areas have within their boundaries those institutions and resources necessary to be a relatively independent functional unit. These units offer the greatest promise for the church to perform its mission. This is a level at which involvement in mission can be experienced by the laity. It is sufficiently small that usually no point is more than one hour from the center with present travel conditions. This socio-economic unit should have the resources to meet the problems of the churches in its area because the whole area is interdependent. To make it functional, denominations will have to redraw judicatory lines around these functional areas.<sup>1</sup>

Dr. Arleon Kelley, Associate Secretary, Ohio Council of Churches, in his Th.D. thesis<sup>2</sup> at Boston University School of Theology developed a typology of six functional levels of society: (1) national functional level, (2) divisional functional level, (3) regional or state functional level, (4) functional ecosystem level, (5) county seat functional level, and (6) neighborhood or town and hamlet functional level. Kelley posited "that the fourth level has the most sustained contact with the locality and therefore is the most logical level for basic administrative and mission planning for the religious institution."<sup>3</sup> Kelley concluded "that the functional ecosystem is a viable level for comprehensive mission planning because the religious institutions can become a valid sub-system of the functional ecosystem."<sup>4</sup>

The State of Missouri has made use of the functional area concept and of the work of Hugh Denny of the University of Missouri by developing

<sup>1</sup>Ibid., p. 106.

<sup>2</sup>Arleon Kelley, The Ecclesiological and Mission Planning Significance of the Functional Ecosystem: A Study of the Bloomington and Marion, Indiana, Functional Ecosystems. The information herein cited is from a "Dissertation Abstract" published by the Ecumenical Center of Renewal and Planning, Indianapolis, Indiana.

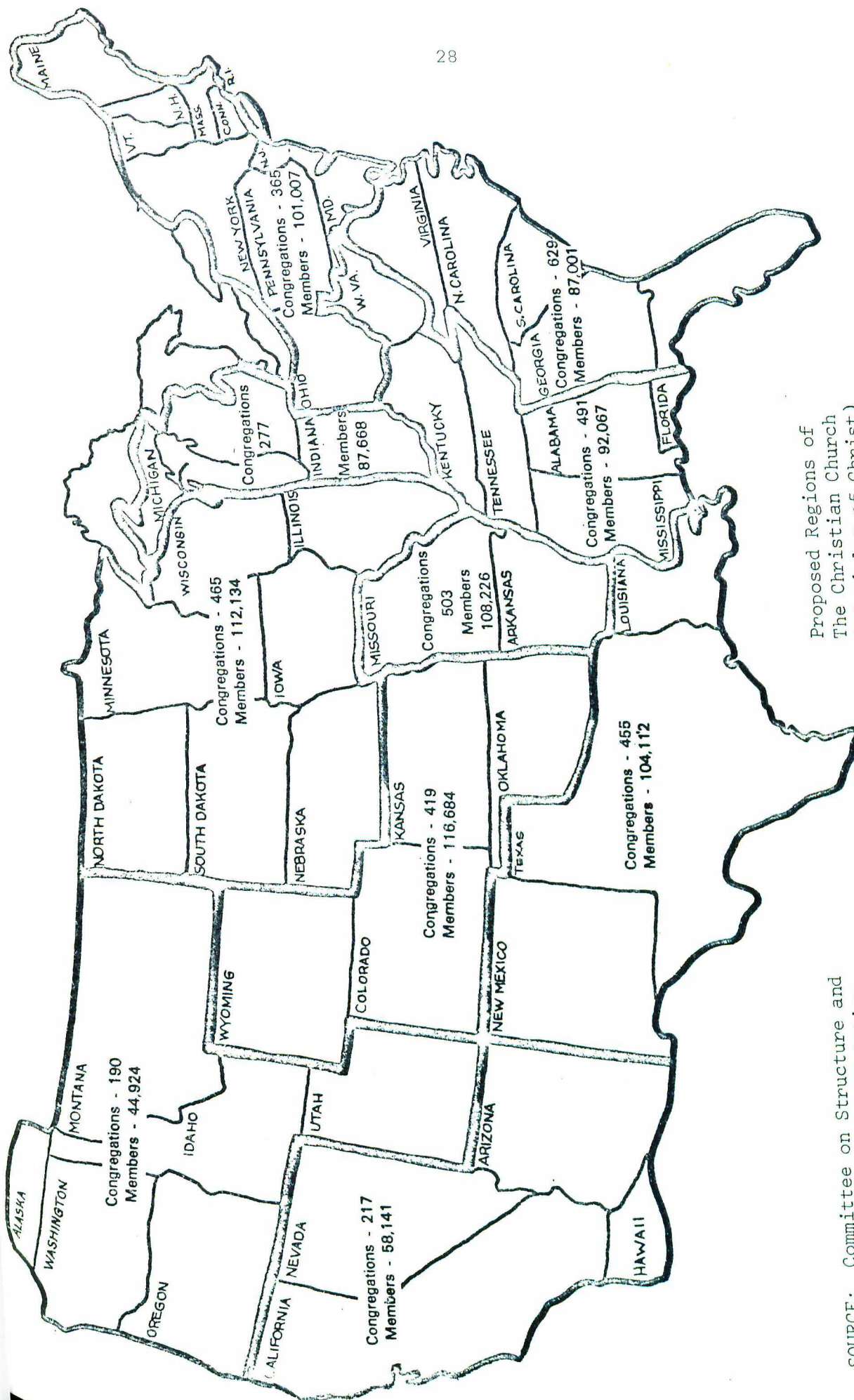
<sup>3</sup>Ibid., p. 1.

<sup>4</sup>Ibid., p. 3.

twenty multi-county planning units. These functional units are recognized by the various planning agencies within the state. The University of Missouri Extension Division uses these units for the implementation of their work. The Missouri Task Force on Research and Planning, an agency created by six denominations in Missouri with the cooperation of the Missouri Council of Churches has recommended to the denominations that the boundaries of those multi-county units be considered when and if judicatory boundaries were reconsidered. In one of these multi-county areas, the Kaysinger Basin Region, a creative experiment in ministry called the Interchurch Coordinating Council is being conducted under the leadership of The Reverend John Bush. The point here is that these units are recognized as functional units and are being utilized in the planning and action strategies of agencies and institutions including the church.

At the present time the Christian Church (Disciples of Christ) is engaged in a process of restructure. The Committee on Structure and Function has presented to the Administrative Committee of the General Board "A Preliminary Proposal for Developing the Regional Manifestation of the Christian Church" and the Administrative Committee has received this document "without prejudice." The Proposal offers three distinct manifestations of the church: the general, the regional, and the congregational. In addition, there would be in each region four to eight "areas" which would be composed of from fifty to seventy-five congregations and from 14,000 to 25,000 participating members. The regions would be composed of from 200 to 500 congregations and from 50,000 to 120,000 participating members. Figure 4 shows the proposed regions and the number of churches and participating members in each. According to the document, staff arrangements would be as follows as stated in Part II, section 8:





Proposed Regions of  
The Christian Church  
(Disciples of Christ)

FIGURE 4

SOURCE: Committee on Structure and  
Function of The Christian  
Church (Disciples of Christ)



Staff: each region will have a regional minister to serve as the chief executive officer and from eight to thirteen (average of eleven) associate regional ministers who would comprise a "team minister" for the region. Each area will have one of these associate regional ministers, resident in the area, to serve as area pastor and chief administrator of the area (some areas, larger in geography or size, may have co-area pastors; some smaller areas may be attached to another area and be staffed part or full-time by an assistant to the area pastor); each region will have four or five associate regional ministers, resident at the regional center but functioning throughout the region . . .

It is apparent that the Christian Church (Disciples of Christ) has in this document identified the "area" as an important unit of the church but does not consider it one of the "manifestations."

If the concept of a functional planning area has any validity, these socio-economic units must be taken into account in the development of "areas" within the regions. Figure 4 indicates that Indiana and Michigan compose a region with 277 congregations and 87,668 members. The 1970-71 Yearbook and Directory of the Christian Church (Disciples of Christ) shows that there are fifty-two congregations and 9,887 participating members in Michigan. This means that most of the congregations and members are in Indiana. It means further that the state of Michigan would have too few members of the Christian church to be considered an "area" within the region. The question then arises as to how Indiana should be divided to achieve "areas" which are functional units within the region.

The difficulty which arises is the identification of the growth centers within the Region. One way is to use the Standard Metropolitan Statistical Areas. Figure 5 shows the percentage of the total population in each SMSA. Figure 6 shows the percentage of Christian Churches (Disciples of Christ), percentage of participating members, percentage of total local funds, and percentage of total outreach funds in each SMSA in 1970. In the Appendix B, Table B-5 gives the percentages for all categories in each SMSA. There are 27.7% of the churches and 31.6% of the members in the

