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STRESS IN THE RABBINATE: A REPORT ON A NATIONWIDE STUDY OF
CONSERVATIVE AND REFORM RABBIS

City University of New York

Ph.D. 1984

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NATIONWIDE STUDY OF CONSERVATIVE AND REFORM RABBIS

by

Leslie R. Freedman

A dissertation submitted to the Graduate Faculty in
Psychology in partial fulfillment of the requirements
for the degree of Doctor of Philosophy, The City
University of New York.

1983

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This manuscript has been read and accepted for the Graduate Faculty in Psychology in satisfaction of the dissertation requirement for the degree of Doctor of Philosophy.

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Abstract

STRESS IN THE RABBINATE: A REPORT ON A NATIONWIDE
STUDY OF CONSERVATIVE AND REFORM RABBIS

by

Leslie R. Freedman

Advisor: Professor Laurence J. Gould

This research investigates the nature and extent of role-related stress experienced by rabbis affiliated with the Central Conference of American Rabbis (Reform) and the Rabbinical Assembly (Conservative). The goal of the present study is to describe what role-related factors most meaningfully explain the non-specific psychological distress reported by the rabbis participating in the project. Relevant aspects of a rabbi's personal life, including physical well-being and relationships with spouse and children, as well as specific role issues, are considered as potential stressors.

To gather the data an extensive survey questionnaire was mailed, in March 1982, to all members of the above rabbinical organizations residing in the United States. The questionnaire, developed by the author, included research instruments in widespread use as well as original measures

designed for this population. Some 65% of the total survey population responded, yielding a total sample of 1342. The present analysis is based on a sample of 1168 and does not include data from 103 retirees, 32 female rabbis, or 39 incomplete questionnaires.

The results indicate, on the average, elevated levels of non-specific psychological distress in the sample compared to estimates of general population epidemiological norms. No pathology or dysfunction is implied, however, except in extreme cases. The findings show that 58% of the variance of the stress reported by the rabbis may be accounted for by 6 major psychological factors; demographic variables do not contribute any significant explanatory power.

ACKNOWLEDGEMENTS

This research owes much to those who have shaped my training as a clinical psychologist. Larry Gould has been my mentor in the study of group dynamics and leadership and their application to clinical and organizational settings. In his role as dissertation advisor he has guided my work while being unstinting in his support and encouragement. My clinical thinking and practice has been sharpened significantly by I. H. Paul. Many of the notions imbedded in this work germinated during our discussions. I am indebted to Lou Gerstman for sharing his expertise in statistics and computer science with me over countless hours of valuable consultation. As teachers and as readers of my dissertation Hal Wilensky and Sy Slovik have always made useful contributions to my work. To each of these men, I express my thanks.

It is a privilege to acknowledge the generosity of several individuals and organizations without whose support this research would not have been possible. I am grateful to Robert L. Adler and the Rabbinical Pension Board of the Central Conference of American Rabbis of which he is Chairman, to Robert A. Riesman and the Riesman Foundation of Rhode Island, to Harris K. Weston and the Harris and Eliza Kempner Fund, to the Dreyfus Corporation, to Gary Sazer, and to the Sigmund and Sophie Rohlik Foundation.

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This dissertation is a milestone in my professional life. Throughout these years I have been sustained and enlivened by Ann's love and the dreams we share for each other, for ourselves, and now for Laurence. It is as a small expression of love and devotion that I dedicate this work to her.

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INTRODUCTION

A high degree of stress appears to be inherent in the role of rabbi. In former generations the primary rabbinic role was to serve as expert, consultant, and teacher of Jewish law to a more or less informed and law-abiding community. Today, however, the rabbi typically serves a congregation of individuals generally ignorant of religious tradition and apathetic to active Jewish involvement as the symbol and exemplar of their communal desire for moral perfection. The contemporary rabbi not only has to cope with the stress of a not yet traditionally valued role constellation but also with the ongoing frustration of advocating values and standards of behavior that few of his congregants are motivated to adopt for themselves. Moreover, the very role of symbol and exemplar is fraught with ambivalence since it requires that the rabbi be perceived as set apart and different from those around him. As symbol and exemplar the rabbi's personality and manner of being may be regarded as far more significant to his success than is his ability to perform the variety of skills that his job requires. Thus, unlike most other professionals who are formally able to leave their career "at the office," there is virtually no distinction between a rabbi's public and private life. Indeed, every aspect of the rabbi's life, particularly his family life, is open

to scrutiny. Reasoning that one who cannot keep his own house in order is not worthy of emulation, congregants may regard the behavior of his wife and children as prima facie evidence for his success at being a rabbi. Rather than providing a personal emotional haven, a rabbi's family may be the source of intensified stress. The manifestations of such role-related stress, subtle as they may be, may seriously affect the rabbi's personal life, erode confidence in his moral authority, detract from his ability to lead, and impede his efficiency and effectiveness in providing services to his community.

Very little empirical research has been conducted to investigate aspects of the role of "rabbi" to date, despite the centrality of the rabbi to Jewish life in America. However, the widespread experience of role-related stress has become a subject for formal and informal discussion when rabbis congregate. Related, perhaps symptomatic, problems, such as divorce, familial dysfunction, and mid-career changes out of the rabbinate are being acknowledged and reflect what some observers regard as a malaise among rabbis and their families. This research project was initiated as a fact-finding study to begin to provide some of the data about these issues.

CHAPTER ONE

LITERATURE REVIEW

"Stress" and its Measurement

In recent years the literature about stress has burgeoned to such an extent that two major Handbooks (I. Kurash, L. Schlesinger, & Associates, 1980; L. Goldberger & S. Breznitz, 1982) have been published in an effort to organize and outline the field. Despite this, no single definition of stress has gained widespread acceptance. There is general agreement, however, that psychological, social, and physiological phenomena in combination constitute elements of the experience of stress. Researchers in each of these three areas of study have offered theories to account for the data about stress collected by means of their field's particular method. However explained, the following phenomenological description captures the essence of the construct: Stress, occurring under conditions of personal deficit or frustration, reflects environmental demands of a physical or social nature that are a threat to well-being that involves undesirable, dysphoric emotions as well as specific biochemical arousal states (R. Neufeld, 1982). Prolonged stress without appropriate adaptation may manifest itself in physical disease, in impaired social functioning, and/or in psychopathology.

Given the lack of agreement on a definition of stress, it is not surprising that a plethora of techniques have been developed to assess it, even within each discipline. For psychology, the area of present concern, L. Derogatis' review (1982) usefully distinguishes between classes of measures depending on the theoretical perspective regarding the origin of stress. He has classified self-report measures into (a) stimulus oriented measures rooted in theories in which stress exists as a potential in the various elements of the environment; (b) response oriented measures that focus upon the individual's reactions to the environment; and (c) measures heralded (though not yet extant) by interactional theories that regard the individual as a major participant/mediator between the foregoing elements of stress and so are concerned with the adaptive mechanisms that enable an individual's dynamic equilibrium between stimulus and response.

Stimulus oriented measures have generally foundered on the difficulty of quantifying the amount of stress potential in given environmental stimuli. The exception to this has been the field of life events research that has set out to investigate the relationship between life events and the presence of different variables widely associated with stress. Although consistent links have been demonstrated between life events and both health status and psychiatric symptoms, critiques of this research abound. Most significant for the purposes of the present research under-

taking is that differences between persons so confound generalization that effective prediction of stress responses based on such measures is negligible (Derogatis, 1982).

Response oriented measures have the dual benefit of being grounded in clinical data and in theories of psychopathology. These can also be disadvantages, however. Responses to stress need not be associated with psychopathology. Therefore, instruments based on psychiatric symptoms, or which have been validated primarily on psychiatric patient populations, run the risk of not measuring the very real, nonpathological stress reactions that are common to a general, non-psychiatric population.

Several multidimensional self-report measures of psychological distress have recently been developed, the most prominent among them being the SCL-90-R (Derogatis, 1975), and the Psychiatric Epidemiological Research Instrument (B.P. Dohrenwend, I. Levav, & P. Shrout, 1980). What distinguishes the Psychiatric Epidemiological Research Instrument (hereafter PERI) is that in addition to a set of symptom scales to measure psychopathology along various dimensions, it consists of a set of measures of social functioning and a life events scale to facilitate an evaluation of potential stressors. This comprehensive, multidimensional instrument furthermore was designed for use with general population samples in which few have ever been treated by mental health professionals.

During the development of the PERI, it became apparent that a sub-set of eight of its twenty-five psychopathology symptom scales were very highly intercorrelated, so much so that they seemed to be measuring the same thing. At the same time these eight scales were statistically distinct from the remaining seventeen. Further examination led to the conclusion that these scales were assessing non-specific psychological distress that could best be described by J. Frank's (1973) construct of Demoralization (B.P. Dohrenwend, P. Shrout, G. Egri, & F. Mendelsohn, 1980). Out of the 44 items of these eight scales, a 27-item Demoralization scale was constructed.

Frank (1973) described Demoralization phenomenologically as follows: "A person becomes demoralized when he finds he cannot meet the demands placed on him by his environment, and cannot extricate himself from his predicament" (p. 316). Demoralized individuals "are conscious of having failed to meet their own expectations or those of others, or of being unable to cope with some pressing problem. They feel powerless to change the situation or themselves. In severe cases they fear that they cannot even control their own feelings, giving rise to the fear of going crazy In other terms, to various degrees the demoralized person feels isolated, hopeless, and helpless, and is preoccupied with merely trying to survive. Having lost confidence in his ability to defend himself against a threatening

world, the demoralized person is prey to anxiety and depression . . . as well as to resentment, anger, and other dysphoric emotions" (pp. 314-315). And, Frank noted (p. 236) "anxiety . . . or its somatic manifestations are expressions of a feeling of helplessness." "Insofar as the patient's symptoms are expressions of his demoralized state, restoration of his self-esteem by whatever means causes them to subside" (p. 316). This description of Demoralization is strikingly similar to that which Neufeld offered for the components of "stress"!

As another aspect of the development of the PERI, its symptom scales were compared to those most widely used in psychiatric epidemiological studies. L. Seiler (1973) has observed that the results of work with these instruments ranged from such constructs as "mental illness" to "symptoms of stress," even when the very same measure was employed. After surveying these scales and their results, and demonstrating that they correlated very highly with the PERI measure of Demoralization, Dohrenwend and his colleagues concluded that "these scales measure a response to circumstances or events--symptoms of stress, emotional disturbance--which does not necessarily or even usually imply pathology and need for treatment" (B.P. Dohrenwend, L. Oksenberg, P. Shrout, B.S. Dohrenwend, & D. Cook, 1979, p.188). Furthermore, they concluded that although a virtual state of conceptual anarchy had previously attended

description of these scales' findings, Frank's construct of Demoralization better fit the data than other constructs considered. For this reason we shall use "stress," "non specific psychological distress," and "demoralization" interchangeably.

These results have enabled researchers to formulate hypotheses about the prevalence of demoralization in various groups and throughout the general population of the U.S. As noted above, demoralization need not be associated with any clinical psychological disorder. Indeed, summarizing the literature, B.P. Dohrenwend, Shrout, Egri and Mendelsohn (1980) point out that elevated scores on scales that measure demoralization "have been observed in such a wide variety of circumstances as the following: combat troops by contrast with other soldiers; persons with more episodes of physical illness by contrast with persons with less; psychiatric patients by contrast with nonpatients; college students by contrast with their age peers in the general population; persons from lower classes by contrast with persons from higher classes; and suburban housewives by contrast with inner-city housewives" (p. 1229).

As for the incidence of demoralization in the general population of the United States, B. Link and B.P. Dohrenwend (1980) estimate that it is to be found in approximately one-quarter of the population. About half of these demoralized are also clinically impaired. Overall, women demonstrate consistently higher rates of demoralization than men. The

rate of demoralization is also higher in the lowest social classes. Link and Dohrenwend estimate that "20 to 30% more of those in the lowest social class are demoralized than in the highest class" (p. 126).

Identification of an actual "case" of demoralization very much depends upon the referent group that serves as a standard of comparison. The convention adopted by most researchers has been to establish a cutoff point at which psychiatric patients are discriminated from nonpatients with some degree of regularity (Link & Dohrenwend, 1980). Above this point, "cases" of severe demoralization are identified.

The PERI Demoralization scale has been used in two studies for which means of a control group of psychiatric patients have been published. The "Eagleville" study found a Demoralization mean scale score of 1.291 for a combined inpatient/outpatient sample of drug addicts (Dohrenwend, Levav, & Shrout, 1980; Dohrenwend; Shrout, Egri, & Mendelson, 1980). A sample of convenience drawn from clients of community mental health centers who, for the most part, suffered from chronic mental disorders, served as a criterion group for the study of the psychological impact of the nuclear reactor accident at Three Mile Island, Pennsylvania, on the general population living in its immediate environs. This criterion group had a mean score of 28.3 on a 26-item version of the PERI Demoralization scale (which has a .98 correlation to the 27-item scale), that is, a mean scale

score of 1.088 (Behavioral Effects Task Group, 1979; B.P. Dohrenwend, B.S. Dohrenwend, G. Warheit, G. Bartlett, R. Goldsteen, K. Goldsteen, & J. Martin, 1981). This cutoff point defined severe demoralization for the Three Mile Island general population study.

Both of these mean scale scores for patient samples may be compared to the mean scale score, .915, found for a general population sample used to validate the Demoralization scale (Dohrenwend, Levav, & Shrout, 1980). Given the absence of specific clinical and demographic data on these patient control groups and the variation in their mean scale scores, it is prudent to abstain from direct comparison of numerical scores. Based on the estimates of demoralization in the population-at-large, a conservative cutoff point above which severe demoralization may be defined would be that mean scale score equivalent to one standard deviation above the mean (assuming that Demoralization is normally distributed).

Empirical Research about American Rabbis

There exists a considerable literature about the American rabbi, his role, and his experience as a religious specialist. The vast majority of this consists of anecdotal evidence and the informed opinions of observers of the rabbinate. Recently several novels about rabbis and the experiences of their family members have been published. Empirical research, however, is relatively rare. This small

literature will be the subject of the following paragraphs, with special attention paid to the sources, and experience, of role-related stress.

As I. Schorsch (1981) has shown, it is only since the early 19th Century in Germany that rabbis began to be considered as "professionals." Indeed, as J. Carlin and S. Mendlovitz (1958) have observed, one of the major conflicts of the American rabbi, exacerbated by the loss of his traditional authority, has been over self- and role-definition. As recently as 1973, V. Zelizer and G. Zelizer pointed out that, in terms of T. Parsons' definition of a professional, the absence of autonomy "blocks whatever aspirations to total professionalism" (p. 495) the Conservative rabbi (and by implication, other American rabbis) might have.

D. Elazar and R. Monson (1982) have presented data regarding the primary elements of the role of pulpit rabbis from a survey of the rabbis of all known synagogues in the United States. The 444 rabbis who responded ranked "teacher," "preacher," and "Jewish community leader" as the top three of a possible seven primary rabbinic roles. (The remainder, in order, are "pastor," "expert in Jewish Law," "counselor," and "representative to non-Jews".) After examining a variety of personal as well as external, institutional factors on these rankings, they concluded that "it is the demands of his particular congregation in the context of a regional and local setting which seem to most influence a rabbi's self-definition and the priorities he sets within his role"

(p. 87). Given this conclusion, a rabbi can be expected to have to contend with a significant degree of conflict over self- and role-definition, especially in comparison to the norms and ideals internalized during his training.

In the only research about the personality of rabbis, M. Greenfield (1969) studied Orthodox rabbis using the Myers-Briggs Type Indicator in an effort to discriminate the personality type of those who persist as congregational rabbis. Although he was not able to make statistically significant discriminations, Greenfield did report that "rabbis ordained at Yeshiva University are extraverted judges whose perceptive process is either intuitive or sensing but who prefer to use their decision-making preference--namely, feeling" (p. 370).

The satisfactions and dissatisfactions of being a rabbi in America have been considered systematically only rarely, despite the many vignettes of rabbinic life reported anecdotally throughout the various journals of Jewish interest. The one major study, Rabbi and Synagogue in Reform Judaism (T. Lenn & Associates, 1972), was commissioned by the Reform rabbinical organization, The Central Conference of American Rabbis (CCAR). The report of this broad research included, in addition to a wideranging investigation of the Reform synagogue and its associated institutions, data on Reform rabbis' demographic characteristics, their social and religious backgrounds, as well as on their motivation

for becoming rabbis. Significant for our present purpose is its report on the career satisfactions and dissatisfactions of the Reform rabbi. Lenn et al. (p. 71ff.) found that over 80% (N = 620) of the rabbis expressed satisfaction with their careers, with 9% being "somewhat dissatisfied" and 4% "very dissatisfied." Regardless of age and length of service, "helping people" (85%), "the opportunity to be creative" (61%), and "time for study and reflection" (43%), out of a list including (in order of satisfaction) "leadership in the Jewish community," "prestige," "social action involvement," "presiding over ritual and worship," and "adequate income," were ranked as primary sources of career satisfaction. Despite the great majority of rabbis "satisfied" with their careers, the Lenn report (p. 75) found that "only 53% think they would choose the rabbinate again if they had the chance!"

The major sources of dissatisfaction most often reported were located in the various institutions with which the rabbi is affiliated, including his own congregation. Of the 16 categories cited (p. 82) Reform rabbis overall were most dissatisfied by a "lack of systematic arrangement for sabbaticals" (29%) and "lack of good operational . . . [institutionally] supervised and enforceable arrangements for equitable salary schedules, . . . etc." (26%). Congregationally based faults ("inability to make much more of religious school program" [25%] and "religiously indifferent

congregation" [19%]) were cited next. Fifth in importance as a source of dissatisfaction, although it is the first having to do with the rabbi's own personal experience, was "personal loneliness of the rabbi in overall rabbinic situation" (18%). Of equal rank, however, was "lack of any systematic post-graduate programs for the rabbi" (18%). This seems closely connected with two items of equal rank that attest to the rabbis' dissatisfaction over the inadequacy of their training for (a) the scholarly prerequisites for and (b) the practical aspects of being a congregational rabbi (each 10%). Also of major dissatisfaction was "the apparent insensitivity of [congregational] Board of Trustees to rabbi's and synagogue's needs" (17%) and "congregation makes more demands of the rabbi in 'extra-curricular activities,' administrative areas, etc., rather than as rabbi qua rabbi" (13%).

That rabbis lodged their greatest dissatisfactions in their various institutions was an unexpected finding. To explain this, the hypothesis was advanced that such opinions reflected projection of rabbis' personal inadequacies. Since these are admitted, if only indirectly, one may conclude that the issues are multidimensional and involve the rabbi and the system of which he is a part, rather than unidimensional as reported.

The Lenn study also investigated the religious beliefs of Reform rabbis. They report (p. 108) that "in terms of

belief in God and other aspects of religiosity, Reform rabbis can be categorized as traditionalists (10%), Moderates (62%), and radicals (28%). The Moderates "believe but qualify 'the more or less Jewish sense' [of God] with 'in terms of my own views of what God is and what he stands for'". Of the radicals 13% describe themselves as "agnostic," with 1% being "atheist" (p. 108).

Rabbis were also asked to express their opinion about the following statement: "Despite the external appearance . . . Jewish life . . . is undergoing a crisis Part of the crisis lies in a growing anxiety within the rabbinate and congregations as to their true roles. Once well-grounded conceptions about their tasks and their identities are becoming confused." Fifty percent (N = 620) agreed that "this situation applies to me." Sixty-four percent agreed that "this situation applies to my congregation" (p. 185).

These findings of the Lenn study attest to the presence of major dissatisfactions (along with satisfactions) in the Reform rabbinate. These can best be categorized psychologically as having to do with (1) role-related loneliness, (2) feelings of being inadequate in the performance of one's role, and (3) feeling not understood in one's rabbinic role with the result that one's role enhancing needs are not met.

The only empirical research about Conservative rabbis, a study of their economic and professional status (Martin E. Segal Co., 1971), was commissioned by the Rabbinical

Assembly (RA), their rabbinical organization. Far more circumscribed in scope than the Lenn report, this research investigated rabbis' income (including benefits) and their contractual relations with the synagogues they served as well as job placement procedures. Information regarding rabbis' demographic characteristics, their duties and time management as well as some information about their career satisfactions and dissatisfactions was gathered. Data about their congregations were also developed.

The study found that "time spent has no correlation with the importance the rabbi assigns to his duties--except for religious services For the most part, the duties the rabbi performs are the result of custom and his own inclinations" (p. 56). By far, the rabbis surveyed considered officiating at religious services (including preaching and preparation) to be their most important duty, followed by teaching and personal study.

Career satisfactions and dissatisfactions were not a major concern of this research and so were not systematically investigated. A majority of Conservative rabbis listed various aspects of religious service (including teaching) as the primary satisfactions in their career. The minority of satisfactions reported were concerned with "purely personal considerations," such as "interpersonal relations, in feeling wanted and needed" (p. 87). Conversely, "only about a third of those moved to identify their frustrations list items that could be classified as pertaining to religion

. . . . Two-thirds of the listed frustrations have to do with the rabbi's personal life, self-image, and growth" (p. 86). Some forty percent reported that they did not have time for "private life."

J. Bloom (1976) provides the only in-depth investigation of the psychological function of the rabbi. After surveying 91 laymen about the symbolic and job-role expectations they have of rabbis, he interviewed a sample of 10 Conservative and Reform rabbis and 10 laymen. He found that "the rabbi is a symbolic leader set apart to function within the community as its symbol and exemplar of its desire for moral perfection" (p. 30).

Bloom's work offers a fine phenomenological exposition of that characteristic of the clergymen's role termed "setapartness." He sets forth how rabbis and laymen together create and maintain this state in order that the symbolic role be facilitated. The rabbis in his sample affirmed that tension exists in the effort to be at once the symbol of moral rectitude and yet be a member of the community. Loneliness and problems being intimate are integral to being set apart. That the rabbi's family is included in his symbolic role contributes to the tension. The high expectations of the community are therefore often experienced as a burden in spite, and because of the high regard in which he is held.

CHAPTER TWO

METHODSample Selection

As the primary purpose of this study is fact-finding, the largest sample of rabbis is desirable. Both the Rabbinical Assembly (RA) and the Central Conference of American Rabbis (CCAR), respectively the organizations of Conservative and Reform rabbis, have formally endorsed the research and permitted the use of up-dated mailing lists of their memberships. The membership of the Union of American Orthodox Rabbis was not invited to participate in the study since the sample size was already formidable. Also, informal information indicated that, since this population of rabbis is the most traditional and least "professionalized," their participation in the research was likely to be minimal.

It was decided to include all Conservative and Reform rabbis residing in the United States in the project. Restricting the sample to U.S. residents facilitated the survey process by enabling use of a uniform return mail format. It also reduced potential confounding of the data by limiting differing cultural factors.

Questionnaire Development

There is a significant lack of empirical research devoted to investigating aspects of the rabbinic role. Two major studies, that of Lenn on the Reform rabbinate (1972) and Segal on the Conservative rabbis (1971), are notable exceptions. A third project developed data about rabbis as part of research about the future of the synagogue in America (Elazar and Monson, 1982). Although both Lenn and Segal consider the personal experience of being a rabbi, this is not the primary focus of either study.

Since so little investigation has been devoted to exploring the impact of the rabbinic role on those who assume it, the development of this survey instrument was both facilitated and hampered. On the one hand, the very collection of data could be considered an important contribution to the field. On the other hand, it was crucial to decide what was the most salient and useful to know. To answer this question, many preliminary, informal discussions about rabbis' experience of role-related stress were conducted with rabbis and their wives. Throughout these meetings, considerable caution was advised regarding incorporating questions devoted to assessing the personality of the respondent. It was generally thought that including such measures would significantly decrease the response rate. For this reason, and because personality assessment was not a major concern of this research, such instruments were omitted.

Once general parameters emerged, ten rabbinic couples were invited to participate in open-ended interviews on the subject. Because of scheduling problems, six such conversations took place. Some 15 hours of discussion were tape recorded.

In each case, the interviewees were informed about the proposed research project and were asked what they experienced to be the most stressful aspects of being a rabbi. Spouses were asked what they considered most stressful from their own and the rabbi's perspective. Attention was given to how these experiences of stress were manifested in the rabbi's own personal life and in that of his immediate family. A final major focus of the discussion was to inquire what the interviewees thought might be the best way to elicit similar information from others, even to the wording they might employ in the case of sensitive questions.

This formal and informal data, along with the contributions of the literature, led to the development of a draft questionnaire. This draft was circulated for criticism among interested rabbis and their spouses, including the interviewees, as well as among psychologists. Finally, after further editing, the present text of the survey instrument was established.

Questionnaire Design

The design of the questionnaire followed, as much as was practical, D. Dillman's Total Design Method (1978) to en-

hance the process, and therefore the rate, of response. The large number of items in the present questionnaire required some modification of Dillman's recommendations. Nonetheless, his Method was followed throughout in spirit, if not always in the letter, of execution. Notable among the areas of his influence are the physical size and layout of the printed booklet that is the survey instrument, the various means of creating a "vertical flow" and facilitating the respondent's task, and the overall order of the sub-sections of questions with the most relevant and engaging items placed first. The questionnaire itself appears in Appendix A.

Survey Method

In keeping with the desire to maximize the number of returned, usable questionnaires, it was decided that the survey method should offer respondents both anonymity and confidentiality. The sensitive character of many of the individual items had already been indicated by the rabbis who participated in the initial interviews and the draft critique phases of the questionnaire's construction. To assure anonymity no identifying marks were incorporated into either the instrument itself or any of the letters, cards, or envelopes that accompanied it.

Providing anonymity to survey respondents presents the practical problem of how to determine who has not answered so that follow-up procedures may be instituted to

secure the missing data. Here too Dillman's Method was followed: Each respondent was requested to make no identifying note on the instrument itself and to return it in a pre-printed business reply mail envelope provided for that purpose. Each rabbi was also asked to return separately a pre-addressed postcard with the pre-printed message, "I have returned my questionnaire separately," on which he did write his name. If these instructions are indeed followed, there should be no way to match a completed questionnaire with the rabbi who filled it out. At the same time respondents could be deleted from the mailing list and not included in the follow-up phase. Although this aspect of the method could be confounded were rabbis to return the postcard without having returned the questionnaire, the likelihood of this occurring was considered negligible. Furthermore, any such discrepancy could be explained equally as well in terms of questionnaires returned but lost in the postal system as by any other hypothesis regarding the method itself.

Like the design of the questionnaire itself, the survey procedures, including the several cover letters, and the follow-up strategy, followed Dillman's Total Design Method (1978). Thus the mailings were personalized as much as possible. Each cover letter bore an inside address, and even distinguished the rabbinical organization to which the rabbi belonged. Like each cover letter, each mailing envelope was individually generated by wordprocessing tech-

niques. Each cover letter, as well as the follow-up postcard, was handsigned in ball-point, a technique that cannot be duplicated by technological means. Each mailing mailing envelope was hand stamped, not pre-printed with a postal permit number or stamped by means of a postage meter. All of these elements emphasized the personal nature of the communication and the importance with which an individual's response was regarded.

The follow-up procedures consisted of a maximum of three mailings to each non-responder. The first was a postcard addressed to the entire survey population and was mailed seven days after the initial survey package was posted. It encouraged prompt return of the questionnaire, provided a telephone number to call "collect" if no questionnaire had been received, and thanked those who had already responded. Three weeks later, a complete questionnaire package with a new cover letter and a subtly different "yes-I-returned-it" postcard to enable tracking the response process was mailed. One month after this was posted, another complete questionnaire was mailed to non-responders. This time the cover letter was more insistent. Again, a slightly different postcard to indentify respondents was included. An example of each of these cover letters and return postcards appears in Appendix B.

Due to the possible overlap between the mailing of a follow-up questionnaire and the arrival of that particular rabbi's completed one from the previous batch, the possi-

bility exists that some sent back two questionnaires. The time and effort required to fill out two copies of the survey substantially reduces this likelihood. However, should a substantial number of rabbis indicate that they had already returned a questionnaire, the impact of this potential source of confounding would be significantly reduced.