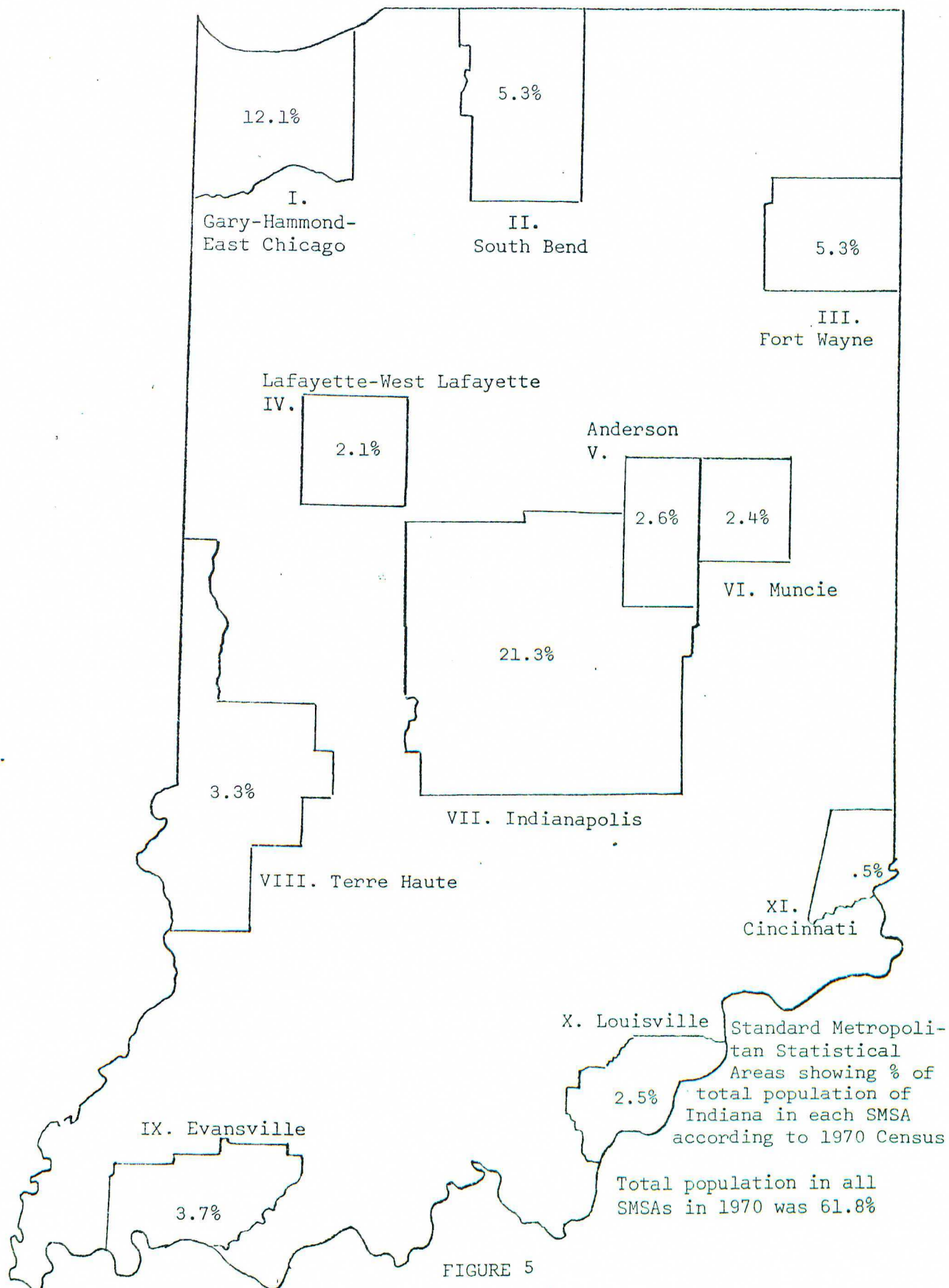


FIGURE 5

SOURCE: U. S. Bureau of Census

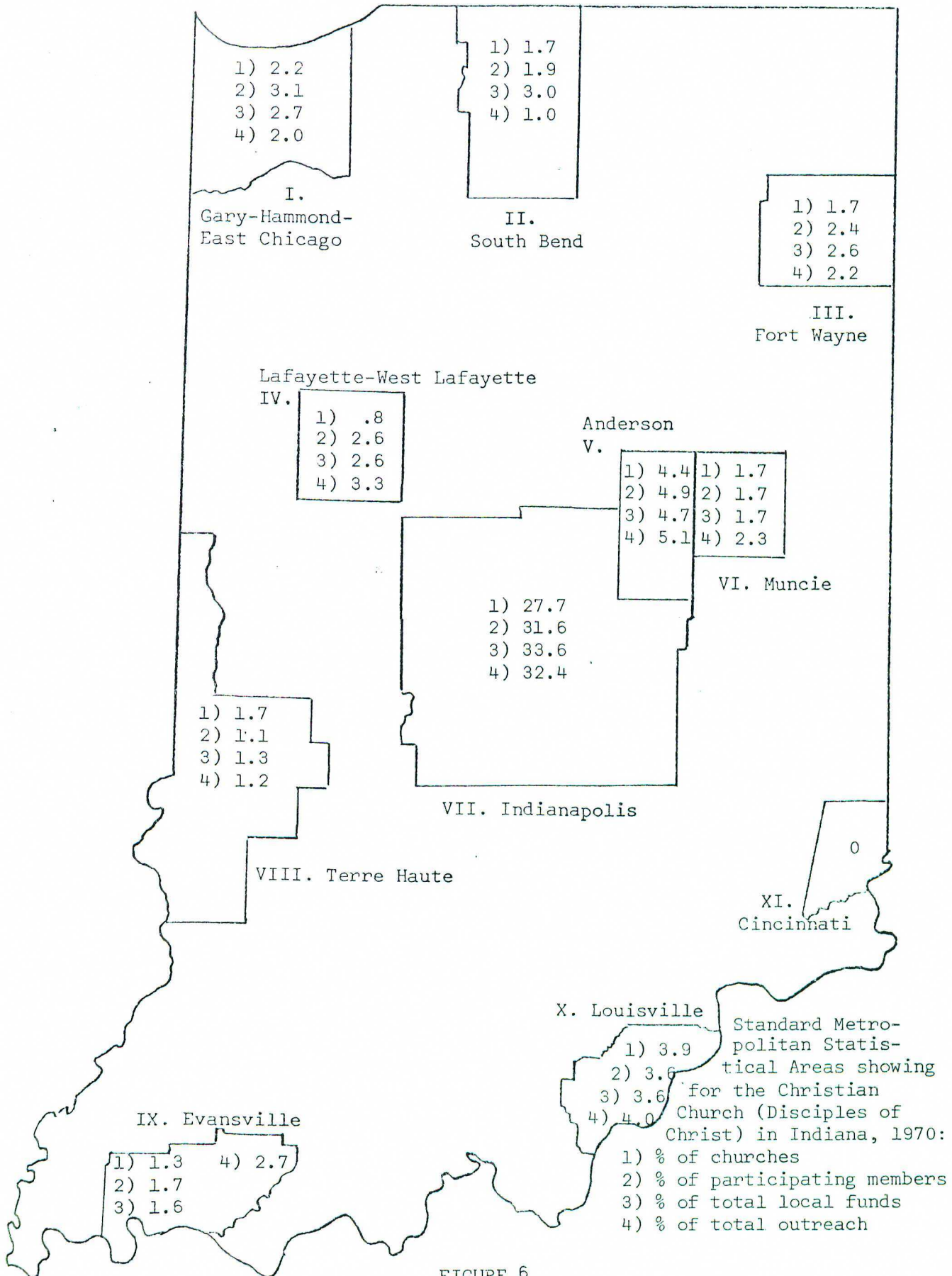


FIGURE 6

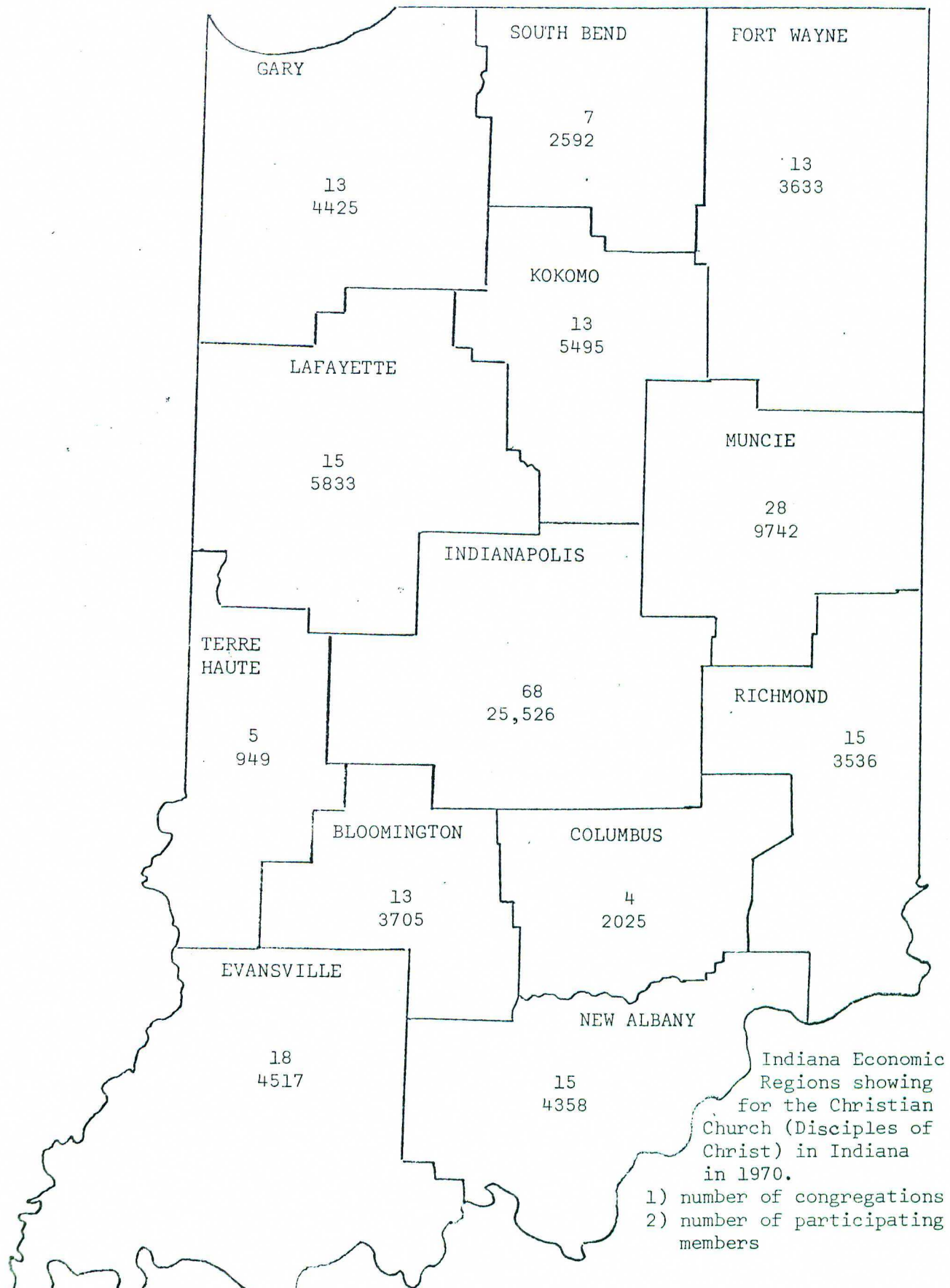
SOURCE: U. S. Bureau of Census  
Yearbook



Indianapolis SMSA, but only 21.3% of the total population is located in this area. In the Gary-Hammond-East Chicago SMSA, 12.1% of the population resides but only 3.1% of the membership of the churches. Since these areas are not large enough in most cases to be functional units for administration of the church, there is a need to broaden the base for geographic units. SMSA's would not appear to meet the criteria for "areas."

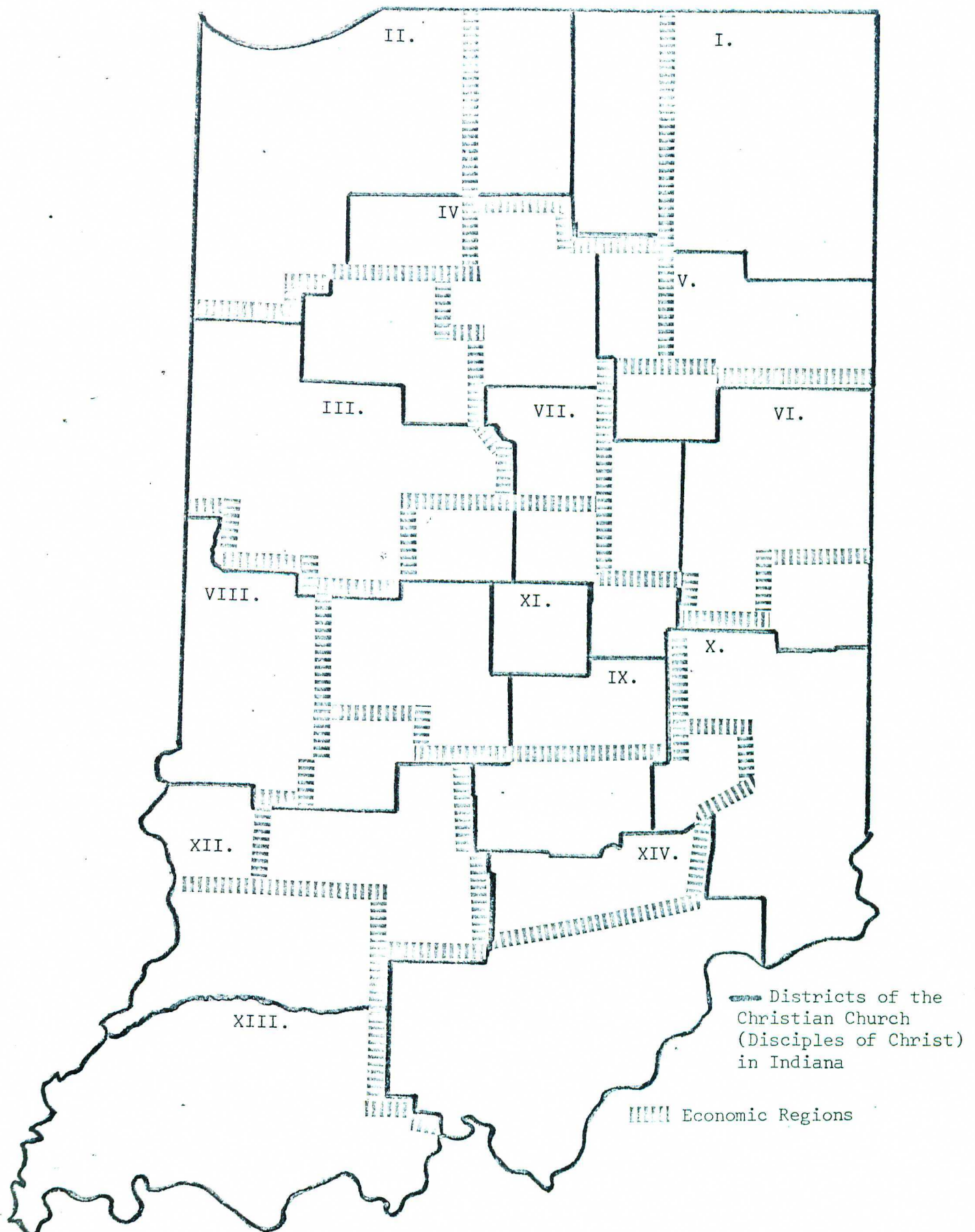
The boundaries of the functional economic areas are not always very clear. The criteria one uses and the kinds of data one assembles cause different boundary lines. Persons living at the edges of an area may be in two areas. In some cases where the growth centers are close together, persons may not distinguish between the two. Nevertheless, the general lines can be drawn to help identify functional socio-economic units. The lines drawn by the Indiana University Business Department as shown in Figure 7 will be used in this study. Figure 7 also shows the number of Christian Churches (Disciples of Christ) and the number of participating members in each of the Functional Economic Regions. The range of the number of churches in the economic regions is from four in the Columbus Region to sixty-eight in the Indianapolis Region. The range of participating members is from 949 in the Terre Haute Region to 25,526 in the Indianapolis Region.

Should the Regional Church be concerned with redrawing the lines? And, if it should, how should the lines be redrawn? That the lines should be redrawn is indicated by Figure 8 showing the present districts and the economic regions. That only a few lines coincide indicates the dysfunctional character of present districts. The manner in which they should be drawn is not a simple decision to make. According to the information discussed above, Indiana should have approximately four areas



Source: Indiana University  
Business Department

FIGURE 7



SOURCE: Indiana University  
Business Department

FIGURE 8



within it. The important consideration here is that these boundaries of economic regions not be violated. When the area lines are drawn, the task is to use the lines of the economic regions.

Figure 9 indicates one way in which the lines may be drawn. At first appearance, the eastern area, Area 2 on the map, seems to be too narrow and long to be functional. However, in Figure 10 the proposed units are shown on the map with the number of churches and participating members in each county. There are no churches at the extreme southern and northern ends of Area 2.

In Figure 11 the Interstate highway system is shown. With the exception of Area 4, an interstate runs through the center of the Areas. Transportation in southwestern Indiana is a problem and the geographic size of this Area would necessitate some programs being conducted on a "sub-area" basis, but the same may also be true in the other areas. The areas are similar in number of churches and number of participating members, with the exception that Area 3, Indianapolis, is somewhat larger.

Using the principles explained above in the discussion of the proposed method of utilizing staff, each area would have a staff person in residence, presumably near the center of the area. No staff person would be much more than one hour away from the church farthest from his residence. Or, to say it another way, no church would be more than one hour away from its area pastor.

There is little reason to believe that merely placing the regional staff in the areas will in itself solve the numerical growth problem. Marion County showed for the period of 1960 to 1970 the most severe losses and the entire staff of the Region resided in Indianapolis. There are reasons to believe however, that such action could be a part of the solution:

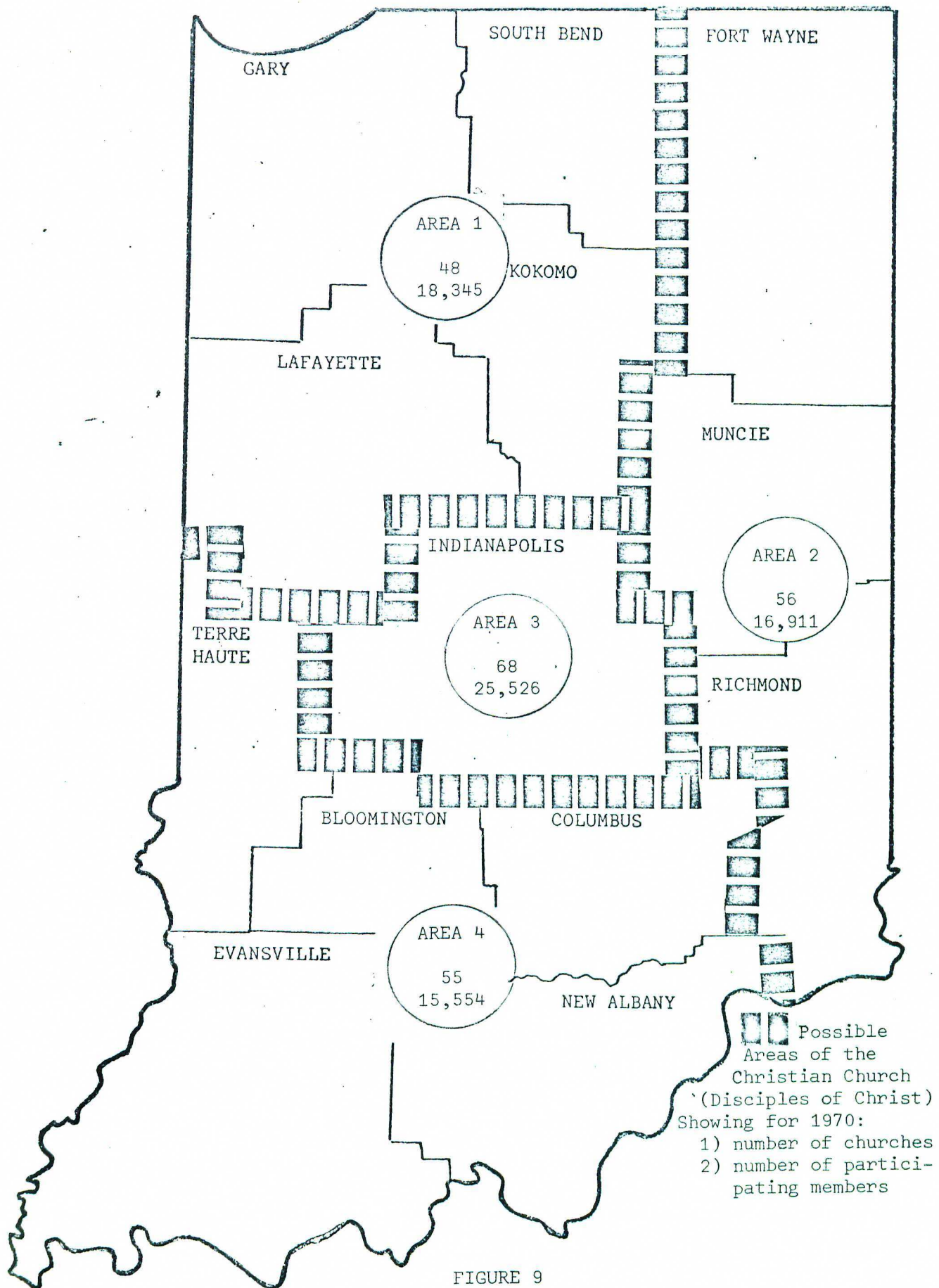


FIGURE 9

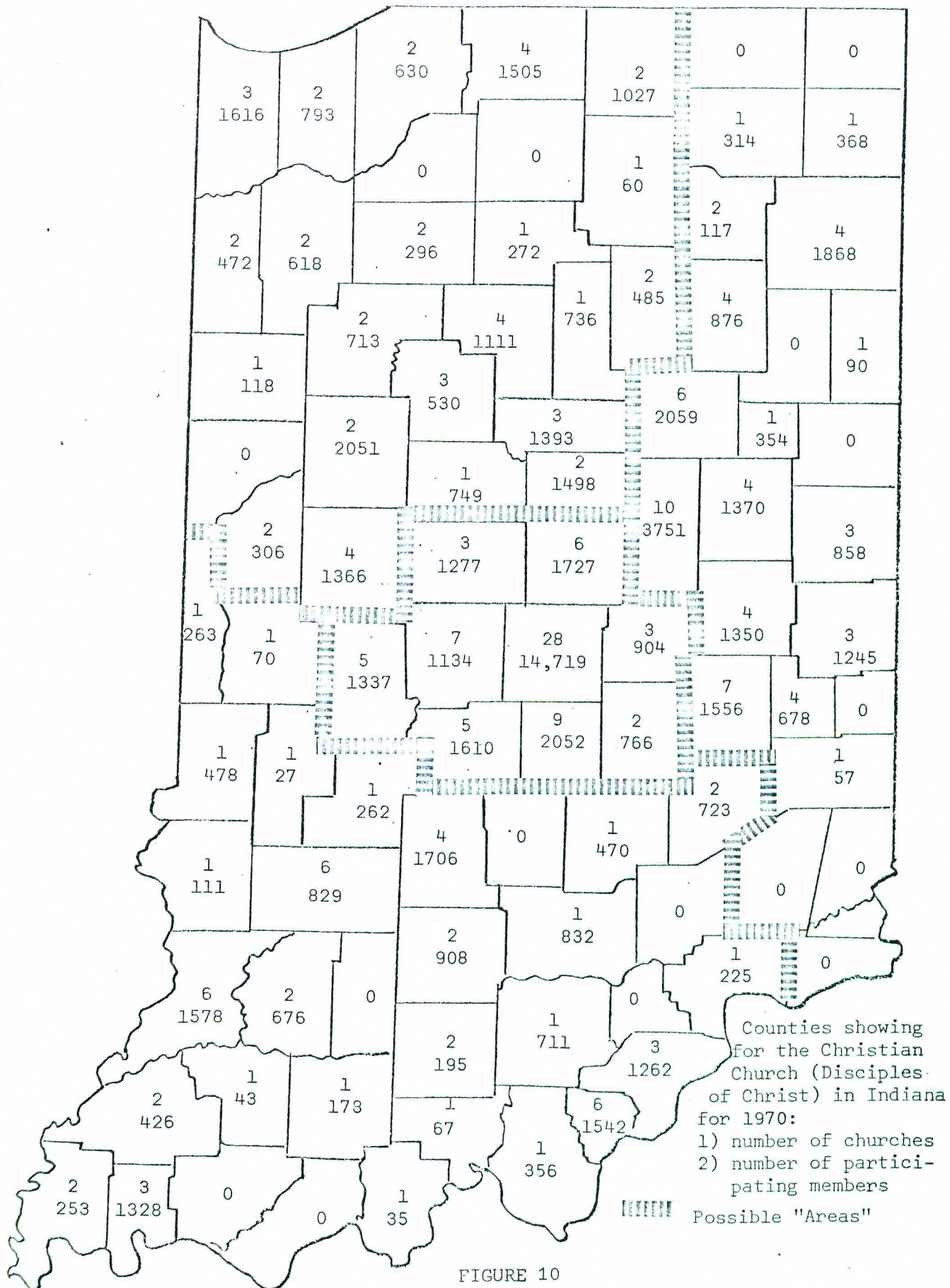


FIGURE 10



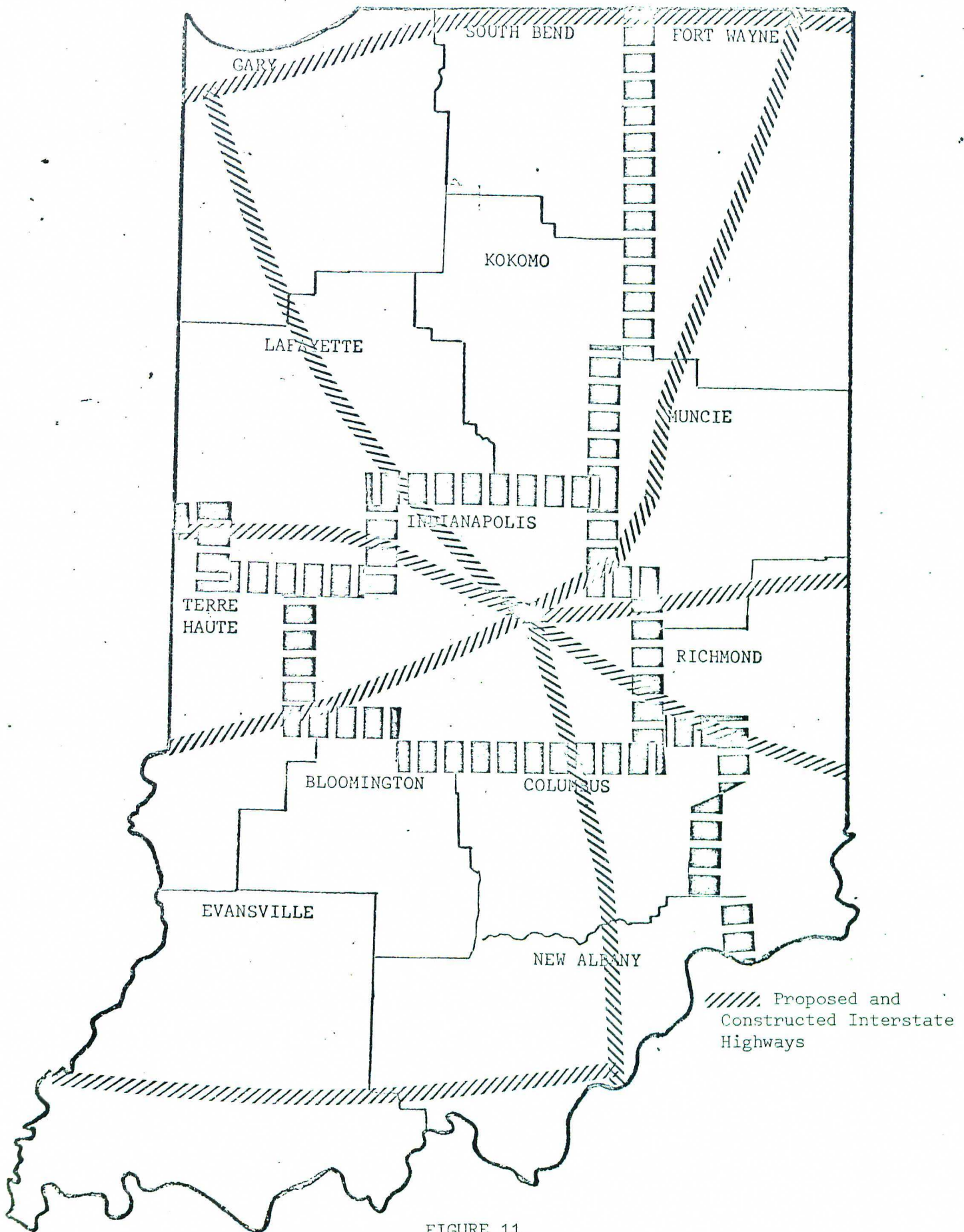


FIGURE 11

1. The pastoral oversight function of the Regional Office could become more functional.
2. The churches could establish and execute effective training programs for leaders.
3. Through area-wide planning, problems affecting the entire area could be considered and dealt with.
4. Through mutual support and strength the isolated, frustrated and even defeated attitudes could be effectively considered.
5. The interdependency among the "urban" and "rural," the large and the small churches would be recognized and effectively used in mission.

#### Summary

The data indicate with little or no question that the Christian Church (Disciples of Christ) in Indiana has suffered numerical losses in membership. That there were 43.5% fewer baptisms in 1970 than in 1960 would indicate that the present trend of decline will continue unless something is done to change the trend. The increase in expenditures for local causes would at first seem to give some encouragement that the church is still "growing." However, there seems little reason to be encouraged if Gibson Winter's theory is correct. Furthermore, if one were inclined to refer to Scripture, he might remember that the Great Commission had to do with going and "baptizing," not going and "increasing local expenditures."

In this last section, the researcher is aware that the emphasis has been placed upon structural change and that some of the underlying causes for numerical decline may be in the realm of attitudes which may not

be changed by changing the structure. But if the structure of the church serves the church as the bones serve the body, fashioning a new structure in the light of contemporary theology and sociology may have a more profound effect than most churchmen usually imagine.



## CHAPTER 2

### A STUDY OF THE LEADERSHIP

#### Introduction

The organizational structure of the Christian Church (Disciples of Christ) has increased in size at the national level and also at the regional level. This increase at the national level has been documented by Gibson Winter in his recently published book Religious Identity: A Study of Religious Organization.<sup>1</sup> Winter uses the Disciples of Christ as an example to illustrate the "revolution" in religious organization. The character of the revolution is a change from little or no organization to a complex bureaucratic organization with independent agencies and boards and with increasing distance between the local congregation and the structures of the denomination. Lyle Schaller has noted as one of the basic trends within the church: "Connectionalism will continue to enhance the role of the denomination."<sup>2</sup> One of the implications which he observes is of interest here.

. . . as the denomination is strengthened the rift between many laymen and the denomination will be widened as change-oriented agencies of the national church issue what are viewed as radical pronouncements and engage in what are viewed as radical ventures by the conservative, status quo-minded laymen.<sup>3</sup>

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<sup>1</sup>Gibson Winter, Religious Identity: A Study of Religious Organization (New York: Macmillan Company, 1968).

<sup>2</sup>Lyle E. Schaller, The Impact of the Future (New York: Abingdon Press, 1969), p. 239.

<sup>3</sup>Ibid., p. 246.

In Indiana, the Christian Church (Disciples of Christ) reflects this pattern. The church began to change its structure in the early 1960's. The change was from a rather loose-knit Association to a more formally organized church. The size of the staff increased from three or four persons in the late 50's to ten persons by 1963. The staff consisted of nine or ten persons for the remainder of the decade.

This phase of the research project was to gather feelings of the clergy and lay leadership of the 227 Christian Churches toward what had happened in the church and what they wanted to happen. The task was complicated by the fact that the church has undergone the retirement of the Executive Minister and the resignation of other Associate Staff. The large financial indebtedness of the Regional Church was being made known to the churches during the period of the investigation. These two factors meant that this survey had to avoid generating any feelings of hostility and raising any feelings of expectation. In short, this survey was not a part of the original strategy to meet the crisis in the life of the Christian Church (Disciples of Christ) in Indiana. Therefore, the survey had to be as emotionally neutral as possible.

A proposal was submitted to the Survey and Strategy Committee of the Christian Church (Disciples of Christ) on November 19, 1970. The proposal was to assess the present attitudes of the church leaders toward the structures of the church and their desires for future development. The Committee approved the proposal.

In the light of the stated purpose, a questionnaire was constructed which included four major divisions which defined the purpose of the survey in greater detail.<sup>1</sup>

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<sup>1</sup>The questionnaire is contained in Appendix C.

1. Perception of district and regional functions and areas of need. This section sought to discover what the leaders saw as the needed functions of the district and region, what they thought their church should expect in membership growth, and what geographic areas seemed most important.
2. Attitude toward ecumenism. In this section how the persons felt toward church cooperation and church union was the issue.
3. Anomia. In this section Srole's anomia scale was used to measure anomia to see whether the feelings of anomia were present in the church, and if so, where.
4. Alienation from the structures. This section sought to find whether the leadership felt alienated from the structures of the church. Without question, this was the most difficult section of the questionnaire to construct.

The survey had one other purpose. In addition to these four areas, the questionnaire also gathered demographic data about each respondent: age, sex, education, and occupation. Included on each questionnaire was the number of the church to which the respondent belonged. From this simple coding procedure it was possible to include all of the information of the church used in Phase 1.

Thus each questionnaire contained the information of the county, the district, the SMSA, the size of town and the size of the church. From this information, it was possible to construct a profile of the church leadership.

The pre-test instrument was mailed to the Regional Board on November 30, 1970. Some changes were made in the instrument as a result of this pre-test. On January 1, all Disciple ministers in the state were mailed a letter stating the purpose of this project and requesting



the names and addresses of five designated leaders in their congregation--the chairman of the board, the vice-chairman of the board, the treasurer of the board, the secretary of the board, and the president of the Christian Women's Fellowship. In addition they were asked for the "most influential man" and the "most influential woman" in their congregation. There was some resistance to submitting these last two names by a few of the ministers. The survey instrument was mailed to the leaders on February 15. Questionnaires received after March 9 were not included in the survey.

The same 227 churches included in Phase 1 of the research project were included in Phase 2. Thus, the first mailing to the churches on January 1, went to all 227 churches. From that mailing were received the names and addresses of 1,120 individuals, 607 men and 513 women, who were from 178 churches. This meant that 78% of the churches submitted names (178 out of 227). In the mailing to the clergy all persons serving on the staff of any of the 227 churches were included in the survey. Thus, the survey of the clergy includes active ministers, retired ministers serving in interim positions, student ministers, and directors of education. Table 11 shows the responses for each of the groups included in the project.

TABLE 11

RESPONSE RATE TO SURVEY QUESTIONNAIRE BY OFFICERS AND INFLUENTIALS,  
CLERGY, AND REGIONAL BOARD

	Questionnaires Mailed	Questionnaires Received	Response Rate
Officers & Influentials	1,120	690	62%
Clergy	263	187	71%
Regional Board	66	62	94%

In all cases the response rate was high enough to assure acceptable data.

In the discussion of the data which follows, the officers and the influentials are always taken as one group. No separation was made in the data between the elected officers and those whom the ministers designated as influentials. Two additional factors should be taken into account. First, the responses of the Regional Board are not reported for all survey items. There are two reasons for this. The category of "no response" was very high for some items, as some of the Board did not complete all the questionnaire because of the way it was folded. The Board responses were from thirty-three laymen and twenty-nine clergy and the responses of the officers and the clergy were sufficient for analysis. The second factor is that the clergy on the Board were included in the total clergy responses.

#### Profile of Leaders

Table 12 shows the persons who responded to the questionnaire by size of community and socio-economic-status,<sup>1</sup> education, sex and age. It was noted that the rural churches have leaders with lower socio-economic status, a situation which should be expected since "farmer" has a SES of 1, which was the lowest number used. The churches in towns of 10,001 to 50,000 have the largest percentage of persons with a high SES. The education of the leaders varied with the size of town. Of the rural churches,

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<sup>1</sup>Socio-economic-status was operationally defined by the respondent's (or respondent's spouse's) occupation. See Albert J. Reiss, Social Status and Occupations (Glencoe, Illinois: Free Press of Glencoe, 1961) for a detailed discussion of Otis Dudley Duncan's Socio-economic status. In this study only the number in the tens column was used. Thus the SES scores ranged from one to nine. "High" was five through nine. "Low" was one through four.

TABLE 12

PROFILE OF 690 OFFICERS AND INFLUENTIALS BY SIZE OF COMMUNITY  
AND SOCIO-ECONOMIC STATUS, EDUCATION, SEX AND AGE IN PER CENT

		Size of Community				Total N=690
		2,500 or less N=290	2,501- 10,000 N=110	10,001- 50,000 N=135	50,001- and over N=155	
Socio- Economic Status	No Response	6	6	6	8	6
	Low	58	33	20	25	39
	High	36	61	74	67	54
	Total	100	100	100	100	99*
Education	No Response	0	0	0	1	0
	High School or Less	51	43	34	26	41
	Some College	28	25	24	35	28
	Finished College	20	32	42	38	30
	Total	99	100	100	100	99
Sex	No Response	1	2	2	1	1
	Male	48	53	53	51	50
	Female	51	45	45	48	48
	Total	100	100	100	100	99
Age	34 or Less	13	15	11	14	13
	35-44	24	20	19	24	22
	45-54	29	33	34	28	30
	55-64	21	18	23	23	21
	65 & Over	13	14	13	11	13
	Total	100	100	100	100	99

\*Column totals of 99 or 101 are due to rounding.



51% had a high school education or less and only 20% had completed college. In the churches in cities or over 50,000, 26% of the leaders had a high school education or less and 38% had finished college. The age of the leaders and the sex of the leaders do not indicate any major differences by size of community. The conclusion from Table 12 is that the rural churches seem to have leaders who are lower in socio-economic status, have less education, but who do not seem to be any younger or older than the leaders of the other churches.

Table 13 which shows the leaders by age and education indicates that the younger leaders have more education. As shown, 49% of those under 35 years of age had completed college, while only 23 to 24% of those over 55 had completed college. Table 14 indicates that it seems difficult to make any generalization concerning a relationship between age and the size of the church. It does seem, however, that the smaller churches have somewhat younger leaders.

Table 15 shows the information in Table 13 with the addition of the sex of the leaders. When the men and the women in each age group are compared, the men have a higher level of education than the women (using the "finished college" category as the indicator). The exception is those 65 and older. Of those male leaders less than 35 years old, 63% had finished college. The per cent of male leaders who had finished college goes down consistently with every age group, from 63 to 46 to 38 to 26 to 18. The female leaders do not show such variation. As age increases from youngest to oldest, the percentage of those who had finished college is 37, 20, 17, 20, and 28. What this means is that the church leaders who are less than 35 years old have the highest level of education and this is true for both the men and the women.

TABLE 13

PROFILE OF 678 OFFICES AND INFLUENTIALS BY AGE AND EDUCATION IN PER CENT

Education	Age					Total N=678
	34 or less N=89	35-44 N=152	45-54 N=205	55-64 N=144	65 & over N=88	
High School or less	24	47	40	42	45	41
Some College	27	19	30	35	31	28
Finished College	49	34	29	23	24	31
Total	100	100	99	100	100	100

TABLE 14

PROFILE OF 681 OFFICERS AND INFLUENTIALS BY AGE AND SIZE OF CHURCH  
IN PER CENT

Size of Church	Age					Total N=681
	34 or less N=89	35-44 N=153	45-54 N=206	55-64 N=145	65 & over N=88	
100 or Fewer	16	11	13	9	10	12
101 - 250	34	33	32	31	39	33
251 - 500	31	33	25	29	25	28
501 and over	19	23	31	31	26	27
Total	100	100	101	100	100	100

TABLE 15

PROFILE OF 678 OFFICERS AND INFLUENTIALS BY AGE, SEX AND EDUCATION IN PER CENT

Education	MALE						FEMALE					
	34 or less N=43	35-44 N=81	45-54 N=119	55-64 N=65	65 & over N=38	Total N=346	34 or less N=46	35-44 N=71	45-44 N=86	55-64 N=79	65 & over N=50	Total N=332
High School or Less	16	36	34	37	42	34	30	61	49	46	48	48
Some College	21	19	28	37	39	28	33	20	34	34	24	29
Finished College	63	46	38	26	18	38	37	20	17	20	28	23
Total	100	101	100	100	99	100	100	101	100	100	100	100



TABLE 16

PROFILE OF OFFICERS AND INFLUENTIALS, CLERGY AND REGIONAL BOARD  
IN PER CENT SHOWING AGE, SIZE OF CHURCH AND SIZE OF TOWN

		Officers & Influent. N=690	Clergy N=187	Regional Board N=62
Age	34 or Less	13	30	8
	35-44	22	25	15
	45-54	30	16	24
	55-64	21	21	44
	65 & Over	13	7	10
	Total	99	99	101
Size of Church	100 or Less	12	12	2
	101-250	32	25	24
	251-500	29	25	29
	501 & Over	27	38	45
	Total	100	100	100
Size of Town	2,500 or Less	42	34	24
	2,501-10,000	16	13	15
	10,001-50,000	20	24	24
	50,000 & Over	22	28	37
	Total	100	99	100

Table 16 is a comparison of the officers and influentials, the clergy and the Regional Board using age, size of church, and size of town. Figure 12 shows the age comparison in bar graph form. Thirty per cent of the clergy were less than thirty-five years of age, while only 13% of the officers and 8% of the Regional Board were that young. The obvious point made by Figure 12 is that there is a much greater percentage of persons over 55 on the Regional Board than among the clergy as a group or the officers as a group.