Scale Description

The questionnaire was made up of eighteen scales that probe aspects of the rabbi's experience of his job, of himself, and of his relations with his spouse and his children. Additional information relevant to these issues, but which was not suitable for inclusion in the scales proper was also sought. Appropriate demographic questions completed the data requested by the questionnaire. A brief description of each of the scales, including enumeration of the component items, follows:

1. Job stress (items Q-1 to Q-10 inclusive):

This is a combination of 6 items taken from a measure of Job Performance (Q-5 to Q-10) and 4 from the Job Satisfaction scale (Q-1 to Q-4) in the PERI assessment of social functioning (B.S. Dohrenwend, D. Cook, & B.P. Dohrenwend, 1981). Two other items from the PERI Job Performance scale, that on face value did not seem appropriate to rabbis, were not used. The internal reliability of the Job Satisfaction

scale has been shown to have an alpha reliability coefficient of .71. The scoring of the items is on a five-point range (from 0 to 4) but here, unlike the PERI, 4 signifies greatest dysfunction.

2. Rabbinic Job Stress (items Q-11 to Q-17 inclusive):

These items seek more specific information about the rabbi's career satisfaction and job performance and expand upon some of the preceding ten PERI questions. These are scored on a four point range (0, 1, 3, 4) where 4 indicates most dysfunction or dissatisfaction, with the exception of Q-13 that uses a five point range (0-4) in the same direction.

3. Role/Person Stress (Q-18 to Q-32 inclusive):

These questions are intended to assess the extent to which the rabbi distinguishes between himself as a "private" individual and as a role incumbent, namely as rabbi, as well as the degree of tension or conflict he may experience between them. The scale was developed for use in this questionnaire. It is in part, however, informed by Bloom's (1976) discussion of how rabbis cope with tension they may experience "arising from the conflict of . . . symbolic demands and expectations and being a real person living in the community" (p. 125). With the exception of Q-25 and Q-31 that have a five point (0-4) response range, the items are scored on a four point (0, 1, 3, 4) range. The highest score, 4, signifies the most conflict between role and person.

4. Role Inadequacy Stress (Q-33 to Q-37 inclusive):

The questions are intended to measure how inadequate as a rabbi the respondent considers himself to be. The scale was first composed for use in this questionnaire. The items are scored on a five point range (0-4), with 4 signifying greatest inadequacy.

5. Setapartness (Q-38 to Q-48 inclusive):

One of the most widely cited experiences of a clergyman's life is the feeling of being set apart from, and by, those he serves (J. Bloom, 1971). In his 1976 study of the rabbi as moral exemplar, Bloom discussed various ways that rabbis experience this. Some of the present items reflect his work. The present scale was constructed to measure a rabbi's experience of "setapartness" along Bloom's lines, thereby enabling further discussion of the issue. The items are scored on a five point range (0-4), with 4 signifying most setapartness.

6. Ideal Dissonance (Q-51 to Q-54 inclusive):

H. Levinson (1980) has suggested that a considerable component of stress results from the awareness of dissonance between one's current experience and one's ideals. This brief scale seeks to operationalize this hypothesis. The items are scores on a five point range (0-4), where 4 signifies greatest awareness of this dissonance.

7. Religious Stress (Q-55 to Q-63 inclusive):

Religious belief and practice is fundamental to a rabbi's life. In these items we have sought to construct a

scale that inquires about some of the more typical manifestations of personal religious conflict, hypothesizing that conflict and stress vary directly. Questions 55, 56, 58, and 59 are scored on a four point range (0, 1, 3, 4) and the remainder on a five point range (0-4), where 4 signifies most religious conflict.

8. Congregational Stress (Q-68 to Q-74 inclusive):

Developed for this questionnaire, the items seek to assess the degree to which the respondent experiences complaints commonly voiced by pulpit rabbis about their relations with the members of their congregations. Response to these questions is limited to those who regard themselves as congregational rabbis. They are scored on a five point range (0-4), with the exception of Q-73, which has a four point range (0, 1, 3, 4). The highest score, 4, indicates the most problematic experience.

9. Demoralization (Q-77 to Q-103 inclusive):

This 27-item scale is the questionnaire's main dependent variable assessing nonspecific psychological distress (B.P. Dohrenwend, Oksenberg, Shrout, B.S. Dohrenwend & Cook, 1979). A central component of the PERI, the scale was designed for use with general, adult population samples containing few "cases," that is, individuals ever treated by mental health professionals (B.P. Dohrenwend, Shrout, Egri, & Mendelsohn, 1980). Validated in studies both of representative community and patient samples, it has an

internal consistency reliability coefficient of .90. In addition to its high correlation with other similar measures (B.P. Dohrenwend, Oksenberg, Shrout, B.S. Dohrenwend, & Cook, 1979), the PERI Demoralization scale offers the advantage of having been used with various populations in diverse settings (B.P. Dohrenwend, Levav, & Shrout, 1980; Behavioral Effects Task Group, 1979). It also offers conceptual and correlational harmony with instruments used in efforts to estimate the true prevalence of nonspecific psychological distress in the general population of the United States (Link & B.P. Dohrenwend, 1980).

10. Somatization (Q-104 to Q-119 inclusive):

It is widely recognized that reactions to stress may take the form of physical symptoms, many of which primarily involve the autonomic and/or muscular systems. Prolonged somatization of stress may indeed contribute significantly to the development of physical illness. Although stress-related physiological symptom scales recently have been constructed (e.g., M. Leckie & E. Thompson's "Symptoms of Stress Inventory", 1979), for space considerations such an instrument could not be wholly incorporated into this questionnaire.

The present scale is composed of two sections. The first (Q-104 to Q-113) inquires about the prevalence of particular physical symptoms. Each of these items combines symptoms associated by virtue of involving primarily the

same physiological system. These have been scaled on a five point range, scored according to their frequency from 0 to 4. The second section (Q-114 to Q-119) asks whether the respondent has ever suffered from six specific organic diseases. An affirmative answer is scored 4, while a negative one receives 0.

11. Social Desirability (Q-120 to Q-137 inclusive):

This scale was included to allow an assessment of possible response bias. To avoid potential confounding with an acquiescent response bias, an instrument shown to be a "relatively pure" measure of social desirability (L. Solomon & E. Klein, 1963) was chosen. This scale also has the advantage of assessing "a person's motivation for creating a good or bad impression on others particularly in terms of self-attributed psychopathology" (A. Fontana, E. Lewis, E. Klein, & L. Levine, 1968, p. 112).

12. Rabbinic Marital Stress (Q-138 to Q-144, Q-153 to Q-162 inclusive):

Two major marital problem areas particular to rabbis (or other clergy) are investigated in this section. First, it has been widely recognized that a rabbi's spouse is often expected to share his special status as an exemplar and to function as an extension of his role. If a spouse is unwilling to accept such a position, this may well be a source of stress in their marriage. Items Q-138 to Q-144 inclusive seek to assess this dimension of potential discord.

Another source of marital difficulty stems from the perception of the rabbi as one who is prone to nurturing everyone but his own, both in terms of the quality and quantity of his involvement with them. This issue is addressed by questions Q-153 to Q-159 inclusive.

13. Marital Stress (Q-145 to Q-152 inclusive):

These questions form the Marital Performance and Satisfaction scale of the PERI that was demonstrated to have an alpha coefficient of internal reliability of .64 (B.S. Dohrenwend, Cook, & B.P. Dohrenwend, 1981). It is included to assess the rabbi's satisfaction with his marriage so far as possible without special attention to the part his role as rabbi may play in the marriage. The items are scored on a five point range (0-4), but, unlike the PERI, here 4 signifies greatest dysfunction.

14. Spouse Employment Stress (Q-164, 165, 166):

The inherently conservative social position of the rabbi along with his special status as exemplar sometimes extends to expectations that his spouse should not work. There exists, therefore, the potential for a rabbi to experience stress over the fact that his spouse is employed. These items attempt to measure this distress.

15. Housing Stress (Q-168A to Q-171 inclusive):

A major source of insecurity and problems for a rabbinic couple is their dependence on the goodwill of others to attend to their housing needs, especially if they

live in a congregation's parsonage. This issue is addressed by these questions, all of which are scored in the direction of most distress.

16. Divorce Stress (Q-174 to Q-179 inclusive):

Although separation or divorce is generally regarded as a severe source of stress, it may be even greater for the rabbi whose status and role as an exemplar, especially in his "private" life, may be damaged in the process. These items seek to assess the degree to which a respondent believes his separation or divorce has been particularly stressful because he is a rabbi. The questions are scored on a four point range (0, 1, 3, 4) in which 4 indicates most distress.

17. Parental Dissatisfaction (Q-180 to Q-186 inclusive):

These questions form the Parental Satisfaction scale of the PERI and were shown to have an internal reliability alpha coefficient of .67 (B.S. Dohrenwend, Cook, & B.P. Dohrenwend, 1981). They seek to assess how satisfied a respondent is with his relationship to his children. The items are scored on a five point range (0-4) in the opposite direction of the PERI so that here 4 signifies greatest dissatisfaction.

18. Rabbi-Child Stress (Q-187 to Q-190, Q-193 to Q-197 inclusive):

The behavior of a rabbi's child is often considered by those the rabbi serves as prima facie evidence both of

his success at being a moral exemplar and of his ability to inculcate and support a socially viable religious lifestyle. Thus the relationship between a rabbi and his child is often stressful in ways quite different from that of other parents and their children. These items seek to measure such aspects of a rabbi's parental experience. They are scored on a four point range (0, 1, 3, 4) where 4 indicates most stress, except for Q-194 and Q-196 that are rated on a five point range (0-4) in the same direction.

Procedure

The primary purpose of this study is a fact-finding one. The goal of the present research is to describe what role-related factors most meaningfully explain the non-specific psychological distress manifested by the rabbis participating in this project. There are no prior hypotheses regarding the sources of this stress or predictions to be validated by the collected data.

As the first step toward accomplishing this task, the characteristics of the variables utilized will be established. These will include the descriptive statistics of the scales, their internal reliability coefficients, and the correlations between them. The distribution of the dependent variable, Demoralization, will provide a subsample for analysis consisting of those cases comprising both the upper and the lower sixth of the range so that the number

of cases included would be equivalent to taking those cases more than one standard deviation above and below the mean if Demoralization were normally distributed.

The second step of this investigation will be to utilize multiple regression equations to determine which independent variables most powerfully and most meaningfully account for Demoralization. These independent variables will include the remaining scales as well as the most important of the demographic factors provided by the respondents. The independent variables will be entered hierarchically into a step-wise forward inclusion multiple regression equation.

The following rules, logically designed to achieve the most meaningful explanation of the dependent variable, will establish the hierarchy of independent variables. Scales shall be ordered from the most specific to the most general in their application to this sample. Thus scales whose content is specific to the rabbinate will take precedence. Within the "rabbinic" scales, those oriented to specific aspects of the rabbinic role shall take precedence over those devoted to more general aspects of the rabbinate. The remaining scales, applicable to general populations, shall be ordered (after the "rabbinic" scales) also with the more specific taking precedence over the more general. The demographic variables shall be ordered as much as

possible according to the extent that they require psychologically motivated behavior and specifically relate to the rabbinic role.

The application of these rules results in the following groups of independent variables. Taking precedence are the Rabbinic Job Stress, Role/Person Stress, Role Inadequacy Stress, Setapartness, Religious Stress, Rabbinic Marital Stress, and Rabbi-Child Stress scales, along with Psychotherapy treatment. The next category consists of the Ideal Dissonance, Congregational Stress, Housing Stress, Spouse Employment Stress and Divorce Stress scales with the primary nature of the rabbinic work. The third group is made up of the PERI Job Stress, Marital Stress, and Parental Dissatisfaction scales as well as rabbinic affiliation and age. The last group to be entered into the regression equation consists of the Somatization and Social Desirability scales, salary, and the number of confidantes one has.

Once the regression analysis has been accomplished, and the resulting group of independent variables that most meaningfully account for Demoralization have been specified, an effort will be made to integrate them so that a descriptive profile of the rabbi suffering the most psychological stress may emerge.

CHAPTER THREE

RESULTSThe Actual Survey Population

The total number of rabbis with United States addresses registered in the mailing lists of the Central Conference of American Rabbis and the Rabbinical Assembly on March 15, 1982 was 2171. Of these 1220 belonged to the CCAR. The remaining 951 were members of the RA.

Examination of these rosters showed that fifteen rabbis have membership in both organizations; these have been counted only once in the above figures. For these rabbis, a judgment regarding their primary affiliation was necessary in order to assign them to one or the other subsample once a reply card indicating participation in the research was received. The criterion chosen was the rabbinical seminary that had ordained the rabbi. This was adhered to in all cases but one. Because this individual was known to be a very active participant in his "new" rabbinical organization, he was designated as a member of it rather than being assigned according to the established criterion. The result of these procedures is that seven of the fifteen were considered members only of the CCAR, and eight members only of the RA.

Of these 2171 rabbis to whom the questionnaire was mailed, 5 (4 from the CCAR, 1 from the RA) could not be contacted although the addresses used were regarded as current by the rabbinical organizations. Their questionnaires were returned as "undeliverable" by the Post Office. Eleven rabbis (6 CCAR and 5 RA members) died during the project without having participated. One hundred and five rabbis (60 and 45 from the CCAR and RA respectively) returned their reply cards with a notation that they would not participate in the research. All these 121 rabbis are not counted as part of the tally. Therefore we regard the actual population of rabbis surveyed to number 2050, 1150 who are members of the CCAR and 900 members of the RA.

The Response Process

The number of returned questionnaires received from these 2050 rabbis is 1342. This yields an overall actual response rate of 65.46%. Twenty additional questionnaires were completed and mailed according to the reply cards returned; these were never received, however. From the CCAR subsample of 1150, 787 questionnaires were returned yielding a response rate of 68.60%. The 900 RA members returned 553 questionnaires, a response rate of 61.44%.