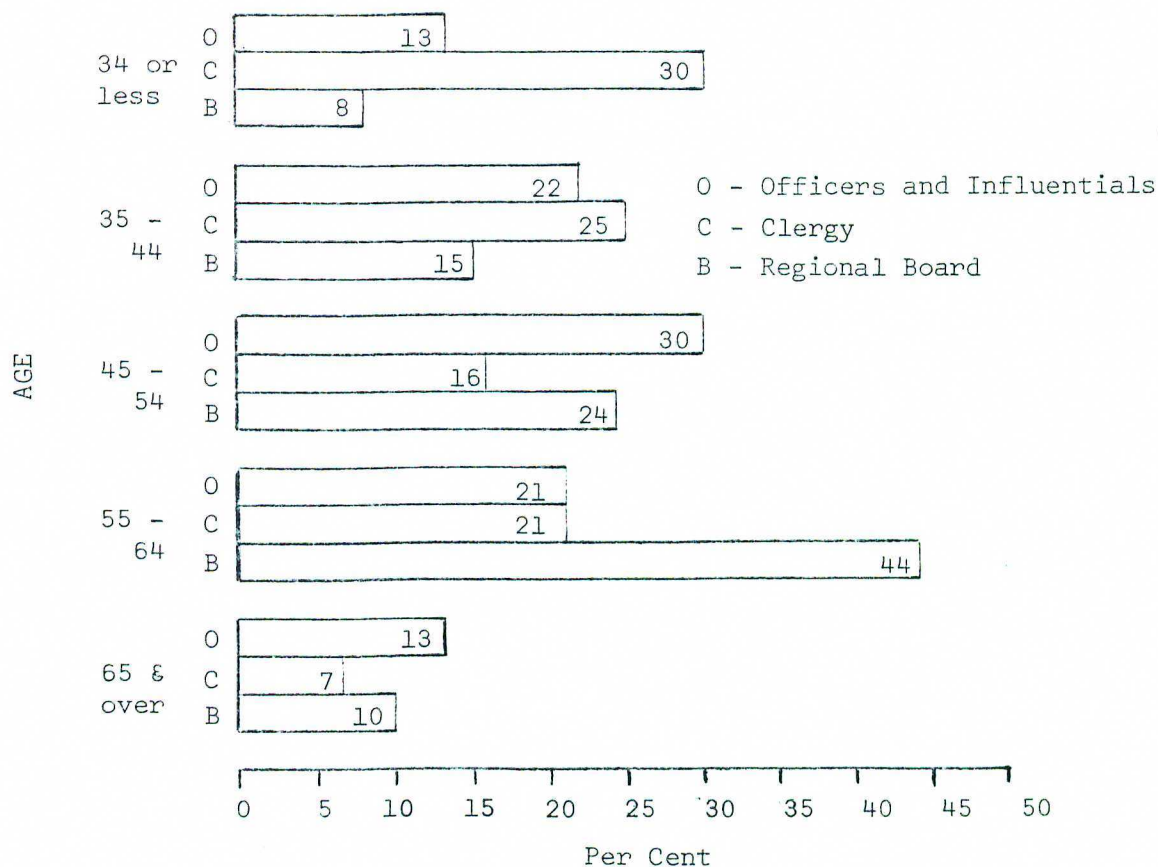


FIGURE 12

COMPARISON OF THE AGE OF THE OFFICERS AND INFLUENTIALS, THE CLERGY, AND THE REGIONAL BOARD IN PER CENT.

Table 16 also makes clear the fact that the greatest percentage of Regional Board members come from the larger churches and the larger towns. In order to explore the representative character of the Board with regard to church size and town size, the percentages were compared with the figures in these categories for the year 1970 as discussed in Chapter 1.

When the participating membership figures are used for comparison, the Regional Board seems relatively representative in terms of the size of town and the size of church as Figures 13 and 14 indicate. If, however, the percentage of churches is used, then the Board does not seem to be

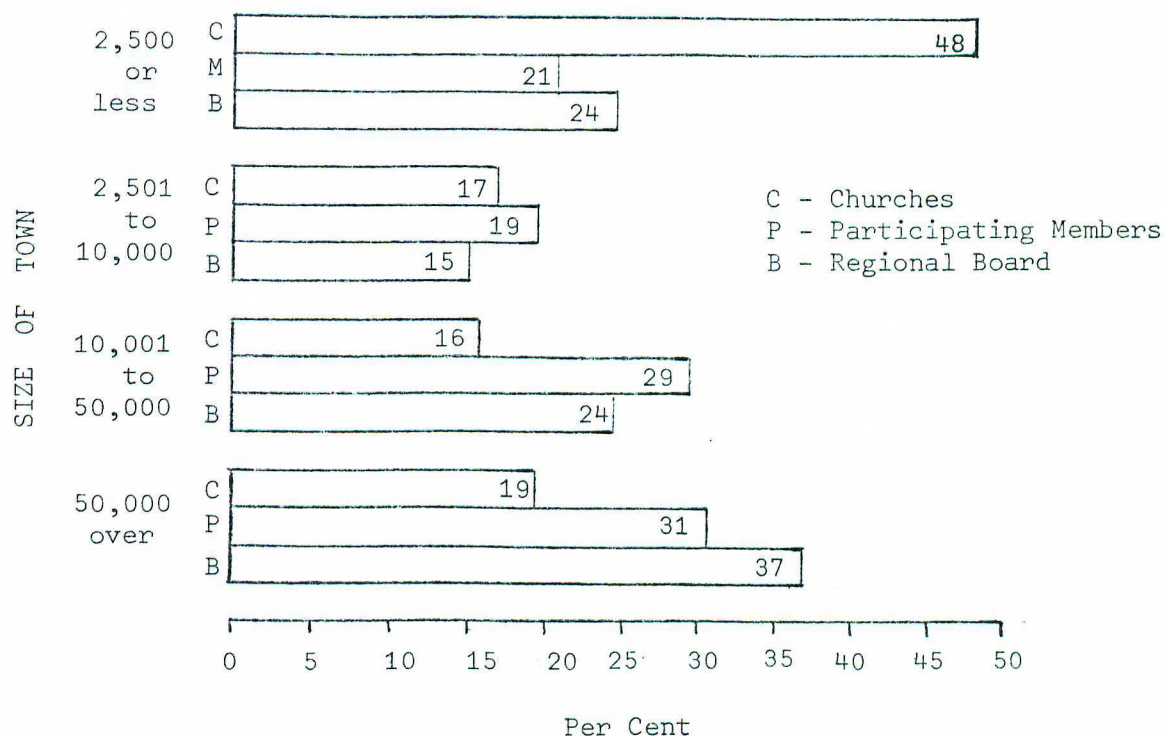


FIGURE 13

COMPARISON OF THE PER CENT OF CHURCHES, THE PER CENT OF PARTICIPATING MEMBERS, AND THE PER CENT ON REGIONAL BOARD BY SIZE OF TOWN FOR THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN INDIANA FOR 1970.

representative. This researcher would argue that the participating membership figure is more meaningful of the two and that the representative character of the Board is substantiated when size of town and size of church are used for criteria. The Board is not representative in terms of age.



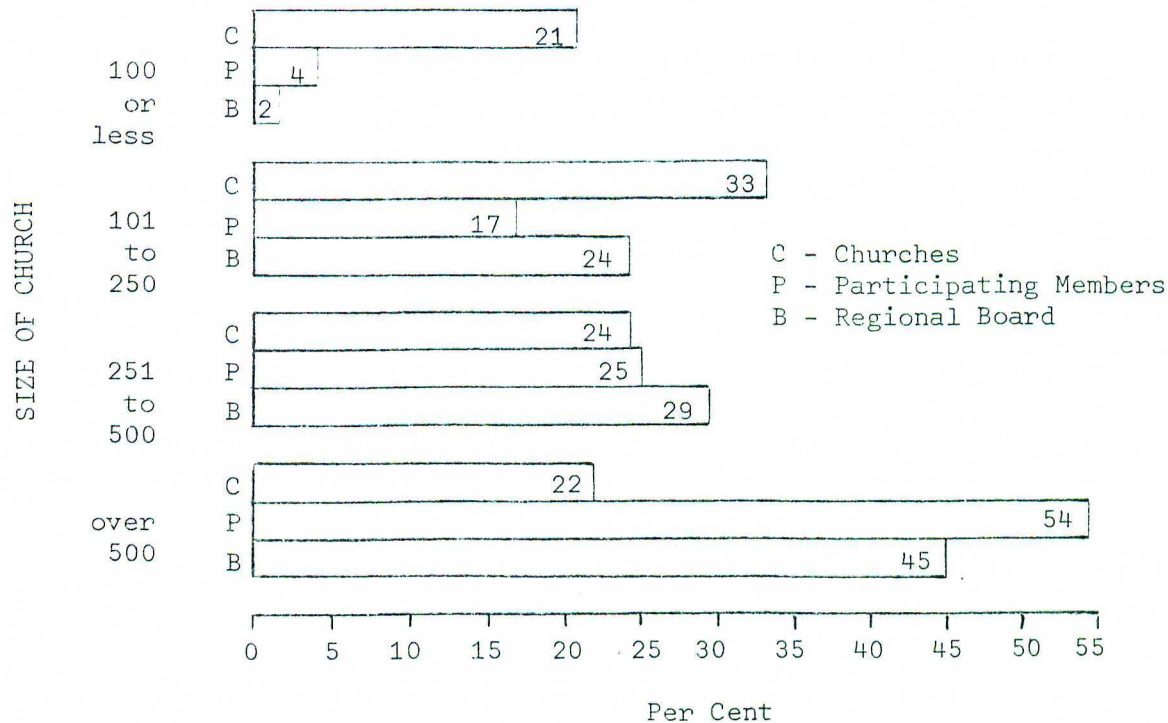


FIGURE 14

COMPARISON OF THE PER CENT OF CHURCHES, THE PER CENT OF PARTICIPATING MEMBERS, AND THE PER CENT ON THE REGIONAL BOARD BY SIZE OF CHURCH FOR THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN INDIANA FOR 1970.

#### Perception of District and Regional Functions and Areas of Need

Anticipated growth or decline in membership. In Chapter 1 information was presented concerning the trends in the churches as they could be identified from the Yearbook for the years included in the study. The churches in towns under 10,000 population were showing slight gains in membership while the churches in the larger towns and cities were not. As Table 17 indicates, the church leaders in towns of 2,500 to 10,000 were more optimistic concerning the future of their churches in terms of

TABLE 17

HOW PERSONS PERCEIVE THE FUTURE OF THEIR CHURCH'S MEMBERSHIP  
GROWTH BY SIZE OF RESPONDENT'S COMMUNITY IN PER CENT

	Size of Community				Total N=690
	2500 or Less N=291	2501 - 10,000 N=110	10,001- 50,000 N=135	50,001- & Over N=154	
"I think that my church in the next five years..."					
will probably in- crease in member- ship	39	49	36	39	40
will probably con- tinue about the same as it is	42	37	45	38	41
will probably de- crease in member- ship	10	9	12	19	12
uncertain	9	4	5	3	6
no response	1	1	2	1	1
Total	101	100	100	100	100

TABLE 18

HOW OFFICERS AND INFLUENTIALS PERCEIVE THE FUTURE OF THEIR CHURCH'S  
MEMBERSHIP GROWTH BY AGE OF RESPONDENT IN PER CENT

	Age					Total N=674
	Less than 35 N=89	35-44 N=152	45-54 N=205	55-64 N=141	65 & Over N=87	
"I think that my church in the next five years..."						
will probably in- crease in mem- bership	51	38	40	32	51	41
will probably con- tinue about the same as it is	29	43	41	49	36	41
will probably de- crease in member- ship	15	12	14	14	7	13
uncertain	6	7	6	5	7	6
Total	101	100	101	100	101	101

membership growth; 49% said they felt their church would probably increase in membership. Of the leaders in the cities of over 50,000 population, 19% said they thought that their churches would probably decrease in membership. Table 18 indicates that the youngest and oldest leaders seem to be the most optimistic; 51% in each of these two age groups said they felt their churches' membership would increase. It is interesting that 41% of all the respondents felt that their churches would grow and only 12% felt their churches would probably decrease in membership.<sup>1</sup> Of the total clergy respondents, 34% indicated an increase, 42% indicated no change, 19% indicated a decrease, and 5% were either uncertain or did not respond. As a group, the clergy seem not to be so optimistic concerning church membership growth as the laymen.

Important geographic area. The questionnaire sought to discover what geographic areas seemed most important as areas of need and whether or not one's own place of residence made any difference. Since the denomination has an "urban emergency program" and since the "crisis of the cities" has been before the public in popular journals, newspapers, and all other mass media, it is not surprising to discover that 41% of the officers and influentials identified the "large cities" as the most important area of need and an additional 20% indicated the "suburbs of the cities" as shown in Table 19. This feeling is also confirmed by noting that 40% of the respondents identified the rural areas as the least urgent. When the responses are examined by the size of community, the percentage indicating

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<sup>1</sup>When these data were tabulated by the sex of the respondent, there was only a difference of 1% maximum in each category when size of town was held constant. Sex was not an important variable.



TABLE 19  
OFFICER'S AND INFLUENTIAL'S IDENTIFICATION OF MOST IMPORTANT AND LEAST  
IMPORTANT AREA OF NEED BY SIZE OF COMMUNITY IN PER CENT

Area	Size of Community								Totals	
	2500 or less		2501-10,000		10,001-50,000		50,001 & over			
	first choice N=290	last choice N=290	first choice N=110	last choice N=110	first choice N=135	last choice N=135	first choice N=155	last choice N=155	first choice N=690	last choice N=690
Rural Areas and Small Towns	28	30	18	41	4	41	7	56	17	40
Towns and Small Cities	9	9	14	8	20	7	8	7	11	8
Suburbs of the Cities	18	11	16	16	16	13	30	14	20	13
Large Cities	35	33	41	17	47	20	50	13	41	23
No Response	10	17	11	17	13	19	6	10	10	16
Total	100	100	100	99	100	100	101	100	99	100

the large cities as most important increases consistently from rural to urban: 35%, 41%, 47%, and 50%. That 35% of the rural respondents indicated the large cities as most important may mean that the thrust of the national publicity of the denomination and the mass media has been internalized by the church leaders. The 33% of the rural leaders who ranked the cities as last choice might indicate some anti-urban sentiment in the rural area. With little question, the cities were regarded as the most important, but the respondent's own residence did seem to have some influence on his response.

The clergy present a somewhat different picture as shown in Table 20. In every case, the largest percentage is in the area in which the minister serves. Of the rural ministers, 30% identified the rural area as most important. Of the ministers in towns and small cities, 39% identified that kind of area. And 62% of the urban ministers identified the urban area as most important. Only 19% of the rural pastors and 23% of the small town pastors identified the large cities as most important. There were 64 clergy in the rural areas and thirty-three were less than thirty-five years of age. Of these thirty-three, ten identified the rural area as most important and only nine identified the large cities as most important. The "urban crisis" was not so clearly identified by the clergy.

District and regional functions. One of the primary concerns of this project was to identify the functions of the district and regional organization. In order to identify what persons felt were the most important functions of the district, they were asked to rank from a list of eight functions their first and second choice. Table 21 indicates the responses for the officers and influentials, the clergy, and the Regional Board. These figures were obtained by adding the number of responses for first choice

TABLE 20

CLERGY IDENTIFICATION OF MOST IMPORTANT AREA OF NEED  
BY SIZE OF COMMUNITY IN PER CENT

Area	Size of Community			Total N=187
	2,500 or Less N=64	2,501- 50,000 N=70	50,000 & Over N=53	
Rural Areas and Small Towns	30	11	8	17
Towns and Small Cities	25	39	11	26
Suburbs of the Cities	20	10	15	15
Large Cities	19	23	62	33
No Response	6	17	4	10
Totals	100	100	100	101

and the number for second choice for each item. A comparison of the response of the officers and influentials with the clergy and Regional Board reveals that all three groups ranked 'leadership assistance' and 'training events for church leaders' as either first or second choice. The third choice of the officers was 'fellowship group events', but this item was ranked next to last by the clergy and last by the Regional Board. Whether the clergy and Board do not see any value in the district promoting such events or whether they do not see any value in the fellowship groups themselves cannot be judged from this survey. The clergy and the Board ranked 'a ministry to ministers' as third, but the officers and influentials ranked that item sixth.