The great majority of questionnaires were received in response to the first mailing boosted by the follow-up postcard. Nine hundred, a response rate of 43.9%, arrived before the second mailing of the questionnaire was posted.

It is difficult to assess accurately the actual response rate to the second and third mailings of the questionnaire. Our design distinguished these only by their differing reply cards. Therefore a respondent may eventually have completed a follow-up questionnaire but could have returned a reply card from the previous mailing. Nonetheless, 96 more reply cards from the first mailing were sent back, enhancing its response rate by 4.68% to 48.58%. A total of 238 reply cards from the second mailing of 1303 were received, yielding a response rate of 18.26% of the total questionnaires for this group. The third mailing to 854 remaining rabbis brought in 108 reply cards corresponding to a like number of questionnaires, for a response rate of 12.64%.

According to Dillman (1978), the average overall response rate using his survey design for a questionnaire of 125 items or more is 65%. The achieved response rate of 65.46% to this survey of more than 220 items is almost exactly as predicted. Likewise the various increments of the response rate contributed by each of the three mailings is in line with those predicted on the basis of previous use of this survey design.

The Actual Sample

After imposing a constraint upon the 1342 received questionnaires that none may have more than 17 missing values on items that were not contingent on demographic

factors, we were left with 1303. Of these we have not included 103 retirees, leaving a sample of 1200. From these all but male rabbis (32 females) were excluded. Thus the whole sample for this study totals 1168 cases. By affiliation 668 of these belong to the CCAR; 495 are members of the RA.*

The Scales

1. Revisions and descriptive characteristics:

The original scales were considered in the light of the collected data in order to reevaluate the validity of their member items. If, upon reexamination, an item did not contribute meaningful face validity and did not correlate with other scale items at least at the .20 level, that item was deleted from the scale. In this way item Q-16 was eliminated from the Rabbinic Job Stress scale. Likewise four items, namely Q-56, Q-58, Q-62 and Q-63, were excluded from the Religious Stress scale. With the exception of the deletion of Q-166 from the Spouse Employment Stress scale discussed below, no other changes were made in the composition of the scales. The descriptive characteristics of all the scales, including the number of their member items, are presented in Table 1.

* According to the questionnaires themselves, the affiliation data is 660 CCAR, 486 RA, and 17 indicating dual membership, with 5 missing values. Applying the criterion mentioned above, 15 of the 17 dual membership cases are accounted for; the remaining 2 cases were arbitrarily divided between the two organizations.

Table 1: Descriptive Characteristics of Scales

Scale	No. of Items	Mean	SD	No. of Cases
PERI Job Stress	10	1.313	.435	1161
Rabbinic Job Stress	6	1.882	.785	1166
Role/Person Stress	15	1.924	.462	1164
Role Inadequacy	5	1.626	.585	1165
Setapartness	11	2.404	.533	1164
Ideal Dissonance	4	1.950	.539	1165
Religious Stress	5	1.648	.636	1160
Congregational Stress	7	1.671	.587	982
Demoralization	27	1.104	.541	1165
Somatization	16	.823	.426	1166
Social Desirability	18	.823	.142	1168
Rabbinic Marital Stress	17	1.526	.560	1075
PERI Marital Stress	8	.889	.723	1073
Spouse Employment Stress	2	.683	.864	720
Housing Stress	5	1.695	.903	272
Divorce Stress	6	1.641	1.121	117
Parental Dissatisfaction	7	.860	.680	978
Rabbi-Child Stress	9	.994	.538	905

2. Internal Reliability:

The internal reliability of each of the scales whose descriptive characteristics appear in Table 1 was computed using Cronbach's alpha. These values are reported in Table 2. Since cases in which missing values totaled 20% or more of the scale items were excluded from the analysis, the number of cases available for the reliability study is also noted.

It is desirable that a scale have a high alpha because this coefficient estimates a lower-bound on the true reliability. By convention in educational psychology, one uses a value for Cronbach's alpha of .50 as the minimal level of internal reliability for research purposes (Nunnally, 1978). When our scales had alphas below this level, we considered eliminating items to give a shorter scale with a higher alpha if the remaining items were also more homogeneous in terms of face validity. This procedure was followed, for example, in the case of the Spouse Employment Stress scale: The exclusion of item Q-166 resulted in a scale with a higher alpha and a more homogeneous face validity among the remaining items.

When a scale had a small number of items (that is, 5 or less), a marginal alpha of between .4 and .5, and eliminating individual items would generally detract from the face validity of the scale, the full scale was retained. Such was the case, for example, of the five item (Q-55, Q-57, Q-59, Q-60, Q-61) Religious Stress scale after four original

Table 2: Internal Reliability of Scales

Scale Name	No. of Cases	Cronbach's Alpha
PERI Job Stress	1107	.595
Rabbinic Job Stress	1109	.631
Role/Person Stress	1062	.600
Role Inadequacy	1119	.696
Setapartness	1080	.829
Ideal Dissonance	1137	.436
Religious Stress	1124	.422
Congregational Stress	934	.721
Demoralization	1095	.936
Somatization	1131	.721
Social Desirability	1061	.695
Rabbinic Marital Stress	806	.736
PERI Marital Stress	1030	.884
Spouse Employment Stress	720	.630
Housing Stress	264	.761
Divorce Stress	101	.828
Parental Dissatisfaction	949	.830
Rabbi-Child Stress	819	.668

items (Q-56, Q-58, Q-62, Q-63) had been deleted since they contributed neither face validity nor internal reliability.

The scales taken without change from the PERI demonstrate some variation in internal reliability from those published in their validation studies. The Demoralization scale showed a somewhat higher alpha in this sample ($= .936$) than the $.90$ value reported by B.P. Dohrenwend, Shrout, Egri and Mendelsohn (1980). A similar higher value has also been found by S. Vernon and R. Roberts (1981) in their revalidation of the scale.

Likewise both the Marital Stress and Parental Dissatisfaction scales demonstrated a higher alpha in this sample than when previously studied. Our finding of $\alpha = .884$ for the Marital Stress scale is higher than B.S. Dohrenwend, Cook, and B.P. Dohrenwend (1981) found in their final overall community sample ($\alpha = .64$) or in the appropriate final community sample subdivided into social class ($\alpha = .71$), ethnicity ($\alpha = .70$), and gender ($\alpha = .74$). The Parental Dissatisfaction scale showed similar changes. Our sample resulted in an alpha of $.829$ compared to $.67$ in their final overall community sample and $.58$ in each of the appropriate, aforementioned community subsamples.

3. Correlations:

Pearson's product-moment correlation coefficients (r) were computed for all scales (Table 3). Given the size of the sample, most inter-scale correlations are significant

TABLE 3: Correlations Between Scales

Scale No.	Scale	No. of Items	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	PERI Job Stress	10	-																	
2	Rabbinic Job Stress	6	.62	-																
3	Role/Person Stress	15	.40	.41	-															
4	Role Inadequacy	5	.35	.24	.38	-														
5	Setapartness	11	.28	.34	.56	.31	-													
6	Ideal Dissonance	4	.36	.31	.35	.45	.33	-												
7	Religious Stress	5	.26	.29	.24	.33	.17	.26	-											
8	Congregational Stress	7	.46	.43	.49	.38	.57	.39	.25	-										
9	Demoralization	27	.53	.38	.41	.48	.30	.45	.27	.41	-									
10	Somatization	16	.29	.22	.23	.29	.23	.28	.11	.21	.59	-								
11	Social Desirability	18	-.44	-.34	-.36	-.38	-.26	-.31	-.24	-.38	-.65	-.45	-							
12	Rabbinic Marital Stress	17	.34	.28	.30	.31	.25	.27	.25	.33	.42	.26	-.37	-						
13	PERI Marital Stress	8	.27	.17	.20	.32	.13	.21	.19	.23	.41	.25	-.40	.69	-					
14	Spouse Employment Stress	2	.17	.14	.20	.27	.14	.25	.17	.12	.30	.4	-.23	.32	.25	-				
15	Housing Stress	5	.37	.37	.22	.05	.17	.26	.09	.33	.13	.2	-.22	.27	.17	.15	-			
16	Divorce Stress	6	.29	.26	.32	.36	.29	.29	.08	.24	.37	.32	-.31	.23	.16	.27	-.10	-		
17	Parental Dissatisfaction	7	.23	.19	.21	.31	.16	.25	.22	.21	.30	.18	-.26	.28	.27	.19	.20	.19	-	
18	Rabbi-Child Stress	9	.26	.20	.28	.23	.29	.25	.13	.27	.26	.20	-.22	.20	.14	.19	.19	.16	.44	-

beyond the $p = .001$ level. The main exceptions involve the Housing Stress scale and the Divorce Stress scale, as well as one case (between Religious Stress and Setapartness) that is significant at the $p = .005$ level.

In several cases, scales correlate as highly as their respective Cronbach's internal reliability coefficients, alpha, permit. Although alpha is only an estimate of a lower-bound for the true reliability of a scale, this suggests that when pairs of scales have equivalent content validity, they can be interpreted interchangeably because they are virtually equivalent statistically. For example, the PERI Job Stress and Rabbinic Job Stress scales correlate this highly (as do the corresponding Marital Stress scales). Although one member of each pair may share some variance with other important predictor variables of Demoralization that the other member of the pair does not (and for this reason is excluded from the regression equation), these pairs of variables essentially represent the same thing and therefore will be referred to interchangeably in the discussion.

When scales with different content validity correlate at this level, it suggests that it is important to control for one member of the pair when interpreting the effect of the other member on other variables. For example, although Demoralization is relatively free of social desirability for a symptom scale, it is correlated with the Social Desirability scale as high as one would expect from their alphas.

Therefore if Social Desirability is entered as a predictor variable in the regression analysis, the beta weights for the other predictor variables should represent their effect on Demoralization free, or net, of this important response bias.

Multiple Regression Analysis

A step-wise forward inclusion hierarchical regression analysis was performed in which the independent variables were arranged according to logical order of impact and meaningful interpretation (see above). The criterion for inclusion was set at the $p = .05$ level ($F = 3.85$). The data for only High and Low Demoralized cases as well as for the whole sample was analysed this way. By observing how the beta weights shifted as competing or equivalent measures entered the equation, we sought to retain the most interpretable and parsimonious set of variables for explaining Demoralization.

Three variables, namely Housing Stress, Spouse Employment Stress, and Divorce Stress, were excluded from the analysis because of their high proportion of missing data. If these variables were included, the number of cases used to estimate the impact of any of the other variables would be reduced to only those that had no missing data on any of these three variables and any other variable in the analysis. Specifically this means that for the whole sample ($N = 1168$), the sample size would be reduced to 18 cases. The

beta weights from such an analysis are of limited utility because they are unlikely to be reproducible in other samples of rabbis. This problem is even more severe for the analysis of the subsample constituted only of those rabbis who are extreme on Demoralization.

The final step of the regression analysis showing the respective contributions of 12 variables to explaining Demoralization in the whole sample is presented in Table 4. Similar data for the subsample made up of those cases extreme on Demoralization is found in Table 5. They indicate that for the whole sample, the Multiple R with all 12 variables selected by the step-wise forward inclusion procedure was .804. Likewise for the High and Low Demoralized cases only the Multiple R was .894.

It is evident from the equations that some variables previously entered at earlier steps in the procedure no longer have significant betas when other variables are entered into the equation. Our intent therefore is to eliminate some of the redundancy from the equation in such a way that the most meaningful interpretation of the data results. To accomplish this, the following rules were applied.

If their inclusion enhanced interpretability, marginally excluded variables were retained. In the case of pairs of equivalent measures that had both entered into the equation and, at the final step only one member of the pair continued to meet the inclusion criterion, the following

Table 4: Multiple Regression with 12 Variables Entered
(N = 1168)

Dependent Variable: Demoralization

Multiple R 0.80416
R Square 0.64667
Adjusted R Square 0.64106
Standard Error 0.32392

Analysis of Variance	DF	Sum of Squares	Mean Square
Regression	12.	144.99072	12.08256
Residual	755.	79.21933	0.10493

F
115.15286

-----Variables in the Equation-----

Variable	B	BETA	Std. Error B	F
ROLINAD	0.1095752	0.11851	0.02451	19.990
MARSTRR	0.4347829D-01	0.04503	0.03044	2.040
RJOBSTR	-0.1389275D-01	-0.02018	0.01991	0.487
V211A	-0.1020124	-0.09421	0.02455	17.268
ROLEPERS	0.6120873D-01	0.05231	0.03152	3.771
CHILDSTR	0.6226763D-02	0.00620	0.02339	0.071
IDEALDIS	0.9515290D-01	0.09483	0.02610	13.294
CONGSTR	0.2350106D-01	0.02551	0.02555	0.846
PJOBSTR	0.2323156	0.18695	0.03774	37.900
MARSTR	0.3687316D-01	0.04929	0.02355	2.451
SOMATIC	0.3664270	0.28842	0.03177	133.043
SOCDES	-1.098441	-0.28924	0.10597	107.455
(CONSTANT)	0.9685393			

Table 5: Multiple Regression with 11 Variables Entered
(N = 378)

Dependent Variable: Demoralization

Multiple R	0.89486			
R Square	0.80078			
Adjusted R Square	0.79165			
Standard Error	0.38997			

Analysis of Variance	DF	Sum of Squares	Mean Square
Regression	11.	146.71072	13.33734
Residual	240.	36.49924	0.15208

F
87.69938

-----Variables in the Equation-----

VARIABLE	B	BETA	Std. Error B	F
ROLINAD	0.1112024	0.09180	0.04923	5.102
MARSTRR	0.1328013	0.10064	0.04782	7.713
V211A	-0.2107095	-0.12335	0.05511	14.618
RJOBSTR	-0.1265295D-01	-0.01277	0.04264	0.088
ROLEPERS	0.1303708	0.08210	0.06802	3.674
CONGSTR	0.1811384	0.13988	0.05692	10.126
IDEALDIS	0.1118755	0.08469	0.05127	4.762
PJOBSTR	0.1822777	0.11698	0.07557	5.819
SOMATIC	0.4353060	0.27435	0.06191	49.443
SETAPART	-0.1301416	-0.08848	0.06114	4.531
SOCDES	-1.292877	-0.27282	0.21656	35.643
(CONSTANT)	1.108805			

rules were applied. If the one member of the pair clearly surpassed the inclusion standard and its pair did no longer approach it (such as the case of the two Job Stress scales), the latter was eliminated. If the one member of the pair only marginally met the inclusion criterion and, by doing so, caused its pair to fail to meet it (such as the case of the Role/Person Stress and Setapartness scales), the member of the pair that offered less meaningful interpretation was deleted.