TABLE 21

RANKING OF DISTRICT FUNCTIONS BY OFFICERS AND INFLUENTIALS,  
CLERGY AND REGIONAL BOARD

District Functions	Officers & Influential.	Clergy	Regional Board
Leadership Assistance	252	56	21
Training Events for Church Leaders	252	91	25
Fellowship Group Events	175	26	5
Fellowship with Other Congregations	155	36	14
An Issue-oriented Ministry to the Area	112	34	8
A Ministry to Ministers	105	45	14
A Link to State and National Program	93	24	14
Area-wide Planning	72	29	8

Note: The figures in this table were obtained by adding the first and second choice on question number 2-3 in survey questionnaire.

All three groups see the training function of the district as the most important. The ministers see the district functioning as a support for themselves and the laymen recognize this function but do not rank it so highly. The laymen see the fellowship function of the district as next in importance following training, but the clergy do not identify this function as important. Perhaps the same function is being requested by both groups. That is, the ministers and the laymen both see one function of the district to be fellowship--support for themselves. But neither group identifies this function for the other group.

There were 112 officers and influentials who indicated an issue-oriented ministry to the area as either their first or second choice. There is no way to know whether they were asking for the district to become a functioning action or program unit of the church. This response may mean that the leaders are requesting that some of the kinds of ministry being performed at the regional level be performed at the district level. It may mean that the leaders see a need to expand their local ministry into a broader area-wide ministry.

Changing community boundaries. In Chapter 1, the importance of the concept of functional economic areas was indicated along with the need to redraw district or area boundaries to correspond with these functional units. The questionnaire asked persons to agree or to disagree with the statement: "The development of rapid communication and transportation methods had changed community boundaries and patterns of life." That this can be verified empirically is not questioned. Whether persons perceived that the old boundaries were not functional is what the statement sought to discover. Over 97% of the officers and influentials, 97% of the clergy, and 98% of the Regional Board agree with this statement. If 97% of our church leaders recognize that our community boundaries and patterns of life have changed, there may be some reason to believe that with proper leadership the meaning of that fact could be applied to the church. There may be a leadership base to redraw the boundaries.

Long-range planning. Whether or not long-range planning was seen as a task of importance was measured in the questionnaire with three statements (questionnaire statements 7, 11 and 21). These statements sought to measure not only whether the leaders felt long-range planning was important but at what levels it was important. One would expect that the local church



would be the place where greatest need was felt, that the Region would be the place of second greatest need, and that the districts would not be seen as a unit for planning. Table 22 indicates the findings which confirm these expectations. Long-range planning for both the local church and the Region was identified as important by over 80% of the officers and influentials, and clergy. The figure of 79% of the Regional Board is misleading, since for reasons indicated in the introduction to this chapter 18% did not answer this question. Over 60% of the officers, clergy and Regional Board identified the district as a unit where long-range planning was important.

Pastoral oversight. One of the traditional functions of the regional organization of the church has been to provide pastoral oversight to the congregations and pastors. In order to discover whether the church leaders and pastors identified this function as important, a statement was included in the survey asking the respondents to agree or to disagree with: "I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well." Tables 23, 24, 25 and 26 indicate the responses to this statement. The rural church leaders agreed with this statement in 50% of the cases. The church leaders in communities of 10,000 to 50,000 agreed in only 36% of the cases. Also, 39% of these leaders disagreed with the statement.

One explanation of these data may be that the churches in these communities which are stable do not see any need for the function of pastoral oversight. In order to test this idea, the data were checked with the size of the churches also taken into account. In Table 24 where the 493 responses from the specified sizes of churches were used, this idea is confirmed. The most stable churches would tend to be those churches of 500 or more members in towns of 10,001 to 50,000. Of those ninety leaders



TABLE 22

IMPORTANCE OF LONG RANGE PLANNING IN THE LOCAL CHURCH, DISTRICT AND REGION AS INDICATED BY OFFICERS AND INFLUENTIALS, CLERGY, AND REGIONAL BOARD IN PER CENT

Response	Level of Planning								
	Local		District		Region		Region		
	Respondents								
	Officers and Influ. N=690	Clergy N=187	Region Board N=62	Officers and Influ. N=690	Clergy N=187	Region Board N=62	Officers and Influ. N=690	Clergy N=187	Region Board N=62
No Response	1	0	2	2	1	2	1	2	18
Agree	88	89	92	64	60	68	81	84	79
Uncertain	8	7	5	22	27	19	12	12	2
Disagree	3	4	2	12	12	11	6	2	2
Total	100	100	101	100	100	100	100	100	101

Note: The three statements in the questionnaire were: Long-range planning by the local church is important for the future of the church, Long-range planning on a district-wide basis is important for the future of the church, and Long-range planning by the Christian Church (Disciples of Christ) in Indiana is important for the future of the church.

TABLE 23

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SIZE OF COMMUNITY TO WHETHER IT IS A GOOD IDEA TO HAVE SOME MINISTER BESIDES THE LOCAL PASTOR KNOW THE CONGREGATION WELL

"I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well."	Size of Community				Total (N=690)
	2500 or Less (N=290)	2501 - 10,000 (N=110)	10,001 - 50,000 (N=135)	50,000 & Over (N=155)	
No Response	1	0	1	1	1
Agree	50	41	36	52	46
Uncertain	21	23	24	24	22
Disagree	28	36	39	23	30
Total	100	100	100	100	99

TABLE 24

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SIZE OF COMMUNITY AND BY SIZE OF CHURCH TO WHETHER IT IS A GOOD IDEA TO HAVE SOME MINISTER BESIDES THE LOCAL PASTOR KNOW THE CONGREGATION WELL

"I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well."	Size of Community				Total (N=493)
	2500 or Less	2501- 10,000	10,001- 50,000	50,001- & Over	
	Size of Church				
	250 or Less (N=249)	251- & Over (N=90)	501- & Over (N=90)	501- & Over (N=64)	
No Response	2	0	1	0	1
Agree	51	37	29	44	43
Uncertain	20	27	22	27	22
Disagree	28	37	48	30	33
Total	101	101	100	101	99

TABLE 25

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY AGE TO  
WHETHER IT IS A GOOD IDEA TO HAVE SOME MINISTER BESIDES  
THE LOCAL PASTOR KNOW THE CONGREGATION WELL

"I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well."	Age					Total (N=681)
	34 or Less (N=89)	35-44 (N=153)	45-54 (N=206)	55-64 (N=145)	65 & Over (N=88)	
No Response	0	0	1	1	5	1
Agree	47	45	43	50	50	46
Uncertain	27	27	20	20	17	22
Disagree	26	28	36	30	28	31
Total	100	100	100	100	101	100

TABLE 26

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS,  
CLERGY AND REGIONAL BOARD TO WHETHER IT IS A GOOD  
IDEA TO HAVE SOME MINISTER BESIDES THE LOCAL  
PASTOR KNOW THE CONGREGATION WELL

"I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well."	Officers and Influentials (N=690)	Clergy (N=187)	Regional Board (N=62)
No Response	1	1	5
Agree	46	79	71
Uncertain	22	10	8
Disagree	30	10	16
Total	99	100	100



in such a situation, only 29% agreed with the statement and 48% disagreed with it. When the age of the respondent was used, as indicated in Table 25, little difference was noted.

In the light of the fact that the clergy identified the function of a ministry to ministers as third in importance from the list of district functions, they would be expected to identify this function of pastoral oversight as important. As shown in Table 26, 79% of the clergy agreed with the survey statement and only 10% disagreed with it. When the 79% is compared with the 46% of the total church leaders, we note a substantial difference of opinion. These data reinforce the earlier discovery that the clergy identify the regional structure as a support system and the laity do not so identify it.

#### Attitude toward Ecumenism

One of the concerns of the denomination is in the area of ecumenism. The Christian Church (Disciples of Christ) is a member of the Consultation on Church Union, the National Council of Churches, and the World Council of Churches. In many of its present activities and in much of its publicity and program materials the ecumenical thrust is stressed. Since the process of ecumenism involves the structures of the church, the subject was included in the survey. Four statements were included: 13, 15, 18 and 25. These statements were designed to move from the general to the specific. It was hoped that a score for each respondent could be constructed by adding the responses to each question. However, this proved impossible for two reasons. First, statement 13 had to be eliminated from consideration after it was discovered to be subject to two different interpretations. Second, there was nearly unanimous agreement with statements 15 and 18. In both cases, the per cent agreeing was over 96%. The only statement left for examination

was number 25: "I hope the denominations will be able to unite in the next ten years." This statement produced usable data.

In Table 27 we see that 39% of the officers and influentials agreed and 26% disagreed. The difference between the percentages of the rural respondents and urban respondents who agreed was only 9% with the urban respondents being more in favor of church unity. The respondents in communities of 2,501 to 10,000 seemed to be the least in favor of church unity with only 33% agreeing.

Perhaps the most surprising data from this survey item are revealed in Table 28 which reports responses to the same statement: "I hope the denominations will be able to unite in the next ten years." Of those respondents who were under 35 years of age, only 27% agreed with the statement. Of those over 55 years of age, 43% agreed with the statement. Current popular opinion seems to be that the youth are more ecumenical. These data do not support that opinion. There may be several possible explanations of these data, but only one is offered here. It may be that the persons within the churches who are young are given positions of leadership on the basis of their demonstration of "church interest" and "Christian devotion," both of which are defined in very traditional and conservative terms. Thus, a young man with new ideas is not so readily accepted for key leadership positions as a young man with the properly demonstrated old ideas. Another aspect of this may be that the young men with new ideas do not seek positions of leadership within the congregations and are simply not available. This researcher feels that these data are some of the most meaningful from this survey and worthy of further research for verification.

TABLE 27

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SIZE  
OF COMMUNITY TO WHETHER THE DENOMINATIONS SHOULD UNITE  
IN THE NEXT TEN YEARS

"I hope the denom- inations will be able to unite in the next ten years."	Size of Community				Total (N=690)
	2500 or Less (N=290)	2501- 10,000 (N=110)	10,001- 50,000 (N=135)	50,001- & Over (N=155)	
No Response	1	0	1	1	1
Agree	36	33	42	45	39
Uncertain	34	38	36	33	35
Disagree	29	29	21	21	26
Total	100	100	100	100	101

TABLE 28

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY AGE  
TO WHETHER THE DENOMINATIONS SHOULD UNITE IN THE  
NEXT TEN YEARS

"I hope the denominations will be able to unite in the next ten years."	Age					Total (N=681)
	34 or Less (N=89)	35-44 (N=153)	45-54 (N=206)	55-64 (N=145)	65 & Over (N=88)	
No Response	1	0	0	0	5	1
Agree	27	42	36	43	43	39
Uncertain	38	31	38	32	39	35
Disagree	34	27	26	25	14	25
Total	100	100	100	100	101	100



TABLE 29

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SEX  
TO WHETHER THE DENOMINATIONS SHOULD UNITE  
IN THE NEXT TEN YEARS

"I hope the denominations will be able to unite in the next ten years."	Male N=347	Female N=334	Total N=681
No Response	0	1	1
Agree	41	36	39
Uncertain	31	39	35
Disagree	27	24	25
Total	99	100	100

When the officers and influentials were examined by sex for their attitudes toward church unity, the men showed greater agreement than the women as indicated in Table 29. However the difference was only 5%. The women showed greater uncertainty than the men, and as a result, the men also showed greater disagreement.

The attitude of the clergy toward church union was also an important aspect of this survey. Since young ministers have been trained in institutions which in most cases are becoming increasingly ecumenical in spirit, one would expect that the young men would indicate more agreement with church unity than the older ministers. Table 30 and 31 show that 53% of all the clergy agreed with the statement and only 17% disagreed. When the clergy were examined by size of community, 62% of the urban ministers agreed and 47% of the rural ministers agreed. Only 4% of the urban pastors disagreed but 30% of the rural pastors disagreed.

When the clergy responses were separated according to the age of the minister, 63% of the ministers less than thirty-five years old agreed,

TABLE 30

RESPONSE IN PER CENT OF CLERGY BY SIZE OF COMMUNITY TO WHETHER  
THE DENOMINATIONS SHOULD UNITE IN THE NEXT TEN YEARS

"I hope the denominations will be able to unite in the next ten years."	Size of Community			Total (N=187)
	Open Coun. -2,500 (N=64)	2,500- 50,000 (N=70)	50,000- & Over (N=53)	
No Response	3	0	4	2
Agree	47	53	62	53
Uncertain	20	33	30	28
Disagree	30	14	4	17
Total	100	100	100	100

TABLE 31

RESPONSE IN PER CENT OF CLERGY BY AGE TO WHETHER THE  
DENOMINATIONS SHOULD UNITE IN THE NEXT TEN YEARS

"I hope the denominations will be able to unite in the next ten years."	Age			Total (N=187)
	Less than 35 (N=57)	35-54 (N=76)	55 & Over (N=54)	
No Response	2	1	4	2
Agree	63	58	37	53
Uncertain	11	33	39	28
Disagree	25	8	20	17
Total	101	100	100	100

but only 37% of those over fifty-five agreed. It would also seem that the young ministers are more sure of their opinions, since only 11% of them were uncertain. The youngest age group has the peculiar distinction of having the largest percentage agreeing and the largest percentage disagreeing.

### Anomia

The term "anomia" as it is used in sociological and psychological literature has a rather broad interpretation of meaning.<sup>1</sup> It is usually associated with feelings of alienation. It results when persons lack access to means for the achievement of life goals. Since the general subject of alienation was one of the interests of this project, the presence of anomia in church leaders was considered worthy of investigation. The five statements of Srole's anomia scale were included in this study. Since these persons included in the survey were all leaders of churches, the respondents were not expected to show high anomia scores. However, even among these persons, theory would lead us to believe that the higher status persons would have lower anomia scores. Further, the persons having more formal education would be expected to have lower anomia scores. From the literature it was not possible to hypothesize with any confidence what the relationship may be between age and anomia, between town size and anomia, or between sex and anomia.

In order to conduct our investigation into the data, the following null hypotheses were constructed:

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<sup>1</sup>Appendix B contains a detailed discussion of the current literature on anomia.

<sup>2</sup>Differences will be accepted as statistically significant at the one per cent level (0.01). Levels of significance will be determined by chi square tests.



1. The socio-economic status of the respondent will make no difference in his anomia score.
2. The education of the respondent will make no difference in his anomia score.
3. The size of town in which the respondent resides will make no difference in his anomia score.
4. The age of the respondent will make no difference in his anomia score.
5. The sex of the respondent will make no difference in his anomia score.

It was expected that hypotheses one and two would not be supported and hypotheses three, four and five would be supported.

In order to analyze the data, anomia scores of 0 to 4 were classified as "low" and scores of 5 to 9 were classified as "high." The scores were obtained by assigning a 0 to "disagree" and "strongly disagree" responses, a 1 to "uncertain," and a 2 to "agree" and "strongly agree." In cases where one or more of the five statements were unanswered, no score could be computed.

Socio-economic status. A significant relationship was found between anomia and socio-economic status as shown in Table 32. High socio-economic status corresponds with low anomia scores. Hypothesis 1 is not supported. There is a relationship between high status and low anomia.

TABLE 32  
RELATIONSHIP OF ANOMIA AND SOCIO-ECONOMIC STATUS

Anomia Score	Socio-economic status		Total
	Low	High	
Low	224 (238)	310 (296)	534
High	62 (48)	47 (61)	109
Total	286	357	643

$\chi^2 = 8.78$   
Chi Square value for one degree of freedom at .01 level of significance is 6.64.

Education. The relationship between anomia and education also was statistically significant as shown in Table 33. The data indicate that respondents with more formal education have lower anomia scores than those with less formal education. Hypothesis 2 is not supported. There is a significant relationship between high education and low anomia.

TABLE 33  
RELATIONSHIP OF ANOMIA AND EDUCATION

Anomia Score	Education			Total
	High School or Less	Some College	Completed College	
Low	193 (208)	162 (156)	176 (167)	531
High	58 (43)	26 (32)	25 (34)	109
Total	251	188	201	640

$$\chi^2 = 10.54$$

Chi Square value for two degrees of freedom at .01 level of significance is 9.21.

Size of town. A third factor was the relationship between anomia and size of town. As shown in Table 34 the data show a significant relationship between size of town and anomia. Hypothesis 3 is not supported. There is a significant relationship between the smaller towns and high anomia when only the size of town is considered.

As an added test of the data, chi square values were computed for the size of town but holding the education level constant. No significant chi square values were found holding education constant. Thus, town size may not be as important a variable as Table 34 shows.

TABLE 34

## RELATIONSHIP OF ANOMIA AND SIZE OF TOWN

Anomia Score	Size of Town				Total
	2,500 or Less	2,501- 10,000	10,001- 50,000	50,001 & Over	
Low	205 (219)	83 (85)	114 (105)	129 (121)	531
High	59 (45)	20 (18)	13 (22)	17 (25)	109
Total	264	103	127	146	640

$$\chi^2 = 13.03$$

Chi Square value for three degrees of freedom at .01 level of significance is 11.34.

Age. The relationship between age and anomia was found to be statistically significant as indicated in Table 35. Older persons tend to be more anomic than younger persons. Hypothesis 4 is not supported.

TABLE 35

## RELATIONSHIP OF ANOMIA AND AGE

Anomia Score	Age					Total
	35 or Less	35-44	45-54	55-64	65 or Over	
Low	73 (71)	120 (120)	175 (163)	103 (109)	55 (63)	526
High	13 (15)	25 (25)	21 (33)	28 (22)	21 (13)	108
Total	86	145	196	131	76	634

$$\chi^2 = 13.48$$

Chi Square value for four degrees of freedom at .01 level of significance is 13.28.



Sex. From the data it appeared that women were more anomic than men but this was not the case when the chi square test was used as shown in Table 36. No significant relationship was found between sex and anomia. Hypothesis 5, then, is supported.

TABLE 36  
RELATIONSHIP OF ANOMIA AND SEX

Anomia Score	Male	Female	Total
Low	282 (275)	244 (251)	526
High	49 (56)	59 (52)	108
Total	331	303	634

$$\chi^2 = 2.17$$

Chi Square value for one degree of freedom at .01 level of significance is 6.64.

Summary. The data indicate that socio-economic status, education and age are factors which affect anomia scores. The size of town in which one resides may be an important factor or may only serve to register differences in the other variables. The profile of the leaders surveyed showed that the rural leaders had less formal education and were not so high in socio-economic status as the other leaders. The usual identification of anomia with urban situations seems to be an over-simplification of the problem. If anomia results when persons lack access to means for the achievement of life goals, the situation in non-metropolitan America may well be a contributing factor.

This area of research seems worthy of further investigation. If the leaders of the churches show anomic qualities, one can only wonder in what condition is the membership. In any case, if the Regional leadership is called upon to deal with anomic persons, i.e., persons who show feelings of alienation from society, the response may be different from the response in dealing with persons who only feel alienated from the church structures.

#### Alienation from the Structures

The final section of the constructed questionnaire sought to measure feelings of separation from the structures beyond the local congregation. Three of these items (10, 19 and 23) dealt with clergy and their participation in the church and three items (14, 16 and 20) dealt with general attitudes toward the church. Table 37 shows the responses to all six of these items by the officers and influentials and by the clergy.

General attitudes. The three items which dealt with general attitudes did not yield information which seemed to offer much insight into the situation. However, 12% of the laymen and 14% of the clergy were either uncertain or did not agree that the church helped them achieve their life goals. There was a question concerning the response to item 16, whether the church was controlled by a few people. That 30% of the laymen agreed seemed to indicate possible feelings of alienation. However, when the data were checked by size of church of the respondent, 48% of those in churches of fewer than 100 members agreed with the statement, 33% of those in churches of 101 to 250 members agreed; 28% of those in churches of 251 to 500 members agreed; and 24% of those in churches over 500 members agreed. The responses seemed to indicate statements of fact rather than any feelings of alienation. The data for item 20 indicates that 95% of the laymen felt that their local church system of government was open and that persons

TABLE 37

RESPONSES OF OFFICERS AND INFLUENTIALS AND CLERGY TO SURVEY ITEMS DEALING WITH ALIENATION IN PER CENT

Item Number	Statement	Officers and Influentials (N=690)					Clergy (N=187)				
		No Response	Agree	Uncertain	Disagree	Total	No Response	Agree	Uncertain	Disagree	Total
10	Ministers have too much authority in the decisions of the local church.	2	12	11	75	100	1	10	14	75	100
14	The church helps me achieve my life goals.	2	87	7	5	101	4	82	9	5	100
16	My church is controlled by a few people	3	30	7	61	101	2	37	6	55	100
19	Disciple ministers whom I have known have tended to identify more with state and national programs than with local needs and issues.	1	25	13	61	100	2	17	15	66	100
20	For most members, there is little chance of becoming a member of the official board of my church.	1	3	1	95	100	3	9	5	83	100
23	The ministers in state and national offices are very interested in the needs of my local church.	2	34	41	23	100	3	47	28	22	100



could become members of the board. But only 83% of the clergy felt that way.

Clergy involvement. Two of the three items which dealt with the involvement of the clergy did reveal more usable data. The first item dealing with the idea that the clergy have too much authority in the decisions of the church indicated that only 12% of the laymen and 10% of the clergy were in agreement. The other two items, numbers 19 and 23, were analyzed using age, town size and sex, and a report of these data follow.

In the introduction to this chapter were noted the increase in the size of the organization of the denomination and the tendency for the denomination to issue pronouncements and engage in change-oriented ministries. Lyle Schaller has observed that one of the short-term results of this action is "to place the pastor in the tension-filled position of trying to interpret, explain, and defend the actions of the denomination while at the same time trying to placate the aroused layman."<sup>1</sup> Survey Item 19 was an attempt to see whether or not the lay leaders identified their ministers with the national organization more than they identified them with local issues. The statement was: "Disciple ministers whom I have known have tended to identify more with state and national programs than with local needs and issues." Table 37 indicates that 25% of the laymen agreed with this statement and another 13% were uncertain. Tables 38, 39 and 40 show that the leaders who were youngest agreed more than the oldest, that the leaders who were in rural communities agreed more than those in the urban areas, and that the men agreed more than the women.

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<sup>1</sup>Lyle E. Schaller, The Impact of the Future (New York: Abingdon Press, 1969), p. 246.

TABLE 38

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY AGE  
TO WHETHER DISCIPLE MINISTERS IDENTIFY MORE WITH STATE  
AND NATIONAL PROGRAMS THAN LOCAL

"Disciple ministers whom I have known have tended to identify more with state and national programs than with local needs and issues."	Age					Total (N=681)
	34 or Less (N=89)	35-44 (N=153)	45-54 (N=206)	55-64 (N=145)	65 & Over (N=88)	
No Response	0	0	0	1	2	1
Agree	29	24	26	25	18	25
Uncertain	16	15	11	16	9	13
Disagree	55	61	62	58	70	61
Total	100	100	99	100	99	100

TABLE 39

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SIZE  
OF COMMUNITY TO WHETHER DISCIPLE MINISTERS IDENTIFY  
MORE WITH STATE AND NATIONAL PROGRAMS THAN LOCAL

"Disciple ministers whom I have known have tended to identify more with state & national programs than with local needs and issues."	Size of Community				Total (N=690)
	2500 or Less (N=290)	2501- 10,000 (N=110)	10,001- 50,000 (N=135)	50,001- & Over (N=155)	
No Response	1	1	1	0	1
Agree	30	26	15	21	25
Uncertain	13	15	16	10	13
Disagree	56	58	67	68	61
Total	100	100	99	99	100

TABLE 40

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY  
SEX TO WHETHER DISCIPLES MINISTERS IDENTIFY MORE  
WITH STATE AND NATIONAL PROGRAMS THAN LOCAL

"Disciple ministers whom I have known have tended to identify more with state & national programs than with local needs and issues."	Male (N=347)	Female (N=334)	Total (N=681)
No	0	1	1
Agree	29	20	25
Uncertain	14	12	13
Disagree	57	66	61
Total	100	99	100

TABLE 41

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SEX  
TO WHETHER REGIONAL AND NATIONAL MINISTERS ARE  
INTERESTED IN LOCAL CHURCHES

"The ministers in state & national church offices are very interested in the needs of my local church."	Male (N=347)	Female (N=334)	Total (N=681)
No Response	1	2	2
Agree	31	36	34
Uncertain	41	43	42
Disagree	27	19	23
Total	100	100	101



The data show that 29% of the leaders less than thirty-five years of age agreed with the statement, but only 18% of the leaders over sixty-five agreed with the statement. If the tendency for the minister to be the promoter and defender of the national program has been a recent development, the younger leaders might be expected to indicate greater agreement. They would have known fewer ministers and would be responding to the statement on the basis of most recent experience. The older leaders would be evaluating the statement on the basis of many more years of experience.

The data in Table 39 are somewhat more difficult to explain. The leaders in the rural areas show the greatest agreement with the statement. The leaders in the communities of 10,000 to 50,000 show the least agreement. One interpretation, and perhaps the most likely, is that since the younger ministers tend to be in the smaller towns and since they are the ones who seem to be most supportive of the denomination's involvement in the social issues, these younger clergy would be more identified with the state and national programs.

That 29% of the men and 20% of the women agreed with this statement may simply indicate a different kind of relationship between the minister and his male leaders and his female leaders. There were very few women in our survey who were the chairmen of boards or the vice-chairmen of boards. Since these are the two offices which are most closely tied to the program activities of the congregation, the minister's activities of promotion and interpretation of national program would be with the persons in these two offices. Thus, they may see him as promoter and defender of national program.

The last item in this section dealt with the question of whether or not the local leaders felt the state and national leaders were interested

in their congregation. "The ministers in state and national church offices are very interested in the needs of my local church." The statement was in the same general framework as one of the statements in Srole's anomia scale. The women agreed more than the men; the older leaders agreed more than the younger; and the urban leaders agreed more than the rural leaders. These data are shown in Tables 41, 42 and 43.

Table 41 shows that 36% of the women agreed that the state and national leaders were interested in their local church, and 31% of the men agreed. This may simply indicate that the women tend to be somewhat more trusting than the men. It also may indicate that there is some difference between the relationship of the men and the women to the state and national structures. It may be that the primary relationship that the women have with these structures is through the Christian Women's Fellowship. It is this writer's observation that the women tend to have a close-knit group and their relationship with the Regional and National C.W.F. tends to be seen more in a supportive context.

Table 42 shows that of the younger leaders only 18% agreed with the statement that the state and national leaders were interested in their local church. Also, 54% said they were uncertain and 27% disagreed. That 54% of the youngest group of leaders indicated "uncertain" may simply indicate that they do not know. But that only 18% could agree may indicate that the state and national leaders have not really communicated their sincere interest in the local church to these young local leaders.

The differences among the respondents when separated by size of town as shown in Table 43 are not outstanding. However the per cent of those agreeing with the statement becomes consistently greater from rural

TABLE 42

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY AGE TO WHETHER  
REGIONAL AND NATIONAL MINISTERS ARE INTERESTED IN LOCAL CHURCHES

"The ministers in state & national church offices are very interested in the needs of my local church."	Age					Total (N=681)
	34 or Less (N=89)	35-44 (N=153)	45-54 (N=206)	55-64 (N=145)	65 & Over (N=88)	
No Response	1	1	0	2	7	2
Agree	18	36	33	34	47	34
Uncertain	54	39	45	41	28	42
Disagree	27	24	22	23	18	23
Total	100	100	100	100	100	101

TABLE 43

RESPONSE IN PER CENT OF OFFICERS AND INFLUENTIALS BY SIZE  
OF COMMUNITY TO WHETHER REGIONAL AND NATIONAL MINISTERS  
ARE INTERESTED IN LOCAL CHURCHES

"The ministers in state & national church offices are very interested in the needs of my local church."	Size of Community				Total (N=690)
	2500 or Less (N=290)	2501- 10,000 (N=110)	10,001- 50,000 (N=135)	50,001 & Over (N=155)	
No Response	1	1	2	3	2
Agree	30	32	36	39	34
Uncertain	41	52	39	36	41
Disagree	27	15	22	22	23
Total	99	100	99	100	100





to urban, from 30% to 39%. These data may indicate that the state and national leaders have communicated a greater interest in the urban areas.

The most surprising response to this survey item came from the clergy. As shown in Table 37, only 47% of the clergy indicated that they thought the ministers in state and national offices were very interested in the needs of their local church. It should be noted that 22% of the clergy disagreed with the statement and 23% of the laymen disagreed with the statement. There is within the clergy and the laity a theoretically significant level of alienation from the extra-congregational structures.

#### The Open Question

The last section of the survey was an open question which asked for any suggestions which the respondent had which would help the Christian Church (Disciples of Christ) in Indiana be more responsive to the needs of the local church. Over 60% of the respondents, 416 out of 690, did not respond to this question. The 40% of those who did respond did add some information to the survey, but these data did not alter the information in the first twenty-nine items.

The responses were coded into seven categories as follows:

1. No suggestions, general satisfaction. There were thirty-two responses in this category (5%) which indicated such comments as:
  - a. "The state is doing a good job."
  - b. "You have cooperated in the past when we needed you."
  - c. "Thank you for a good job."
2. General appeal for better cooperation. There were ninety-nine responses in this category (14%) which indicates such comments as:

- a. "Be more responsive to the rural church."
  - b. "Listen to the churches."
  - c. "We need better communication."
  - d. "Involve the local church more."
  - e. "Keep down the amount of literature."
  - f. "Improve the quality of the staff."
  - g. "Live within income."
  - h. "Give straight answers to the local church."
  - i. "Visit the churches." (Note: There were twenty-four respondents which indicated in nearly the same words that they wanted a member of the state staff in every local church at least once a year.)
  - j. "Rearrange the districts."
  - k. "Furnish better pastoral care for ministers."
  - l. "Develop more trust."
  - m. "Let things happen from grass-roots up."
3. Localism. There were nineteen responses in this category (3%) which indicated such comments as:
- a. "We need to decentralize the structure."
  - b. "Keep the organization simple."
  - c. "Not really sure any state organization is needed."
  - d. "Minimize the function of the state."
4. Spiritual, evangelical, anti-social action. There were twenty-three responses in this category (3%) which indicated such comments as:
- a. "Get back to the Bible."
  - b. "Withdraw support to Councils."
  - c. "Change the man through salvation."
  - d. "Have the good old-fashioned gospel preached."

5. Special services to local churches. There were forty-seven responses in this category (7%) which requested from the state such special services as:
  - a. Youth leadership.
  - b. Evangelism training.
  - c. Christian Life Curriculum resource persons.
  - d. Help in planning.
  - e. Training and recruitment of local leaders.
  - f. Leadership for renewal.
6. Ministers. There were twenty-four responses in this category (3%) which indicated some dissatisfaction with the present situation with clergy:
  - a. Need better evaluation of men to enter ministry to prevent "quacks."
  - b. Need better training.
  - c. Need to "send city men to city churches."
  - d. Need better recruitment of men.
7. Miscellaneous. There were thirty responses in this category (4%) which did not fit into any of the other six. They indicated such things as:
  - a. Against church union. (3)
  - b. For church union. (5)
  - c. Against this survey. (3)
  - d. For involvement in social issues. (4)



## CONCLUSIONS

Most of the implications of the findings were discussed in the presentation of the data. The researcher attempts here only to summarize what seem to be the most important.

1. The Christian Churches (Disciples of Christ) do not do well in terms of numerical growth in the urban areas. The continued decrease of membership in the institution in the city seems obvious if present trends continue.
2. The district divisions of the Region are dysfunctional.
3. The leaders of the churches, especially the laymen, recognize the cities as the most important area of mission emphasis.
4. There currently exist within the churches among the leadership what seems to be feelings of alienation from the Regional and National manifestations of the church. This feeling that the leadership at those levels do not care about the local church could cause serious problems.
5. The Regional Board does not seem to represent a cross section of the leadership of the local church, when age is used, nor does it seem to be representative geographically. However it does seem to be representative in terms of the size of churches and size of towns.
6. Resistance to the ecumenical relationships will not be resolved by waiting for the young leaders to gain more influence.
7. The differences between the leadership of the metropolitan and non-metropolitan churches in terms of age and attitudes were not evident in this survey in many instances.

8. The expectations of the church leadership, both lay and clergy, do not seem to be hopeful in terms of church growth. At best, the leadership sees a status quo. The clergy are more inclined to expect a decrease. Unless attitudes are changed, the church may engage in a self-fulfilling prophecy.
9. The providing and training of leadership is recognized as an important function by both laymen and clergy.

The Christian Church (Disciples of Christ) in Indiana must quickly find a way to meet the challenges of the situation. This researcher believes that one step which must be taken is the structural reorganization of the "areas" or units within the Region. Competent staff accessible to the churches seems absolutely necessary to provide the functions called for and to bridge the gap between the local church and the Region.

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## APPENDIX A

## ADDITIONAL TABLES

TABLE A-1

DATA FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)  
IN INDIANA BY DISTRICTS FOR 1960, 1965, AND 1970<sup>a</sup>

District	Number of Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
1	11	60	*	5,053	143	330	284,619	*
		65	3,715	5,162	150	304	343,615	82,388
		70	3,754	5,245	52	192	353,715	76,654
2	15	60	*	8,237	247	414	353,337	*
		65	5,178	7,204	121	282	407,457	75,272
		70	5,634	7,509	126	253	529,340	63,607
3	13	60	*	7,782	156	303	271,256	*
		65	5,789	7,724	254	545	401,893	95,637
		70	5,867	8,165	203	426	484,959	116,298
4	13	60	*	6,232	339	506	190,340	*
		65	3,423	6,070	100	159	222,668	57,063
		70	3,658	5,782	104	160	300,895	46,953
5	13	60	*	5,494	182	283	259,854	*
		65	3,618	5,364	119	196	258,816	64,162
		70	3,510	5,330	135	214	339,584	73,687
6	15	60	*	7,596	257	389	306,877	*
		65	4,971	7,728	163	249	370,775	98,889
		70	5,177	7,503	121	266	437,631	107,514
7	24	60	*	14,126	429	745	522,238	*
		65	10,055	14,682	339	554	651,337	187,900
		70	9,273	13,414	289	601	819,369	153,337
8	22	60	*	8,891	198	364	284,009	*
		65	5,860	8,540	216	378	421,866	78,765
		70	5,181	8,366	130	394	493,171	90,441
9	12	60	*	4,277	135	245	231,648	*
		65	3,234	4,488	103	220	365,182	54,833
		70	3,288	4,564	92	185	350,438	46,917
10	14	60	*	4,967	112	180	175,957	*
		65	3,584	4,840	103	165	209,291	34,042
		70	3,014	4,027	73	134	252,459	46,948

\*Figures not applicable.