By the serial application of these rules, the number of variables was reduced. A regression analysis was then performed. The resulting data for the whole sample is presented in Table 6. Table 7 displays the data for the subsample of cases extreme on Demoralization. These results will now be discussed separately.

1. The whole sample (N = 1168):

The number of predictor variables was reduced from 12 to 6. With these the Multiple R is .759. This figure is .045 less than that achieved with the original 12 variables. This change in the Multiple R is equivalent to a drop in the R Square of .069. The remaining six variables are not redundant in terms of their interpretation, and all have highly significant beta weights. Power of interpretation and meaningfulness thus have been achieved at a very small price.

Table 6: Multiple Regression with 6 Variables Entered
(N = 1168)

Dependent Variable: Demoralization

Multiple R	0.75982		
R Square	0.57733		
Adjusted R Square	0.57478		
Standard Error	0.35256		

Analysis of Variance	DF	Sum of Squares	Mean Square
Regression	6.	168.93362	28.15560
Residual	995.	123.67951	0.12430

F
226.51146

-----Variables in the Equation-----

VARIABLE	B	BETA	Std Error B	F
V211A	-0.1334322	-0.12322	0.02280	34.261
IDEALDIS	0.1074986	0.10714	0.02442	19.386
ROLEPERS	0.1198723	0.10244	0.02784	18.534
ROLINAD	0.1686099	0.18235	0.02258	55.783
PJOBSTR	0.3287512	0.26455	0.02965	122.911
SOMATIC	0.4890908	0.38496	0.02851	294.258
(CONSTANT)	-0.2398064			

Table 7: Multiple Regression with 7 Variables Entered
(N = 378)

Dependent Variable: Demoralization

Multiple R	0.87403		
R Square	0.76392		
Adjusted R Square	0.75754		
Standard Error	0.42068		

Analysis of Variance	DF	Sum of Squares	Mean Square
Regression	7.	148.32204	21.18886
Residual	259.	45.83673	0.17698

F
119.72747

-----Variables in the Equation-----

VARIABLE	B	BETA	Std Error B	F
MARSTRR	0.2047763	0.15518	0.04819	18.054
V211A	-0.2741517	-0.16050	0.05667	23.404
IDEALDIS	0.1370539	0.10375	0.05324	6.626
ROLINAD	0.1609344	0.13285	0.05054	10.138
PJOBSTR	0.2785464	0.17876	0.06855	16.512
CONGSTR	0.1864677	0.14399	0.05273	12.507
SOMATIC	0.5433582	0.34245	0.06000	81.997
(CONSTANT)	-0.3790230			

According to this analysis, Role/Person Stress and Ideal Dissonance have effects of the same order of magnitude, that is, a one standard deviation increase in Demoralization would result in about one-tenth of a standard deviation increase on each of these variables. Similarly a one standard deviation increase in Demoralization would predict almost one-fifth of a standard deviation increase in Role Inadequacy Stress. On the other hand, if Demoralization were to increase one standard deviation, there would be a corresponding decrease in the incidence of Psychotherapy of about one-eighth standard deviation. By contrast a one standard deviation increase in Demoralization is associated with one-fourth standard deviation increase in Job Stress. An increase of one standard deviation in Demoralization produces almost four-tenths of a standard deviation rise in Somatization.

2. Cases extreme on Demoralization (N = 378):

Eleven predictor variables were reduced to seven by the application of our rules. The Multiple R that results, .874, is .02 lower than that produced in the original analysis. This is equivalent to a decrease in the R Square of .037. These seven predictor variables likewise are not redundant in terms of their interpretation and all have highly significant beta weights. Here, too, power of interpretation and meaningfulness have been achieved at very little cost.

This analysis provides the following result. Role Inadequacy Stress and Congregational Stress are of the same order of magnitude: an increase in Demoralization of one standard deviation predicts an increase on each of them of one-seventh of a standard deviation. Likewise Job Stress and Marital Stress each show a one-sixth of a standard deviation increase for a one standard deviation increase on Demoralization. Ideal Dissonance rises one-tenth of a standard deviation when Demoralization increases one standard deviation. A rise in Demoralization of one standard deviation, however, predicts a decrease in the incidence of Psychotherapy of about one-sixth of a standard deviation. By contrast when Demoralization increases by one standard deviation, a one-third of a standard deviation on Somatization can be expected.

CHAPTER FOUR

DISCUSSION

The findings of the regression analysis indicate that Demoralization can be explained parsimoniously, meaningfully, and statistically very powerfully by the data of six scales, namely PERI Job Stress, Role Inadequacy, Ideal Dissonance, Role/Person Stress, Somatization, and Social Desirability. Two additional scales, Congregational Stress and Rabbinic Marital Stress, contribute further explanatory power when the subsample consisting of those cases demonstrating both extremes on the Demoralization scale is analysed. Furthermore the data indicates that having psychotherapy significantly accounts for a decrease in demoralization. It is noteworthy that only variables reflecting psychological issues explain rabbis' experience of stress. Demographic characteristics do not contribute explanatory power; indeed, they do not enter into any of the equations of the regression analysis. In the following paragraphs, the incidence of demoralization in the sample, and the psychological meaning of these predictor variables will be discussed. A demographic and psychological profile of the American rabbi based on the data will conclude the discussion.

Demoralization

The findings of this study regarding the incidence of demoralization, nonspecific psychological distress, among American rabbis, are at once straightforward and uncertain. They are straightforward in the sense that comparative data, based on the same measure of stress, are available for particular patient samples, as well as for a general population sample. Furthermore there is ample statistical evidence for an epidemiological estimate of the prevalence of demoralization in the general population of the United States that includes trends for groups distinguished by particular demographic characteristics. On the basis of being male, highly educated, married, and earning middle class salaries, this sample of rabbis may be expected to demonstrate a somewhat lower incidence of demoralization than that found in the general population.

Contrary to this expectation, American rabbis statistically show a considerably higher level of demoralization than the general population norm. This conclusion is based on the comparison of the mean Demoralization scale scores of the whole rabbinic sample (1.104) with the .915 found for the Manhattan general population sample (B.P. Dohrenwend, Levav, & Shrout, 1980). The average rabbi's level of demoralization is therefore higher than that of 62.9% of the general population of the United States.

The meaning of this comparison is boldly highlighted by the fact that the mean Demoralization scale score of males residing in a 20-mile radius of the Three Mile Island nuclear reactor site during the month following the accident was .983. This level of stress was observed to drop off sharply in the following several months (Behavioral Effects Task Group, 1979). In contrast, the data collected from the rabbis attests to their experience of stress over the immediately past one year period. Thus rabbis appear to experience chronic demoralization at a level higher than the brief experience of peak stress in reaction to the Three Mile Island accident.

The extent to which this degree of demoralization is dysfunctional is uncertain. As noted above, a high level of demoralization need not imply pathology. Furthermore a comparison between rabbis and the patients, as well as between the patient groups themselves, appears to be methodologically unsound.

To be valid clinical judgments between groups require that the clinical properties of the groups be clearly described and equivalent. It is well-known, for example, that patients hospitalized for depression are markedly different clinically from inpatient schizophrenics. Drug addicts differ clinically from each of these. All three of these patient groups can be expected to describe different normative levels of demoralization not only from each other,

but also from outpatients suffering from the very same disorder. Unfortunately, neither of the patient control groups evaluated for demoralization have been described as "pure" patient samples in the literature. The Eagleville drug addict group consists of in- and outpatients. The TMI control group is of unknown diagnostic composition. Therefore comparing the level of demoralization in either of these groups to that of the rabbis leads to spurious results.

Social Desirability

The primary purpose of the Social Desirability scale is to measure the extent to which a respondent may bias his answers, either by admitting or denying the presence of the variable being investigated, according to his evaluation of which responses are most socially desirable. Since the Demoralization scale was developed so that, as much as possible, it is free of this response bias, our data may be considered to have been controlled for this potentially confounding factor. We are therefore free to interpret Social Desirability in terms of its clinical psychological properties.

The essential clinical meaning of the Social Desirability scale is defensiveness, particularly with regard to disclosure of personal psychological characteristics. The expected negative correlation between the Social Desirability and Demoralization scales indicates that the more a

respondent is defensive, the less he will admit to the experience of distress. Having controlled for this tendency, our measure is of the extent to which defensiveness is itself a contributor to distress.

Defensiveness, although useful, is an unsophisticated, not particularly adaptive coping mechanism. It is a general response, not a specific one. Tantamount to sticking one's proverbial head in the sand, it provides temporary relief without addressing the specific source of distress. Unless the latter is addressed, the subjective distress is likely to intensify. Because it is a general response, defensiveness constricts an individual's potential breadth of action, thereby limiting his capacity to react adaptively to other threatening circumstances. In these ways defensiveness, despite its original self-protective intent, contributes to the exacerbation of distress.

For virtually the same reasons, defensiveness as a concept has relatively weak explanatory power. Significantly, for our purposes, to rely on such an imprecise category masks efforts to understand what particular threats, or sources of danger, might otherwise be uncovered. For these reasons, we have omitted the Social Desirability scale from the final list of predictor variables for Demoralization.

Somatization

That physiological responses are essential components of all stress reactions may be stated without equivocation.

Indeed such typical symptoms form a section (4 out of 27 items) of the Demoralization scale itself. The strong correlation ($r = -.45$) between the Somatization and Social Desirability scales, suggests that the strong association between Somatization and Demoralization is more than a replication of the relationship between the psychophysiological symptoms component and the other elements of the Demoralization scale.

In psychodynamic terms, somatization refers to that defensive process whereby physical symptoms are utilized to express unconscious conflicts by means of displacement. As such, somatization reflects a regression from more sophisticated mechanisms of adaption to a more primitive level appropriate to that stage in development when other means of coping with psychological distress were unavailable (M. Schur, 1955). K. Holroyd and R. Lazarus (1982) have reported others' research on essential hypertension that enables a clear presentation of an example of an initially adaptive physiological coping response that eventually may become a maladaptive somatization. Since baroreceptor stimulation has sedative-like effects, immediate stress reducing results might be achieved by elevating one's blood pressure in stressful circumstances. Such coping may well be adaptive in the absence of alternatives, such as at an early stage of psychological development. Prolonged exercise of this means of relaxation may well be dysfunctional, however,

since it may contribute to the development of the early stages of "high blood pressure."

Since a rabbi and those he serves of necessity collude to create him as a paradigm of virtue, the most socially acceptable forms of behavior, including manifestations of psychological dysfunction, are preferred. We speculate that somatization may be unconsciously selected as a more adaptive coping response than what otherwise might be regarded as more sophisticated psychologically. However, not only may such a response ultimately result in physical illness (L. Zegans, 1982), but as a relatively primitive defense, it is also inherently incapable of offering long-term relief. And, as noted previously, the more frequent one's episodes of physical illness, the greater is one's level of demoralization. Thus somatization as a coping device may testify to the presence of significant stress and, as an inherently maladaptive defense mechanism, may contribute to the very distress it was intended to ameliorate.

PERI Job Stress

This most general expression of job distress is a hybrid of items addressing job performance and job dissatisfaction. The benefit of this scale is that it captures evidence of demoralization not sampled by the combination of conceptually more precise scales. This dissatisfaction involves such practical matters as salary and potential for

promotion as well as overall interest and involvement in the tasks of being a rabbi. The questions lend themselves to being interpreted in terms of one's present position rather than in terms of being a rabbi altogether, the focus of the rabbinic job stress scale. Thus respondents may have been better able to express typical dissatisfactions without feeling that they were indicting their involvement with the rabbinate as a whole. For these reasons, we speculate that this scale, rather than its statistically equivalent and more specifically rabbinic counterpart, was retained in the regression equation. The scale contributes a relatively very powerful component to the explanation of demoralization in the whole sample of rabbis. This decreases by about one-third for the subsample of cases extreme on demoralization. This is in keeping with the trend that, for this sample, less ephemeral variables are at the root of their demoralization.

Role/Person and Congregational Stress

The existence of a "role" implies that there is a task that the role is intended to accomplish. It is only by virtue of having undertaken a task that an individual person may be said to have assumed a role. Role-definition, however, is both an aspect of personality and of structurally given role-demands (D.J. Levinson, 1959).

From a psychodynamic perspective, role-definition for an individual is "an ego achievement--a reflection of the person's capacity to resolve conflicting demands, to utilize existing opportunities and create new ones, to find some balance between stability and change, conformity and autonomy, the ideal and the feasible, in a complex environment" (Levinson, 1959, p. 177). The essential notion implicit in this is the capacity of the ego to distinguish and establish boundaries. Indeed, it is by virtue of maintaining and controlling its boundaries that a mature ego is said to exist. This applies not only to the boundary between the individual and his environment but also, as A.K. Rice (1969, p. 575) has observed, involves "the control of internal boundaries and dealing with activities that are not relevant to task performance."

These concepts of task, role, and boundary inhere in, and are prerequisite to, the distinction between role and person. How vital this distinction is, not only for outward performance but also for the maintenance of self, has been stated by Rice (1969, p. 577):

When the ego-function fails to locate boundaries precisely and fails to control transactions across these boundaries, confusion is inevitable, confusion in roles and in the authorities exercised in roles. Authority and responsibility appropriate in one role are used inappropriately in other roles. To be continuously confused about the role/person boundaries or completely unable to define and maintain boundaries is to be mentally sick.

There are practical benefits of monitoring the role/person boundary relatively vigilantly. Perhaps most importantly, doing so offers an opportunity to disengage from role-related demands, whether they originate intrapsychically or externally. This important coping device enables, for example, a reassessment of the dynamic compromise between competing demands so that resources may be allocated as appropriately as possible. Intrapsychically such a reassessment may serve to regulate and stabilize self-esteem. In the interpersonal world such a "breather" may facilitate a reappraisal of method, a decrease in anxiety, and, potentially, successful performance.