TABLE A-1--Continued

District	Number of Churches	Year	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
11	28	60	*	22,665	778	1723	1,181,031	*
		65	16,159	21,332	590	1313	1,234,875	374,586
		70	14,719	20,126	388	942	1,471,626	324,330
12	21	60	*	10,405	249	381	333,132	*
		65	6,213	9,894	160	303	364,854	105,509
		70	5,808	9,901	95	212	463,215	108,991
13	10	60	*	3,238	85	157	143,273	*
		65	2,221	3,098	66	133	161,857	46,900
		70	2,263	3,012	51	120	188,528	48,966
14	16	60	*	7,418	224	387	291,271	*
		65	5,162	7,100	173	280	325,626	79,175
		70	5,190	7,598	136	267	405,303	102,777
Totals	227	60	*	116,381	3534	6407	4,828,842	*
		65	79,182	113,226	2657	5081	5,740,112	1,435,121
		70	76,336	110,542	1995	4366	6,890,233	1,407,420

aSource: Yearbook and Directory of the Christian Church  
(Disciples of Christ)

\*Figures not applicable.

TABLE A-2

NUMBER OF CHURCHES BY SIZE OF CHURCH AND BY SIZE OF TOWN IN 1970<sup>a</sup>

Size of Church	Size of Town									Total
	Open Country - 300	301-1000	1,001-2,500	2,501-5,000	5,001-10,000	10,001-25,000	25,001-50,000	50,001-100,000	100,001 & over	
1 - 50	8	2	1	0	1	0	0	0	0	12
51 - 100	15	11	3	1	2	0	1	0	2	35
101 - 250	15	27	14	5	3	1	3	0	7	75
251 - 500	4	1	8	8	9	5	3	1	15	54
501 - 1000	0	0	1	1	7	14	6	2	11	42
1001 - 1500	0	0	0	0	1	1	2	1	3	8
1500 & over	0	0	0	0	0	0	0	0	1	1
Total	42	41	27	15	23	21	15	4	39	227

<sup>a</sup>Source: U.S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ)

TABLE A-3

SUMMARY OF DATA FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST) IN INDIANA ACCORDING TO SIZE OF TOWN FOR 1970 SHOWING ACTUAL FIGURES AND PER CENT IN EACH CATEGORY<sup>a</sup>

Size of Town	Number of Churches	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
Open Country - 2500	110 48.4%	15,996 20.9%	25,508 23.0%	536 26.8%	938 21.4%	1,530,832 22.2%	172,651 12.2%
2,501 - 25,000	59 25.9%	27,932 36.5%	40,574 36.7%	718 35.9%	1525 34.9%	2,175,926 31.5%	497,955 35.3%
25,001 - over	58 25.5%	32,408 42.4%	44,460 40.2%	741 37.1%	1903 43.5%	3,183,475 46.2%	736,814 52.3%
Totals	227 99.8%	76,336 99.8%	110,542 99.9%	1995 99.8%	4366 99.8%	6,890,233 99.9%	1,407,420 99.8%

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory of the Christian Church (Disciples of Christ).





TABLE A-4

SUMMARY OF DATA FOR 227 CHRISTIAN CHURCHES (DISCIPLES OF CHRIST) IN INDIANA ACCORDING TO SIZE OF CHURCH FOR 1970 SHOWING ACTUAL FIGURES AND PER CENT IN EACH CATEGORY<sup>a</sup>

Size of Church	Number of Churches	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds in Dollars	Total Outreach in Dollars
1 - 100	47 20.7%	2,993 3.9%	5,423 4.9%	104 5.2%	154 3.5%	347,820 5.0%	28,077 1.9%
101 - 250	75 33.0%	12,669 16.5%	21,181 19.1%	426 21.3%	862 19.7%	1,254,974 18.2%	145,461 10.3%
251 - 500	54 23.7%	19,219 25.1%	29,078 26.3%	482 24.1%	1201 27.5%	1,932,580 28.0%	338,993 24.0%
500 - over	51 22.4%	41,455 54.3%	54,860 49.6%	983 49.2%	2149 49.2%	3,354,859 48.6%	894,889 63.5%
Totals	227 99.8%	76,336 99.8%	110,542 99.9%	1995 99.8%	4366 99.9%	6,890,233 99.8%	1,407,420 99.7%

<sup>a</sup>Source: Yearbook and Directory of the Christian Church (Disciples of Christ).



TABLE A-5

PER CENT OF EACH CATEGORY TOTAL IN EACH OF THE STANDARD  
METROPOLITAN STATISTICAL AREAS FOR 1970 FOR THE 108  
CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)<sup>a</sup>

SMSA	Churches	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds	Total Outreach
1	2.2	3.1	2.8	2.4	2.0	2.7	2.0
2	1.7	1.9	1.9	1.6	1.8	3.0	1.0
3	1.7	2.4	2.6	1.1	2.2	2.6	2.2
4	.8	2.6	2.3	2.2	2.9	2.6	3.3
5	4.4	4.9	4.8	6.2	5.8	4.7	5.1
6	1.7	1.7	1.7	2.1	2.2	1.7	2.3
7	27.7	31.6	30.9	35.2	37.2	33.6	32.4
8	1.7	1.1	1.3	1.2	1.2	1.3	1.2
9	1.3	1.7	1.5	2.0	2.3	1.6	2.7
10	3.9	3.6	3.7	3.5	3.3	3.6	4.0
11	0	0	0	0	0	0	0
Total	47.1	54.6	53.5	57.5	60.9	57.4	56.2

<sup>a</sup>Source: U. S. Bureau of Census and Yearbook and Directory  
of the Christian Church (Disciples of Christ).

TABLE A-6

PER CENT OF EACH CATEGORY TOTAL IN EACH DISTRICT FOR THE 227  
CHRISTIAN CHURCHES (DISCIPLES OF CHRIST) IN INDIANA  
FOR 1970<sup>a</sup>

District	Churches	Participating Members	Total Members	Baptisms	Total Additions	Total Local Funds	Total Outreach
1	4.8	4.9	4.7	2.6	4.3	5.1	5.4
2	6.6	7.3	6.7	6.3	5.7	7.6	4.5
3	5.7	7.6	7.3	10.1	9.7	7.0	8.2
4	5.7	4.7	5.2	5.2	3.6	4.3	3.3
5	5.7	4.5	4.8	6.7	4.9	4.9	5.2
6	6.6	6.7	6.7	6.0	6.7	6.3	7.6
7	10.5	12.1	12.1	14.4	13.7	11.8	10.8
8	9.6	6.7	7.5	6.5	9.0	7.1	6.4
9	5.2	4.3	4.1	4.6	4.2	5.0	3.3
10	6.1	3.9	3.6	3.6	3.0	3.6	3.3
11	12.3	19.2	18.2	19.4	21.5	21.3	23.0
12	9.2	7.6	8.9	4.7	4.8	6.7	7.7
13	4.4	2.9	2.7	2.5	2.7	2.7	3.4
14	7.0	6.7	6.8	6.8	6.1	5.8	7.3
Totals	99.4	99.1	99.3	99.4	99.9	99.2	99.4

<sup>a</sup>Source: Yearbook and Directory of the Christian Church  
(Disciples of Christ).



## APPENDIX B

### ANOMIA: A RESEARCH PAPER

Emile Durkheim used the term "anomie" in 1893 in his The Division of Labor in Society.<sup>1</sup> In this work Durkheim discussed three abnormal forms of the division of labor, one of which was "anomie." Increasing division of labor was frequently accompanied by a lack of integration or mutual adjustment of the parts and conflict among the social classes. Albert Cohen makes this observation concerning Durkheim's concepts.

These conditions occurred, according to Durkheim, when those who performed the various specialized functions in the division of labor were not in sufficiently intimate and continuous interaction with one another to permit the gradual development of a system of common rules and understandings. In the absence of such rules, unpredictability and uncertainty were magnified, the actions of people in one sector of the division of labor could not be attuned to the actions and expectations of people in other sectors, people worked at cross-purposes, and the results were confusion, inefficient performance of essential social functions, and tendencies to social disintegration.<sup>2</sup>

The term "normlessness" has frequently been used to describe what is meant by anomie.

Durkheim expanded his concept of anomie in Suicide<sup>3</sup> which was published four years later. In this work, he distinguished three types of suicide one of which he called "anomic suicide." Durkheim noted that periods of economic depression were accompanied by increased suicide rates. This was easily explained. However, he also noted that periods of unusual prosperity were accompanied by increased suicide rates. This was not so easily explained. Clinard summarizes as follows:

When a considerable number of persons achieve sudden prosperity, which they had thought impossible to achieve, they tend no longer to believe in the impossibility of anything. Thus, the breakdown of controls over

man's desires in a society and of socially approved norms and standards, particularly when the change is abrupt, gives rise to situations which may lead to suicide.<sup>4</sup>

One can easily see that even with Durkheim, the question of the relationship between social class and anomie could be raised. Social mobility, for instance, seems directly involved. When a person is rapidly mobile, he does not know whether he has enough wealth, prestige or esteem. It would not be accurate to say that anomie decreases with higher social class, but we would expect the stable higher classes to be less anomic using Durkheim's concepts.

The major work on anomie theory was developed by Robert K. Merton and published in 1938 and revised in 1949.<sup>5</sup> The significance of Merton's work is stated by Albert K. Cohen: "Without any doubt, this body of ideas, which has come to be known as 'anomic theory,' has been the most influential single formulation in the sociology of deviance in the last twenty-five years, and Merton's paper, in its original and revised versions, is probably the most frequently quoted single paper in modern sociology."<sup>6</sup>

Merton sought to explain deviancy in many forms in his formulation. He saw "cultural goals" as men's aspirations taught by culture and "norms" as the legitimate means to achieve them. The "institutionalized means" were the actual distribution of opportunities to achieve the goals in accordance with the norms. His often published typology of modes of individual adaptations is shown here.<sup>7</sup>

A Typology of Modes of Individual Adaptation		
Modes of Adaptation	Cultural Goals	Institutional Means
I Conformity	+	+
II Innovation	+	-
III Ritualism	-	+
IV Retreatism	-	-
V Rebellion	±	±



In the table (+) signifies "acceptance," (-) signifies "rejection," and ( $\pm$ ) signifies rejection of prevailing values and substitution of new values."

Merton concluded: "Whatever the sentiments of the reader concerning the moral desirability of coordinating the goals-and-means phases of the social structure, it is clear that imperfect coordination of the two leads to anomie."<sup>8</sup> We might assume from this concept that persons in lower classes would not have access to institutionalized means to achieve what they want, i.e., their goals. Thus, anomie would be greater in the lower class. Ephraim Mizruchi summarized Merton's position as follows:

Merton's conception of anomie is one of a condition in society in which there is a disjunction between socially mandated goals and the means by which these are pursued. This disjunction is reflected in the great emphasis which is placed on success goals in American society and the lack of similar emphasis on legitimate means for the attainment of success. Furthermore, since access to the legitimate means for the attainment of success is differentially distributed, there is differential utilization of illegitimate means. It follows, then, that the lower the social class position, the less the access to legitimate means and the greater the tendency to deviant behavior.<sup>9</sup>

We should note that in contrast to Merton, Durkheim saw the lifting of limitations on aspiration as a major force in anomie. It was the absence of a referent or standard of comparison which was important. As we noted, social class is more important in Merton's concept which finds the crucial point in the goals-means disjunction.

We have been discussing "anomie" which is understood as referring to the qualities of a group or to the social structure. The term "anomia" and "anomy" have come to be used to refer to the psychological or individual aspects of this concept. In most of the literature the distinction is carefully made between anomia and anomie but in some of the articles little distinction is made. Anomia, as defined by Robert M. MacIver is "a state



of mind in which the individual's sense of social cohesion--the mainspring of his morale--is broken or fatally weakened."<sup>10</sup> MacIver also defined anomie (anomia) as "the breakdown of the individual's sense of attachment to society."<sup>11</sup> Harold Lasswell says it refers to the "lack of identification on the part of the primary ego of the individual with a 'self' that includes others."<sup>12</sup>

Perhaps the most well known work with regard to defining anomia is the article published by Leo Srole in 1956.<sup>13</sup> Srole defined anomia in terms of a continuum of "self-to-others belongingness" at one end of the pole and "self-to-others distance" and "self-to-others alienation" at the other extreme. He wrote: "For semantic neatness the terms eunomia--anomia are here used to refer specifically to this socio-psychological continuum."<sup>14</sup> He went on to say:

Accordingly, individual eunomia--anomia is viewed as a variable contemporary condition having its origin in the complex interaction of social and personality factors, present and past. In short, the condition is regarded as a variable dependent on both sociological and psychological processes. As such,<sup>15</sup> it warrants direct attack in the wide-ranging strategy on research.

As just noted anomia has to do with a feeling of alienation. Others have also identified anomia as a part of alienation. Melvin Seeman has classified alienation into five categories: powerlessness, meaninglessness, normlessness, isolation and self-estrangement.<sup>16</sup> Using Seeman's understanding, Dwight Dean has discussed the concept of anomia under the broader term of alienation.<sup>17</sup> He saw the component normlessness as derived from Durkheim and having two sub-types: purposelessness and conflict of norms. The concept of normlessness, he felt, may have several facets and this possibility was not taken seriously in earlier research. Deal also noted that the component of social isolation "may also be traced to Durkheim's conception of anomie, which included 'a feeling of separation from the group or of isolation from group standards'."<sup>18</sup>

Leo Srole sought to measure the individual's perception of his environment and his place in it in five likert-scale statements. These statements are:

1. There's little use writing to public officials because often they aren't really interested in the problems of the average man.
2. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.
3. In spite of what some people say, the lot of the average man is getting worse, not better.
4. It's hardly fair to bring children into the world with the way things look for the future.
5. These days a person doesn't really know whom he can count on.

These statements were used in 1950 in a study of bus riders in Springfield, Massachusetts. Srole found an inverse relationship between socioeconomic status and anomia scores. The SES was constructed by using education and occupation. The statements were scored with a "1" for each agree response; all other responses were counted as "0." Srole felt that he thus obtained a "pure" score.

Shortly after Srole's study was published, Milton Rokeach and Alan Roberts published a report of a replication which they had conducted in Lansing, Michigan.<sup>19</sup> They noted objections to the methodology of Srole and sought to improve their sample and their identification of SES by using income. Their conclusion was:

To be noted further is that our findings do not bear out Srole's contention that anomie is a function of status. Employing income rather than education as a measure of status, we find that the relationship between income and anomie is negligible when education is held constant.<sup>20</sup>

An attempt to explain the differences was made by Edward McSill in 1961.<sup>21</sup> He took a somewhat middle-ground position and noted that status was a factor. Simpson and Miller have noted:



Roberts and Rokeach feel that their data show only a negligible relationship of status (measured by income) to anomia, but Srole disagrees; their difference of opinion concerns only the strength of the relationship, not the direction.<sup>22</sup>

Research done since 1956 has attempted to clarify the relationship between anomia and social class. To that research we now turn.

Meier and Bell<sup>23</sup> using Srole's scale to identify anomia published their findings in 1959. They used the variables of socio-economic status, class, age, social isolation, occupational mobility, marital status, and religious preference. They used income, occupation and education to determine SES. In contrast to Srole's original scoring method, they scored the "agree" categories as 2 and the "disagree" categories as 0. In some cases the "uncertain" responses were counted as 1. The scores ranged from 0-10 in this method. They stated in their report: "The evidence agrees fairly consistently that in American society anomia results when individuals lack access to means for the achievement of life goals."<sup>24</sup> Thus, persons with low status become anomic as a result of their inability to achieve life goals. The socially structured limitations placed upon them were crucial. Meier and Bell also offered the possibility that Srole's scale measured despair, hopelessness and discouragement.

E. H. Mizruchi<sup>25</sup> published in 1960 a study of 618 persons in a town of 20,000 in upstate New York. He used Srole's scale. He found a statistically significant relationship between social participation and anomia and between class and anomia. The lower class sections seemed to be cut off from social situations. He concluded:

If these speculations are correct then the members of the lower classes lack access to the sources which provide support against personal malintegration. Not only do they have a greater tendency to anomia as a result of the relative inaccessibility of the means for attaining socially desired ends but from socially structured differential access to supportive sub-systems as well.<sup>26</sup>



As we have already noted Dwight Dean put the concept of anomia in the general category of alienation. He constructed a scale of twenty-four items to measure each of the three components. He used nine statements for powerlessness, six for normlessness and nine for social isolation. In his study he identified socio-economic status by a modified version of the North-Hatt Occupational Prestige Scale, the amount of education attained, and income. Dean, of course, felt his scale was more adequate to measure anomia than was Srole's. Generally, most research has used one of these two scales. Dean found "that, in general, with increased status in society, there is less of a feeling of alienation."<sup>27</sup>

In a study of 960 white high school seniors in Tennessee, Lewis Rhodes<sup>28</sup> added support for the relationship between low status and high anomia. He was concerned with the problem of the aspirations of persons in the status-anomia question. Though his data were not completely adequate to explain inconsistencies, "they tempt one to suggest that anomia is maximized where distance between aspirations and life chances for success is maximized--in both directions (i.e., anomia is also high where status, hence life chance for success is high and aspiration is low)."<sup>29</sup>

Rhodes's inclusion of the aspect of aspiration is important for an understanding of status and anomia. When we understand anomia resulting from the inability of a person to achieve life goals, then we must also understand that where there is no aspiration, i.e., no expectation for a life goal, we would not expect high anomia.

Thus far the meaning of anomia and its relationship to social class has been discussed. The data confirm a positive relationship between lower social class and higher anomia. Durkheim's concept has some appli-

cation to social mobility as noted. What explanation other than "social failure" or "status inconsistency" can be formulated to explain the within-status differences?

Simpson and Miller<sup>30</sup> in their study of 380 white adult males in two southern cities found "low status men tended to be more anomic than high-status men; this relationship was consistent, with no reversals."<sup>31</sup> They attempted to explain the variations they found within status levels which they felt could not be accounted for by previous theory. Their proposal was as follows:

Since the data do not fit the status inconsistency or social failure hypothesis, we propose as a tentative alternative the attitudinal exposure hypothesis, which fits the data from all the studies we have cited and suggests some directions which research might profitably take. This hypothesis asserts that within a given social status level, the greatest degree of anomia will be found among people who have had the most exposure to life in lower-status groups, where the prevailing attitudes are more anomic.<sup>32</sup>

The "attitudinal exposure hypothesis," they note, fits with Peter Blau's "'acculturation effect', in which he finds that various attitudes of the socially mobile are intermediate between the typical attitudes of the classes they have left and the classes they have entered."<sup>33</sup>

Joel Nelson in his "Anomie: Comparisons between the Old and New Middle Class"<sup>34</sup> has identified another aspect of within-status differences. In his survey of 704 persons in Minnesota, he identified the old and new middle class on the basis of two dimensions: (1) access to large-scale industrial bureaucracies, and (2) ownership of capital. The mean scores are shown here with higher scores being more anomic.<sup>35</sup>

size of economic organization	relations to capital	
	owners	managers
small enterprise	13.3	11.4
bureaucratic organization	13.0	11.5



As shown, the data indicate that owners are more anomic than managers. When income was held constant, owners were more anomic than managers as a group by a difference in mean scores of 1.4. In the less than \$7,000 category the difference in means was 2.7. Nelson felt that one of the factors involved was a person's commitment to his present position. Owners were more committed to the present position and unwilling to alter their existing relations. This was shown in his study with the use of six items from Reissman's scale. Persons who could see their present inadequate position as a temporary thing, did not become so anomic. Thus, varying mobility commitments were important and an economic viewpoint seemed more important to explain the data than the mass society viewpoints. Nelson noted his findings were consistent with other research.

. . . depressed aspirations seem to rigidify an individual's position to the point of developing acute sensitivity to economic rewards; when rewards are low--and the position permanent--it is cause for despair. On the other hand definitions of a position as temporary seem to provide the individual with some autonomy from the possible repercussions of inadequate economic rewards.<sup>36</sup>

In the discussion the element of race was not considered. The most significant research this writer could find was that done by Mark Lefton.<sup>37</sup> His study of 155 nonskilled auto workers in Cleveland using Srole's scale to measure anomia revealed data which were not expected. Normally, the less secure would show higher anomia.

The data showed that Negro workers who had achieved high seniority status and were reasonably secure economically, were significantly more anomic than (1) white workers of comparable status and (2) Negroes considerably less well off economically, and in addition, highly vulnerable to layoff.<sup>38</sup>

Lefton felt that anomia represented not only despair but also frustration "With the discrepancy between a promise, on the one hand, and a pay-off on the other."<sup>39</sup>



Three conclusions are offered: (1) anomia reflects a marked sense of frustration at the discrepancy between opportunity and legitimately earned but not accorded goals and rewards; (2) the specification of goals or objectives for the expressed purpose of explaining the presence or absence of anomia in individuals or in groups must be concerned with whether they are actually relevant to those persons whose behavior is at issue; and (3) that the social class system for whites differs from that for Negroes in that for the former provision is made for those collar workers to obtain appropriate sociocultural rewards but this obviously is not yet the case for the Negro.<sup>40</sup>

It is obvious that race is a factor in the study of anomia and its relationship to social class. Higher status in this case was accompanied by higher anomia.

The variable of the size of the town of the person has also been investigated. The research here is very incomplete. Meier and Bell made the following observation.

Anomia is not necessarily confined to the city dweller . . . Nor . . . to urban societies . . . In fact, we may expect considerable despair in the near future among members of agricultural, non-industrial, non-urbanized populations with low living standards--the densely settled "underdeveloped areas," for these people increasingly accept configurations of life goals involving political freedom and economic advancement--while facing severe obstacles as they attempt to achieve these goals. This is precisely the breeding ground of anomia.<sup>41</sup>

Whether or not size of town is a variable of significance in the consideration of anomia remains to be shown.

What has not yet been mentioned is the relationship between anomia and psychological or personality factors. In an extensive article, Herbert McClosky and John H. Schaak explore the "Psychological Dimensions of Anomy."<sup>42</sup> They conceptualized anomy as a "state of mind, a cluster of attitudes, beliefs, and feelings in the minds of individuals. Specifically, it is the feeling that the world and oneself are adrift, wandering, lacking in clear rules and stable moorings."<sup>43</sup> Although this understanding of anomia is not radically different, the conclusion they derived from this understanding add another dimension for consideration.

We are convinced--and we believe the data will confirm it--that the principal source of anomic feeling resides for some people in their social settings; for others in their individual personalities; and for still others, in a combination of the two.

As should be apparent from the research reported in this paper, anomia is usually defined in terms of a sociological explanation. McClosky and Schaar call this into question.

So powerful, and so clearly independent of social influences, are the correlations between certain personality states and anomie, that they cast much doubt on the adequacy of the standard sociological explanation of anomie.<sup>44</sup>

When their data and conclusions are taken seriously, the implications for the relationship between anomia and social status became complex. A discussion of the aspects of personality are beyond the scope of this paper. However, it should be clear that this vast area must be a part of a complete discussion of anomia.

#### Summary

There is little evidence to challenge seriously the general conclusion that lower social classes tend to be more anomic. However, this paper has tried to show that there are several factors which also must or may be taken into account--aspirations, social mobility, status inconsistency, status background, job commitment, race, size of town, and the area of personality traits. There is also the problem of the conception of anomia and its relationship to alienation, despair, hopelessness and frustration.

The research in this area has come a long way. It has a long way to go.

#### FOOTNOTES

- 1 Translated by George Simpson (New York: Macmillan, 1933).
- 2 Albert Cohen, Deviance and Control (Englewood Cliffs, New Jersey: prentice Hall, 1966), pp. 74-75.
- 3 Translated by John A. Spaulding and George Simpson (New York: Free Press, 1951).
- 4 Marshall B. Clinard, ed., Anomie and Deviant Behavior: A discussion and Critique (London: Free Press of Glencoe, 1964), p. 4.
- 5 Robert K. Merton, "Social Structure and Anomie," "Continuities in the Theory of Social Structure and Anomie," Social Theory and Social structure, Revised and enlarged edition (London: Free Press of Glencoe, 1957), pp. 121-194.
- 6 Clinard, p. 10.
- 7 Merton, p. 140.
- 8 Merton, p. 159.
- 9 Ephraim Harold Mizruchi, "Aspiration and Poverty: A Neglected Aspect of Merton's Anomie," Sociological Quarterly, 8 (Autumn, 1967), p. 439.
- 10 Clinard, p. 34.
- 11 As quoted in Leo Srole, "Social Integration and Certain Corollaries: An Exploratory Study," American Sociological Review, 21 (December, 1956), p. 712.
- 12 Srole, p. 712.
- 13 See footnote 11.
- 14 Srole, p. 711.
- 15 Srole, p. 711.
- 16 As noted in Dwight G. Dean, "Alienation: Its Meaning and Measurement," American Sociological Review, 26 (October, 1961), pp. 753-758.
- 17 See footnote 16.
- 18 Dean, p. 755.
- 19 Alan H. Robert and Milton Rokeach, "Anomie, Authoritarianism and Prejudice: A Replication," American Journal of Sociology, 61 (January, 1956), pp. 355-58.



20 Robert and Rokeach, p. 358.

21 Edward L. McDill, "Anomie, Authoritarianism Prejudice and socioeconomic Status: An Attempt at Clarification," Social Forces, 39 (March, 1961), pp. 239-245.

22 Richard L. Simpson and H. Max Miller, "Social Status and Anomia," Social Problems, 10 (Winter, 1963), p. 257.

23 Dorothy L. Meier and Wendell Bell, "Anomia and Differential Access to the Achievement of Life Goals," American Sociological Review, 24 (April, 1959), pp. 189-202.

24 Meier and Bell, p. 190.

25 Ephraim Harold Mizruchi, "Social Structure and Anomia in a Small City," American Sociological Review, 25 (October, 1960), pp. 645-54.

26 Mizruchi, "Social Structure," p. 654.

27 Dean, p. 757.

28 Lewis Rhodes, "Anomia, Aspiration, and Status," Social Forces, 42 (May, 1964), pp. 434-40.

29 Rhodes, p. 439.

30 See footnote 22.

31 Simpson and Miller, p. 260.

32 Simpson and Miller, p. 263.

33 Simpson and Miller, p. 264.

34 American Journal of Sociology, 74 (September, 1968), pp. 184-192.

35 Nelson, adapted from p. 185.

36 Nelson, p. 191.

37 Mark Lefton, "Race, Expectations and Anomia," Social Forces, 46 (March, 1968), pp. 347-352.

38 Lefton, p. 351.

39 Lefton, p. 350.

40 Lefton, p. 352.

41 Meier and Bell, p. 201.

42 Herbert McClosky and John H. Schaar, "Psychological Dimensions  
of Anomy," American Sociological Review, 30 (February, 1965), pp. 14-40.

43 McClosky and Schaar, p. 19.

44 McClosky and Schaar, p. 35.

45 McClosky and Schaar, p. 36.

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APPENDIX C

THE RESEARCH QUESTIONNAIRE

THE CHRISTIAN CHURCH (Disciples of Christ) IN INDIANA  
THE SURVEY AND STRATEGY COMMISSION



February 15, 1971

Dear Church Leader:

The Survey and Strategy Commission is seeking your opinion as we plan for the future of our churches in Indiana. You can render a most important service by sharing in this research project. Your contribution will be extremely valuable to the church in Indiana.

Your answers will be as secret as your ballot. No one will know these are your answers but you. Do not write your name anywhere on this questionnaire. A card is enclosed for you to mail a few days after you have returned your questionnaire in the self-addressed stamped envelope. That will make sure we will not send a follow up letter after you have already returned yours. There is no way of identifying your questionnaire from your card.

There are several persons from 227 of our churches from across the state being included in this survey. The number on the last page of this questionnaire is the number of your church and is not meant to identify individuals.

There is no rating for these questions. There are no high or low, good or bad answers. Please answer each question as frankly as possible.

We hope you realize the importance of your response in this project. As chairman of the Survey and Strategy Commission, I want to thank you for your assistance.

Please return the questionnaire in the enclosed envelope as soon as possible and not later than March 1.

Sincerely,

Edwin L. Becker  
Chairman, Survey and Strategy Commission



- 2 -

First, we would like to have your feelings on these items.

1. I think that my church in the next five years
- 1) ☐ will probably increase in membership
  - 2) ☐ will probably continue about the same as it is
  - 3) ☐ will probably decrease in membership
  - 4) ☐ uncertain

- 2 - 3. If the districts of the Christian Church (Disciples of Christ) in Indiana were to increase their services, I think the following would be important for the district to perform:  
(Please place a 1 in the box of your first choice and a 2 in the box of your second choice.)

- 1) ☐ leadership assistance
- 2) ☐ fellowship group events (CWF, CMF, youth, etc.)
- 3) ☐ training events for church leaders
- 4) ☐ a ministry to ministers
- 5) ☐ fellowship with other congregations
- 6) ☐ a link to state and national church program
- 7) ☐ area-wide planning
- 8) ☐ an issue-oriented ministry to the area
- 9) ☐ other (specify) \_\_\_\_\_

4. If you were in a position to decide how resources of the Christian Church (Disciples of Christ) in Indiana should be used in the next five years (for example, where staff should devote the most time and energy), how would you rank the following areas?  
(Please rank 1 for the most important area of need to 4 for the least important.)

- \_\_\_\_\_ rural areas and small towns  
\_\_\_\_\_ towns and small cities (10,000 and over)  
\_\_\_\_\_ suburbs of the cities  
\_\_\_\_\_ the large cities (100,000 and over)

5. If you have any comments concerning question 4, please make them here.

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- 3 -

Next, we would like for you to circle the response most nearly representing your position on each of the following statements of opinion.

strongly agree  
agree  
uncertain  
disagree  
strongly disagree

6. The development of rapid communication and transportation methods has changed community boundaries and patterns of life . . . . . 1 2 3 4 5
7. Long-range planning by the local church is important for the future of the church . . . . . 1 2 3 4 5
8. In spite of what some people say, the condition of the average man is getting worse . . . . . 1 2 3 4 5
9. I think it is a good idea that someone besides the local pastor, such as a state or regional minister, know the congregation well. . . . . 1 2 3 4 5
10. Ministers have too much authority in the decisions of the local church . . . . . 1 2 3 4 5
11. Long-range planning on a district-wide basis is important for the future of the church . . . . . 1 2 3 4 5
12. There is little use in writing to public officials because often they aren't really interested in the problems of the average man . . . . . 1 2 3 4 5
13. Cooperation among the denominations is good . . . . . 1 2 3 4 5
14. The church helps me achieve my life goals. . . . . 1 2 3 4 5
15. Churches of the same denomination should work together whenever possible. . . . . 1 2 3 4 5
16. My church is controlled by a few people . . . . . 1 2 3 4 5
17. It is hardly fair to bring children into the world with the way things look for the future . . . . . 1 2 3 4 5
18. The churches in my community should try to work together whenever possible. . . . . 1 2 3 4 5
19. Disciple ministers whom I have known have tended to identify more with state and national programs than with local needs and issues . . . . . 1 2 3 4 5
20. For most members, there is little chance of becoming a member of the official board of my church. . . . . 1 2 3 4 5
21. Long-range planning by the Christian Church (Disciples of Christ) in Indiana is important for the future of the church 1 2 3 4 5
22. These days a person doesn't really know whom he can count on 1 2 3 4 5
23. The ministers in state and national church offices are very interested in the needs of my local church . . . . . 1 2 3 4 5
24. Nowadays a person has to live pretty much for today and let tomorrow take care of itself . . . . . 1 2 3 4 5
25. I hope the denominations will be able to unite in the next ten years . . . . . 1 2 3 4 5

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- 4 -

Now, we would like to know something about your background.

26. Indicate your age group:

1) ☐ 19 or less

4) ☐ 30-34

7) ☐ 55-54

2) ☐ 20-24

5) ☐ 35-44

8) ☐ 65 or over

3) ☐ 25-29

6) ☐ 45-54

27. Indicate your sex: 1) ☐ male 2) ☐ female

28. What is your educational background?

1) ☐ some grade school

5) ☐ some college

2) ☐ finished grade school

6) ☐ finished college

3) ☐ some high school

7) ☐ some graduate school

4) ☐ finished high school

8) ☐ finished graduate school

28. Is the head of your household:

1) ☐ gainfully employed

2) ☐ retired

3) ☐ other

29. What is the occupation of the head of your household? Please state what he (she) actually does and give job title. If retired, please give occupation before retiring.

Finally we would like to know whether you have any suggestions as to how the State Office of the Christian Church (Disciples of Christ) in Indiana could be more responsive to the needs of your local church. If you do have suggestions, please describe.

30. Suggestions:

Thank you. Please return the questionnaire in the enclosed envelope.

(For tabulation purposes. Do not write in this space.)

31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80
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