The data indicate that all rabbis experience considerable stress as the result of not keeping the role/person distinction firmly in mind. Undertaking a role as symbolic exemplar of moral values on the face of it appears to require abandoning this very boundary. In order to lessen the need for it, those a rabbi serves intuitively collude to establish the myth that the rabbi is not like other people. They set him apart--all role--and strive to deny that he is also a person. The data demonstrate a close statistical association between the role/person and setapartness scales because they are experientially and theoretically related. Role/person stress addresses the difficulties a rabbi has maintaining the boundary himself. Setapartness seeks to capture the stress a rabbi experiences as a result of his

community's efforts to erase that very boundary. If the role/person distinction is maintained, being set apart can be regarded for what it really is. Such boundary management is likely to result in a decrease of the distress of setapartness. Acquiescing to the communal demand and relinquishing control of one's role/person boundary results not only in the stress of setapartness, but also compounds it with added intrapsychic confusion and the distress of impaired task performance, as well as problematic familial relations. The latter circumstance appears to be the situation of the subsample of High and Low Demoralized rabbis.

Congregational stress is a broad measure that incorporates elements from setapartness and role inadequacy along with other matters distressing to a pulpit rabbi. It is the theoretical result of these issues. Although conceptually less precise than either role/person or setapartness, this generalized measure was sufficiently potent statistically to exclude them both from the most parsimonious regression equation (Table 7). We speculate that the Congregational Stress scale captured the demoralizing consequences for task performance of the experience of setapartness and of having loosened the role/person boundary.

Ideal Dissonance and Role Inadequacy

Ideal dissonance reflects the intrapsychic incongruence between the ego-ideal and the self-image, that apprai-

sal of one's actual capacity to meet one's standards. In presenting questions to investigate ideal dissonance, no effort was made to offer alternate typologies of "ideal" rabbis. Categories of achievement were also not presented. The data therefore reflects wholly intrapsychic representations of the models each rabbi aspires to emulate and of his capacities to do so. What is measured is the extent to which the rabbi feels that the inevitable gap between the ideal and the attainable is too wide. When such is the case, self-esteem is diminished.

The evidence shows that rabbis are prone to excessive ideal dissonance and concomitant lowered self-esteem. This pitfall is virtually built in to a role in which one is expected to exemplify moral perfection, a state one inevitably fails to achieve. It is compounded, according to C. Leibman (1968), by a professional socialization process that fails to offer a realistic vision of what a contemporary American rabbi might be.

Role inadequacy, as operationalized in this study, may be regarded as the practical aspect of ideal dissonance. Here rabbis were polled regarding their evaluation of their skills for the job. Not surprisingly, role inadequacy and ideal dissonance are closely associated statistically in this sample.

Although each are aspects of self-esteem, they differ significantly. Ideal dissonance is the result of the slow

process of internalization of self- and object-representations. It involves early childhood prototypes and reflects core elements of personality. The harshness of one's self-criticism and the demoralization one experiences because of this perceived ideal dissonance may be ameliorated through psychodynamically oriented psychotherapy but the internal self-representations are relatively stable. Role inadequacy, on the contrary, results from having skills that, for whatever reason, are insufficient for the task. Rather than reflecting intrapsychic conflict, such inadequacy is a relatively ephemeral phenomenon. The psychological distress experienced from such deficiencies may be readily relieved by acquiring or enhancing skills through practical training.

It is evident that the stress experienced as a result of role inadequacy is more benign than that associated with ideal dissonance. This conclusion is supported by the empirical data. Ideal dissonance contributes considerably less toward explaining demoralization than role inadequacy in the case of the whole sample. Conversely, for the subsample of High and Low Demoralized cases only, role inadequacy is of much less explanatory power. Although the beta weight of ideal dissonance is no greater in this group, since a greater degree of demoralization is accounted for, greater absolute ideal dissonance is present.

Rabbinic Marital Stress

We have already noted that role-related stress involves a rabbi's personal life. The finding that, for that subgroup of extremely high (and low) demoralized rabbis, marital stress is a statistically significant contributor to their level of distress is of no surprise. Indeed, marital stress is an important factor in all rabbis' demoralization, although it does not meet the criterion for significance to be included in the final regression analysis of the whole sample.

In developing the items for the Rabbinic Marital Stress scale, two major sources of distress were addressed. The degree to which a rabbi's wife is favorably disposed to, and involved with, his work as rabbi was given primary importance because of its clear implications for role-functioning. The second area of inquiry is concerned with the degree of personal intimacy between a rabbi and his wife.

Although work roles are of importance to the formation of adult identity, marriage is most often a relationship between two persons. In the unique intimacy that marriage may afford, individuals may disclose as much of their person as they can. In the service of this task, work-related personae need be set aside.

The man who has assumed the role of rabbi is faced with special problems. He has undertaken a role that con-

flicts with, and seeks to invade, his role as a marriage partner. The stress inherent in this situation therefore must be addressed through management and control of the role/person boundary. In this endeavor, the rabbi may be facilitated or hindered by his wife's behavior. The major elements of the Rabbinic Marital Stress scale are therefore reciprocally related.

Some marital stress, the result of dyssynchronous fluctuations in the role/person balances that coordinate a rabbi's work and marriage, appears inevitable. When the boundary management is unsatisfactory, then significant distress, emanating from disequilibrium in both person- and role-systems, results. As E. Friedman (1982) agrees, under these circumstances treatment that incorporates the insights of systems theory is indicated.

Personal Psychotherapy

The experience of rabbis who are or have been in psychotherapy is clear: treatment definitely has a salutary effect on their level of demoralization. Of the whole sample of rabbis (N = 1168), 472, or 40.41% have been in treatment. The same percent of the members of the subsample of cases reporting extreme high and low demoralization (N = 378) have been in therapy; of these 114 are among the extremely high demoralized. The data shows that psychotherapy reduces the level of demoralization by one-eighth of a

standard deviation in the case of all rabbis sampled, and by one-sixth of a standard deviation in the case of those cases extreme on demoralization.

These frequencies are lower, however, than the true incidence is likely to be. As a result of a printer's error in the "skip instruction" alongside Q-208 in the questionnaire, those who have never been married were directed to skip the item requesting information on psychotherapy. Therefore, fifty-eight rabbis who were never married were not properly polled. Fifty-four of these followed the instruction and skipped the psychotherapy item. The four remaining ignored it: half of these have been in treatment, half have not.

Descriptive Profile of the Average American Rabbi

The average American rabbi is a man in his early 40's. Born and raised in the United States, he is more likely than not the eldest of his siblings. There are no other rabbis in his immediate family. He is still married to the woman he wed while in rabbinical school and they have at least one child. She works outside of the house, more often than not in a part-time capacity.

The rabbi serves a congregation of between 100 and 300 families as their full-time spiritual leader. The congregation is located in or nearby a large metropolitan center in the eastern half of the country, most likely in

the Mid-Atlantic states. For his services in 1981, the rabbi was paid a gross salary of between \$25,000 and \$35,000, including the value of his parsonage and whatever benefits he received.

Being a rabbi is a considerably stressful occupation for him. The demands that he set an example of Jewish moral values and religious devotion for his community weigh heavily on his shoulders. This is a burden he is rarely able to escape. It infuses and complicates his marriage and his relationship with his children. It seems that he must always be "the rabbi" and not "just a person" like his congregants. It seems that he must always be "the rabbi" to himself, also. His inner voices so often remind him that he could do better, be a better rabbi. If only he felt more competent in his skills, in his pastoral work, then he would be a better rabbi, he thinks to himself. Having inadequate skills is the way he may translate his fears that he is really an inadequate human being.

As sophisticated as he is regarding others, he maintains a general defensiveness and relative naivete about his own psychological processes. Perhaps he secretly believes some of his congregants' myth about him, that he is so righteous and good, not like them. Although he refers congregants for psychotherapy, referring himself seems not to be an option: what would the congregants think if they were to find out?

There is so often a physical malaise that he feels-- nothing specific, just his way of dealing with stress. It may even be comforting to visit the doctor periodically to hear him say, "Rabbi, take it easy; you're too hard on yourself." But the secondary gain from those aches and pains may be precious since they testify to how hard he works at being the "ideal" rabbi. After all, physical illness is something the congregation understands. How anxious and depressed he sometimes feels is not something he expects they would accept.

His dissatisfactions with being a rabbi are the result of this particular job. If only he earned more, if only he could gain some career recognition as the result of being rabbi to this community, he would feel less stressed. He thinks in concrete terms about his dissatisfactions with being a rabbi, and resists criticizing the career choice he made.

APPENDIX A

Questionnaire booklet (actual size: 6 x 8-3/16 inches)

לב טלנת ייטב פנימ אבעצבת לב הוא נפאה

STRESS

in the RABBINATE

*A Research Project
of the
Psychological Center
City University of New York*

לב טלנת ייטב גתה אהא נפאה תיבול גתם

*Your help with this effort is greatly appreciated! Please use
the back page to answer any question in more detail. Thank you!*

If, after completing this questionnaire, you have any comments, please use this space, or the space on the back page.

YOU AS RABBI . . .

First, we would like to ask some questions about your work.

Q- 1 In general, how interested are you in the work that you are doing? (Please circle number of your answer.)

- 1 VERY INTERESTED
- 2 SOMEWHAT INTERESTED
- 3 SOMEWHAT UNINTERESTED
- 4 VERY UNINTERESTED

Q- 2 How satisfied are you with the kind of work you do?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 SOMEWHAT DISSATISFIED
- 4 VERY DISSATISFIED
- 5 DON'T KNOW

Q- 3 How satisfied are you with your future with this job?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 SOMEWHAT DISSATISFIED
- 4 VERY DISSATISFIED
- 5 DON'T KNOW

Q- 4 How satisfied are you with your present salary level?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 SOMEWHAT DISSATISFIED
- 4 VERY DISSATISFIED
- 5 DON'T KNOW

Q- 5 How hard do you think you work compared to other people in the same kind of job?

- 1 MUCH HARDER
- 2 SOMEWHAT HARDER
- 3 ABOUT AS HARD
- 4 SOMEWHAT LESS HARD
- 5 A LOT LESS HARD

Q- 6 How often do you find that you have trouble concentrating at work?

- 1 NEVER
- 2 ALMOST NEVER
- 3 SOMETIMES
- 4 FAIRLY OFTEN
- 5 VERY OFTEN

Q- 7 How often do you find yourself getting tired or fatigued at work?

- 1 NEVER
- 2 ALMOST NEVER
- 3 SOMETIMES
- 4 FAIRLY OFTEN
- 5 VERY OFTEN

Q- 8 In general, how good a job do you think you do?

- 1 VERY GOOD
- 2 GOOD
- 3 AVERAGE
- 4 POOR
- 5 VERY POOR

- Q- 9 How often do other people depend on your doing a good job? (Please circle number of your answer.)
- 1 VERY OFTEN
 - 2 FAIRLY OFTEN
 - 3 SOMETIMES
 - 4 ALMOST NEVER
 - 5 NEVER
- Q-10 How often do you feel overworked?
- 1 NEVER
 - 2 ALMOST NEVER
 - 3 SOMETIMES
 - 4 FAIRLY OFTEN
 - 5 VERY OFTEN
- Q-11 How satisfied are you with your choice of the rabbinate as your career?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
- Q-12 If you had the choice to make over again, how likely is it that you would choose the rabbinate as your career?
- 1 VERY LIKELY
 - 2 SOMEWHAT LIKELY
 - 3 SOMEWHAT UNLIKELY
 - 4 VERY UNLIKELY
- Q-13 How much more difficult do you find the rabbi's role than what you had expected when you were first ordained?
- 1 MUCH MORE DIFFICULT
 - 2 SOMEWHAT MORE DIFFICULT
 - 3 JUST AS DIFFICULT
 - 4 SOMEWHAT LESS DIFFICULT
 - 5 MUCH LESS DIFFICULT
- Q-14 How satisfied are you with your potential peak salary as a rabbi?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
- Q-15 Compared with your non-rabbinic friends who work similarly hard, how satisfied are you with your income?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
- Q-16 How often do you take an entire day off from work?
- 1 WEEKLY
 - 2 BI-WEEKLY
 - 3 MONTHLY
 - 4 RARELY
- Q-17 In general, how stressful would you say your work is?
- 1 NOT STRESSFUL AT ALL
 - 2 A LITTLE STRESSFUL
 - 3 MODERATELY STRESSFUL
 - 4 VERY STRESSFUL

Please circle your answer to each item

- Q-18 How much would you say that in being a rabbi, you are "doing what comes naturally," that is, you would be behaving essentially the same way if you were not a rabbi.....
- Q-19 How much do you make sure that people treat you as "rabbi"
- Q-20 How much do you try to be a model for others.....
- Q-21 How cautious are you in what you say and do so that your behaviour is appropriate to being a rabbi.....
- Q-22 How much do you find that your success as a rabbi depends on who you are rather than on what you do
- Q-23 How much have you made peace with the demands and expectations of being a rabbi
- Q-24 How much are you able to distinguish clearly between who you are and what others think you to be.....
- Q-25 How often do you choose not to respond to what is happening around you to avoid placing yourself or others in an uncomfortable position.
- Q-26 How much do you insist on expressing your own personality despite what others expect of you as rabbi ..
- Q-27 How much do you try to separate your work life as rabbi from your personal life.....
- Q-28 How alone do you feel as rabbi.....
- Q-29 How much pleasure do you take in being anonymous, that is, in not being identified as a rabbi.....
- Q-30 Imagine you are at a social gathering with people who do not know you. In general, how surprised are they to learn you are a rabbi
- Q-31 How much do you agree with the following statement? "The essential elements [of the rabbinic role are distance and presence in some sort of harmonious relationship]"
- Q-32 How much do you feel you have personal privacy.....

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

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NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY OFTEN

FAIRLY OFTEN

SOME TIMES

ALMOST NEVER

NEVER

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

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A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

STRONGLY AGREE

AGREE

DON'T KNOW

DIS-AGREE

STRONGLY DIS-AGREE

VERY MUCH

A FAIR AMOUNT

A SLIGHT AMOUNT

NOT AT ALL

Please circle your answer to each item.

Q-33	How often do you feel that for serious concerns you have timeworn responses.....	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-34	How often do you feel "out of your depth" in your work.....	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-35	How often do you feel as though you are an impostor serving as rabbi.....	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-36	How often do you find yourself trying to help others cope with matters you have difficulty coping with yourself..	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-37	How often do you feel that your skills are inadequate for the job.....	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-38	How often do people treat you as if you are a different and unique kind of person	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-39	How often do people treat you with deference, respect, or with some other indication of social distance...	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-40	How often do people expect you to exemplify the good and noble person	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-41	How often do people keep you "in role" as rabbi even in "off-the-job" situations	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-42	How often do people act differently with you than with others	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-43	How often do people say of you, "Of course the rabbi is human," but still qualify that humanity in some way...	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-44	How often do people see you as a person and treat you as they would anyone else	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-45	How often do you experience a sense of intimacy with persons you serve as rabbi.....	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-46	How often do you find yourself becoming over-involved with people you serve as rabbi	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-47	How often do you experience a sense of discomfort when making a transition from professional situations of intimacy to ones of normal intensity.	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-48	How often do you experience a sense of being set apart from persons you serve as rabbi	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER

Q-49 From which of the following groups do you draw your closest friends (Please circle number of your answer.)

- 1 SEMINARY CLASSMATES
- 2 RABINIC COLLEAGUES IN YOUR LOCALE
- 3 ACTIVE LAYMEN WHOSE RABBI YOU ARE
- 4 LAYMEN WHOSE RABBI YOU ARE
- 5 ACTIVE JEWS WHOSE RABBI YOU ARE NOT
- 6 UNAFFILIATED JEWS
- 7 NON-JEWISH CLERGY
- 8 NON-JEWS

Q-50 How many friends do you have in whom you can confide?

- 1 NONE
- 2 ONE
- 3 TWO OR THREE
- 4 FOUR
- 5 MORE THAN FOUR

Please circle your response to each item

Q-51 Imagine what your "ideal rabbi" would be like. How closely do you approximate your ideal.....

COM- PLETELY	VERY MUCH	A FAIR AMOUNT	SLIGHT- LY	NOT AT ALL
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Q-52 How often do you say to yourself, "I could have done that better".....

VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER
---------------	-----------------	----------------	-----------------	-------

Q-53 Overall, how much would you say your image of the "ideal rabbi" has changed since your seminary days ..

COM- PLETELY	VERY MUCH	A FAIR AMOUNT	SLIGHT- LY	NOT AT ALL
-----------------	--------------	------------------	---------------	---------------

Q-54 How often do you feel blocked by others from behaving more closely in accord with your image of the "ideal rabbi".....

VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER
---------------	-----------------	----------------	-----------------	-------

.....

Please circle your response to each item

Q-55 Next, we would like to ask some questions about your religious life. How much do you believe in God....

VERY MUCH	A FAIR AMOUNT	A SLIGHT AMOUNT	NOT AT ALL
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Q-56 How accurately does the following statement describe your experience "The man of faith oscillates between ecstasy in God's companionship and despair in feeling abandoned by God"

VERY MUCH	A FAIR AMOUNT	A SLIGHT AMOUNT	NOT AT ALL
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Q-57 How often do you feel that your doubts overwhelm your religious faith

VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER
---------------	-----------------	----------------	-----------------	-------

Q-58 How much is the intensity of your faith a major factor in setting you apart from your community

VERY MUCH	A FAIR AMOUNT	A SLIGHT AMOUNT	NOT AT ALL
--------------	------------------	--------------------	---------------

Q-59 How much are you inspired by personal religious experiences

VERY MUCH	A FAIR AMOUNT	A SLIGHT AMOUNT	NOT AT ALL
--------------	------------------	--------------------	---------------

Q-60 How much do you feel that serving as a rabbi inhibits your enjoyment of the Sabbath and Holy Days

VERY MUCH	A FAIR AMOUNT	A SLIGHT AMOUNT	NOT AT ALL
--------------	------------------	--------------------	---------------

Q-61 In comparison to your religious practice in seminary, how observant would you say you are now? (Please circle number of your answer.)

- 1 MUCH MORE
- 2 SOMEWHAT MORE
- 3 SAME
- 4 SOMEWHAT LESS
- 5 MUCH LESS

Q-62 In comparison to you now, how observant was your family of origin when you were growing up?

- 1 MUCH MORE
- 2 SOMEWHAT MORE
- 3 SAME
- 4 SOMEWHAT LESS
- 5 MUCH LESS

Q-63 In comparison to you, how observant are your closest friends?

- 1 MUCH MORE
- 2 SOMEWHAT MORE
- 3 SAME
- 4 SOMEWHAT LESS
- 5 MUCH LESS

Q-64 Have you sought additional professional training since becoming a rabbi? (Please circle number of your answer.)

If no, please
skip to Q-68

- 1 YES
- 2 NO

What is the nature of this
training? _____

Q-65 How much would you say that seeking additional professional training was an effort to lessen the stress of your rabbinic role?

- 1 VERY MUCH
- 2 A FAIR AMOUNT
- 3 SLIGHTLY
- 4 NOT AT ALL

Q-66 How closely did your decision to seek this training follow a period of considerable stress in your life?

- 1 VERY CLOSELY
- 2 FAIRLY CLOSELY
- 3 SLIGHTLY CLOSELY
- 4 NOT AT ALL CLOSELY

Q-67 How much does your additional professional training offer the prospect of a new career?

- 1 VERY MUCH
- 2 A FAIR AMOUNT
- 3 SLIGHTLY
- 4 NOT AT ALL

If you are NOT a congregational rabbi, please skip to Q-77

- Please circle your answer to each item
- Q-68 How often do you think that your congregation does not understand what a rabbi really is.....
- | | | | | | |
|--|------------|--------------|------------|--------------|-------|
| | VERY OFTEN | FAIRLY OFTEN | SOME-TIMES | ALMOST NEVER | NEVER |
|--|------------|--------------|------------|--------------|-------|
- Q-69 How often do you feel competent in your pastoral work.....
- | | | | | | |
|--|------------|--------------|------------|--------------|-------|
| | VERY OFTEN | FAIRLY OFTEN | SOME-TIMES | ALMOST NEVER | NEVER |
|--|------------|--------------|------------|--------------|-------|
- Q-70 How often do you feel that your congregants are surprised to see you "out of role".....
- | | | | | | |
|--|------------|--------------|------------|--------------|-------|
| | VERY OFTEN | FAIRLY OFTEN | SOME-TIMES | ALMOST NEVER | NEVER |
|--|------------|--------------|------------|--------------|-------|
- Q-71 How often do you feel that your congregation does not think of you as a person.....
- | | | | | | |
|--|------------|--------------|------------|--------------|-------|
| | VERY OFTEN | FAIRLY OFTEN | SOME-TIMES | ALMOST NEVER | NEVER |
|--|------------|--------------|------------|--------------|-------|
- Q-72 How often do you feel that your congregation thinks of you only as "the rabbi".....
- | | | | | | |
|--|------------|--------------|------------|--------------|-------|
| | VERY OFTEN | FAIRLY OFTEN | SOME-TIMES | ALMOST NEVER | NEVER |
|--|------------|--------------|------------|--------------|-------|
- Q-73 How much control do you feel you have over day-to-day decision-making in your synagogue.....
- | | | | | |
|--|-----------|---------------|-----------------|-------------|
| | VERY MUCH | A FAIR AMOUNT | A SLIGHT AMOUNT | NONE AT ALL |
|--|-----------|---------------|-----------------|-------------|
- Q-74 Which of the following best describes your relationship with the officers of your congregation? (Circle number)
- 1 FRIENDLY
 - 2 CORDIAL
 - 3 PROPER
 - 4 CHILLY
 - 5 HOSTILE
- Q-75 Following is a list of 10 typical rabbinic experiences. Please put them in order, 1 to 10, according to how stressful each is for you. Please indicate your *most stressful* area by "1", and your *least stressful* by "10."
- TEACHING
 - WEEKLY PREACHING
 - COMFORTING MOURNERS
 - FUNDRAISING
 - SYNAGOGUE ADMINISTRATION
 - CONTRACT NEGOTIATIONS
 - VISITING THE SICK
 - HIGH HOLY DAY PREACHING
 - PASTORAL COUNSELING
 - FUNERALS
- Q-76 What is the size of your congregation (in number of families)?
- 1 LESS THAN 100
 - 2 100 TO 299
 - 3 300 TO 499
 - 4 500 TO 899
 - 5 OVER 900

IDEAS ABOUT YOUR SELF . . .

Q-77 Next, we would like to ask some questions about thoughts and feelings you may have about yourself. During the past 12 months, how often have you felt confident? (Please circle number of your answer.)

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

Q-78 During the past 12 months, how often have you felt useless?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

Q-79 Think of a person who feels that he is a failure generally in life. Is this person

- 1 VERY MUCH LIKE YOU
- 2 MUCH LIKE YOU
- 3 SOMEWHAT LIKE YOU
- 4 VERY LITTLE LIKE YOU
- 5 NOT AT ALL LIKE YOU

Q-80 Think of a person who feels he has much to be proud of. Is this person

- 1 VERY MUCH LIKE YOU
- 2 MUCH LIKE YOU
- 3 SOMEWHAT LIKE YOU
- 4 VERY LITTLE LIKE YOU
- 5 NOT AT ALL LIKE YOU

Q-81 In general, if you had to compare yourself with the average person your age, what grade would you give yourself?

- 1 EXCELLENT
- 2 GOOD
- 3 AVERAGE
- 4 BELOW AVERAGE
- 5 A LOT BELOW AVERAGE

Q-82 In general, how satisfied are you with yourself?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 SOMEWHAT DISSATISFIED
- 4 VERY DISSATISFIED

Q-83 How often have you had times when you couldn't help wondering if any thing was worthwhile anymore

Please circle your answer to each item				
VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER

During the past 12 months

Q-84 how often have you felt that nothing turns out for you the way you want it to

VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER
------------	--------------	-------------	--------------	-------

Q-85 how often have you felt completely helpless

VERY OFTEN	FAIRLY OFTEN	SOME- TIMES	ALMOST NEVER	NEVER
------------	--------------	-------------	--------------	-------

During the past 12 months

Please circle your answer to each item

Q-86	how often have you felt completely hopeless about everything	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-87	how often have you feared going crazy, losing your mind	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-88	how often have you had attacks of sudden fear or panic	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-89	how often have you feared something terrible would happen to you ..	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-90	how often have you felt confused and had trouble thinking	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-91	how often have you had trouble concentrating or keeping your mind on what you were doing	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-92	how often have you been bothered by feelings of sadness or depression-feeling blue	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-93	how often have you felt lonely	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-94	how often have you felt anxious	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-95	how often have you been bothered by nervousness, being fidgety or tense	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-96	how often have you been bothered by feelings of restlessness	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-97	how often have you feared being left all alone or abandoned	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-98	When you get angry, how often do you feel uncomfortable, like getting headaches, stomach pains, cold sweats, and things like that	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-99	how often has your appetite been poor	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-100	how often have you been bothered by cold sweats	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-101	how often have you had trouble with headaches or pains in the head	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER
Q-102	Think of a person who is the worrying type—you know, a worrier. How much is this person like you	VERY MUCH	MUCH	SOME-WHAT	VERY LITTLE	NOT AT ALL
Q-103	During the past 12 months, how often have you felt you were bothered by all different kinds of ailments in different parts of your body	VERY OFTEN	FAIRLY OFTEN	SOME-TIMES	ALMOST NEVER	NEVER

Now we would like to ask some questions about your physical health *during the past 12 months*

Please circle your answer to each item

- | | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
|--|---------------|-----------------|----------------|-----------------|-------|
| Q-104 How often have you been aware of any of the following: sweating a lot even in cold weather, or having cold hands or feet even in warm weather . | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-105 When <i>not</i> exercising, how often have you been aware of pains in your chest, or of your heart thumping or beating rapidly | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-106 When <i>not</i> exercising, how often have you been aware of breathing rapidly or of having difficulty breathing | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-107 How often have you experienced a dry mouth, hoarseness, or having to clear your throat often | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-108 How often have you experienced nasal stuffiness or colds..... | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-109 How often have you had headaches of any kind, such as migraine, sinus or tension headaches..... | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-110 How often have you had stomach discomfort, such as indigestion, nausea, or severe pains in your stomach | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-111 How often have you had either loose bowel movements or constipation... | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-112 How often have you noticed excessive tension, stiffness, soreness, or cramping of muscles in parts of your body, such as your shoulders, neck, jaw, etc..... | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-113 How often have you noticed yourself fidgeting with your hands, biting your nails, or otherwise being restless.... | VERY
OFTEN | FAIRLY
OFTEN | SOME-
TIMES | ALMOST
NEVER | NEVER |
| Q-114 Have you ever suffered from ulcers ... | YES | | NO | | |
| Q-115 Have you ever suffered from colitis ... | YES | | NO | | |
| Q-116 Have you ever suffered from asthma.. | YES | | NO | | |
| Q-117 Have you ever suffered from high blood pressure..... | YES | | NO | | |
| Q-118 Have you ever suffered from hardening of the arteries | YES | | NO | | |
| Q-119 Have you ever suffered from heart attack | YES | | NO | | |

In this section we would like to know whether the following statements apply to you. If a statement is TRUE or MOSTLY TRUE please circle TRUE; if it is FALSE or NOT USUALLY TRUE, circle FALSE.

		Circle your answer	
Q-120	My hands and feet are usually warm enough	TRUE	FALSE
Q-121	I am very seldom troubled by constipation	TRUE	FALSE
Q-122	My sleep is fitful and disturbed.....	TRUE	FALSE
Q-123	I am liked by most people who know me	TRUE	FALSE
Q-124	I am happy most of the time.....	TRUE	FALSE
Q-125	I do not tire quickly	TRUE	FALSE
Q-126	I am not afraid to handle money	TRUE	FALSE
Q-127	It makes me uncomfortable to put on a stunt at a party even when others are doing the same sort of things	TRUE	FALSE
Q-128	I dream frequently about things that are best kept to myself.....	TRUE	FALSE
Q-129	My parents and family find more fault with me than they should	TRUE	FALSE
Q-130	No one cares much what happens to me.....	TRUE	FALSE
Q-131	I usually expect to succeed in things I do.....	TRUE	FALSE
Q-132	I am never happier than when alone.....	TRUE	FALSE
Q-133	I have been afraid of things or people that I knew could not hurt me.....	TRUE	FALSE
Q-134	I am not unusually self-conscious	TRUE	FALSE
Q-135	People often disappoint me	TRUE	FALSE
Q-136	I blush no more often than others	TRUE	FALSE
Q-137	I shrink from facing a crisis or difficulty.....	TRUE	FALSE

YOU AND YOUR SPOUSE

Another important part of understanding the stress of the rabbinate has to do with the rabbi's family. So, next we would like to ask some questions about you and your spouse.

If you have never been married, please skip to Q-198

- Q-138 How interested would you say your spouse is in your rabbinic activities? (Please circle number of your answer.)

- 1 VERY INTERESTED
- 2 SOMEWHAT INTERESTED
- 3 SOMEWHAT UNINTERESTED
- 4 VERY UNINTERESTED

- Q-139 How often do you feel that your spouse does not understand why you are a rabbi?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

- Q-140 How often do you feel that your spouse would prefer that you were not a rabbi?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

Please circle your response to each item

- | | | | | |
|---|------------|---------------|-----------------|--------------|
| Q-141 Before your marriage, how much would you say you looked forward to having a spouse who would help you in your career as rabbi | VERY MUCH | A FAIR AMOUNT | A SLIGHT AMOUNT | NOT AT ALL |
| Q-142 How much has your spouse lived up to your expectations as a helpmate for your rabbinic career | VERY MUCH | A FAIR AMOUNT | A SLIGHT AMOUNT | NOT AT ALL |
| Q-143 How much would you say your spouse looked forward to being married to a rabbi | VERY MUCH | A FAIR AMOUNT | A SLIGHT AMOUNT | NOT AT ALL |
| Q-144 How much would you say your spouse enjoys being a "rebbetzin" | VERY MUCH | A FAIR AMOUNT | A SLIGHT AMOUNT | NOT AT ALL |
| Q-145 How often do you feel uncomfortable with your spouse | VERY OFTEN | FAIRLY OFTEN | SOME- TIMES | ALMOST NEVER |
| Q-146 Sometimes husbands and wives have differences about showing love. How often has this been a problem for you in your marriage | VERY OFTEN | FAIRLY OFTEN | SOME- TIMES | ALMOST NEVER |
| Q-147 How often do you feel affectionate to your spouse | VERY OFTEN | FAIRLY OFTEN | SOME- TIMES | ALMOST NEVER |
| Q-148 How often does the thought come to your mind that your spouse really doesn't love you | VERY OFTEN | FAIRLY OFTEN | SOME- TIMES | ALMOST NEVER |

Q-149 When it comes to sex relations, about how often do you and your spouse have sex relations—on the average (Please circle number of your answer.)

- 1 GREATER THAN ONCE A WEEK
- 2 ONCE A WEEK
- 3 GREATER THAN ONCE A MONTH BUT LESS THAN ONCE A WEEK
- 4 LESS THAN ONCE A MONTH
- 5 NEVER

Q-150 How do you feel about sex relations—do you find them

- 1 VERY PLEASANT AND LOOK FORWARD TO THEM
- 2 RATHER PLEASANT
- 3 JUST SO-SO: NEITHER PLEASANT NOR UNPLEASANT
- 4 RATHER UNPLEASANT
- 5 VERY UNPLEASANT

Q-151 In general, how satisfied are you with your marriage?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 NEITHER SATISFIED NOR DISSATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 VERY DISSATISFIED

Q-152 In general, how satisfied is your spouse with your marriage?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 NEITHER SATISFIED NOR DISSATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 VERY DISSATISFIED

Q-153 You have worked until 11:00 P.M., after a full, active day. When you return home, which of the following are you most likely to do?

- 1 WATCH TV
- 2 LISTEN TO MUSIC
- 3 HAVE A DRINK
- 4 REHASH YOUR DAY WITH YOUR SPOUSE
- 5 CHAT WITH YOUR SPOUSE ABOUT NON-WORK THINGS

Q-154 How often do you feel you are just too tired to make love to your spouse?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

Q-155 How satisfied are you with the intensity of love you share with your spouse?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 NEITHER SATISFIED NOR DISSATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 VERY DISSATISFIED

Q-156 How satisfied is your spouse with the intensity of love you share?

- 1 VERY SATISFIED
- 2 SOMEWHAT SATISFIED
- 3 NEITHER SATISFIED NOR DISSATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 VERY DISSATISFIED

- Q-157 How often do you eat dinner with the other members of your family. On the average (Please circle number of your answer.)
- 1 ALMOST EVERY NIGHT
 - 2 AT LEAST FIVE NIGHTS EACH WEEK
 - 3 THREE OR FOUR NIGHTS EACH WEEK
 - 4 ONE OR TWO NIGHTS EACH WEEK
- Q-158 Which of the following best describes your experience of your family's dinner hour?
- 1 RELAXED
 - 2 SOMEWHAT RELAXED
 - 3 NEITHER RELAXED NOR RUSHED
 - 4 SOMEWHAT RUSHED
 - 5 RUSHED
- Q-159 How often would you say you spend Sunday afternoons with your family?
- 1 VERY OFTEN
 - 2 FAIRLY OFTEN
 - 3 SOMETIMES
 - 4 ALMOST NEVER
 - 5 NEVER
- Q-160 How much do you feel your public image as a rabbi is hostage to the behaviour of your spouse and family?
- 1 VERY MUCH
 - 2 A FAIR AMOUNT
 - 3 SLIGHTLY
 - 4 NOT AT ALL
- Q-161 Compared to when you first met each other, how observant would you say your spouse's religious practice is now?
- 1 MUCH MORE OBSERVANT
 - 2 SOMEWHAT MORE OBSERVANT
 - 3 AS OBSERVANT
 - 4 SOMEWHAT LESS OBSERVANT
 - 5 MUCH LESS OBSERVANT
- Q-162 In general, how stressful would you say your relationship with your spouse is?
- 1 VERY STRESSFUL
 - 2 STRESSFUL TO A FAIR DEGREE
 - 3 SLIGHTLY STRESSFUL
 - 4 NOT STRESSFUL AT ALL
-
- Q-163 Does your spouse have a job? (Circle number)
- 1 YES, FULL-TIME
 - 2 YES, PART-TIME
 - 3 NO
-
- If no, please skip to Q-167
- Q-164 How much stress would you say the fact that your spouse works causes you?
- 1 VERY MUCH
 - 2 A FAIR AMOUNT
 - 3 A SLIGHT AMOUNT
 - 4 NONE AT ALL

Q-165 How much do you think the fact of your spouse's work interferes with your rabbinic role? (Please circle number of your answer.)

- 1 VERY MUCH
- 2 A FAIR AMOUNT
- 3 SLIGHTLY
- 4 NOT AT ALL

Q-166 How much would you say the fact that your spouse works relieves some of the stress you experience?

- 1 VERY MUCH
- 2 A FAIR AMOUNT
- 3 SLIGHTLY
- 4 NOT AT ALL

Q-167 Do you live in a house or apartment owned by the community you serve as rabbi? (Please circle number of your answer.)

- 1 YES
- 2 NO

If no, please skip to Q-172

Q-168 How much do you and your spouse like your housing?

You	Spouse	
1	1	VERY MUCH
2	2	A FAIR AMOUNT
3	3	SLIGHTLY
4	4	NOT AT ALL

Q-169 How often does your spouse feel frustrated by having to consult members of your community over housing matters?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

Q-170 How difficult is it to get your community to respond positively to your requests for household repairs?

- 1 VERY EASY
- 2 SOMEWHAT EASY
- 3 NEITHER EASY NOR DIFFICULT
- 4 SOMEWHAT DIFFICULT
- 5 VERY DIFFICULT

Q-171 How often do you wish you owned your own house?

- 1 VERY OFTEN
- 2 FAIRLY OFTEN
- 3 SOMETIMES
- 4 ALMOST NEVER
- 5 NEVER

If you have never been separated or divorced, please skip to Q-180.

Q-172 When were you separated or divorced? (Please circle number of your answer.)

- 1 BEFORE BECOMING A RABBI → If before becoming a
 2 WHILE WORKING AS A RABBI rabbi, please skip
 to Q-180.

Q-173 When you were separated or divorced, what was the primary nature of your rabbinic work?

- 1 CONGREGATION
 2 ACADEMICS
 3 CAMPUS RABBI
 4 JEWISH EDUCATION
 5 JEWISH COMMUNAL ORGANIZATION
 6 MILITARY CHAPLAIN
 7 OTHER CHAPLAIN

Q-174 How much do you think being a rabbi contributed to the problems of your marriage?

- 1 VERY MUCH
 2 A FAIR AMOUNT
 3 SLIGHTLY
 4 NOT AT ALL

Q-175 How much do you think being a rabbi contributed to the stress of going through your separation or divorce?

- 1 VERY MUCH
 2 A FAIR AMOUNT
 3 SLIGHTLY
 4 NOT AT ALL

Q-176 How much criticism would you say you received from those you served as rabbi because of your separation or divorce?

- 1 VERY MUCH
 2 A FAIR AMOUNT
 3 SLIGHTLY
 4 NOT AT ALL

Q-177 How tolerant of your separation or divorce would you say people whom you served as rabbi were?

- 1 VERY MUCH
 2 A FAIR AMOUNT
 3 SLIGHTLY
 4 NOT AT ALL

Q-178 How much did you feel you had to change rabbinic positions because of your separation or divorce?

- 1 VERY MUCH
 2 A FAIR AMOUNT
 3 SLIGHTLY
 4 NOT AT ALL

Q-179 Did you actually change rabbinic positions in large part because you had been separated or divorced?

- 1 YES
 2 NO

If you have never had any children, please skip to Q-199.

If you have never had any children, please skip to Q-198.

YOU AND YOUR CHILDREN

Another aspect of a rabbi's family life is his relationship with his children. So, next we would like to ask some questions about that.

- Q-180 In general, how satisfied are you with the kind of parent you are? (Please circle number of your answer.)
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-181 In general, how satisfied are you as a parent with how well you understand your children?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-182 In general, how satisfied are you with how well you get along with your children?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-183 In general, how satisfied are you as a parent with the time spent with your children?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-184 In general, how satisfied are you with the respect your children show?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-185 In general, how satisfied are you as a parent with how your children are turning out?
- 1 VERY SATISFIED
 - 2 SOMEWHAT SATISFIED
 - 3 SOMEWHAT DISSATISFIED
 - 4 VERY DISSATISFIED
 - 5 DON'T KNOW
- Q-186 When you compare yourself to other parents with children of similar ages, how well do you think you come out?
- 1 FAR ABOVE AVERAGE
 - 2 ABOVE AVERAGE
 - 3 AVERAGE
 - 4 SOMEWHAT BELOW AVERAGE
 - 5 FAR BELOW AVERAGE

- Please circle answer to each item
- Q-187 How alike would you say your children are to most children in your community VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL
- Q-188 How alike would you say your children are to the children of your closest friends VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL
- Q-189 How much do you approve of your children's closest friends VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL
- Q-190 How different do you think your children are from their friends VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL
- Q-191 From which of the following groups do your children draw their closest friends? (Please circle number for each child.)
- | Oldest Child | 2nd Child | 3rd Child | |
|--------------|-----------|-----------|------------------------------|
| 1 | 1 | 1 | RABBIS' CHILDREN |
| 2 | 2 | 2 | INVOLVED JEWS |
| 3 | 3 | 3 | UNINVOLVED JEWS |
| 4 | 4 | 4 | NON-JEWISH CLERGY'S CHILDREN |
| 5 | 5 | 5 | NON-JEWS |
- Q-192 Which of the following best describes the kind of Jewish education your children have received? (Please circle number for each child.)
- | Oldest Child | 2nd Child | 3rd Child | |
|--------------|-----------|-----------|--------------------------------|
| 1 | 1 | 1 | PRIVATE TUTORING |
| 2 | 2 | 2 | SUNDAY SCHOOL (1 day/week) |
| 3 | 3 | 3 | AFTERNOON SCHOOL (3 days/week) |
| 4 | 4 | 4 | DAY SCHOOL (e.g. SCHECHTER) |
| 5 | 5 | 5 | YESHIVA DAY SCHOOL |
| 6 | 6 | 6 | YESHIVA BOARDING SCHOOL |
- Q-193 In general, how satisfied are you with your children's level of Jewish commitment? (Please circle number of your answer.)
- 1 VERY SATISFIED
2 SOMEWHAT SATISFIED
3 SOMEWHAT DISSATISFIED
4 VERY DISSATISFIED
- Please circle your answer to each item
- Q-194 How often do you have disagreements with your children about how they should behave as rabbi's children? VERY OFTEN FAIRLY OFTEN SOME-TIMES ALMOST NEVER NEVER
- Q-195 How much do the opinions that persons you serve as rabbi have about your children's behaviour affect your own opinion about their behaviour...? VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL
- Q-196 How often do you feel that your children would prefer that you were not a rabbi? VERY OFTEN FAIRLY OFTEN SOME-TIMES ALMOST NEVER NEVER
- Q-197 In general, how stressful would you say your relationship with your children is? VERY MUCH A FAIR AMOUNT A SLIGHT AMOUNT NOT AT ALL

IDEAS ABOUT SOLUTIONS

Another important purpose of this study is to learn more about how you might address stress-related matters.

- Q-198 How likely is it that you would seek someone else's help to better cope with stress-related problems? (Please circle number of your answer.)

1 VERY LIKELY
2 SOMEWHAT LIKELY
3 SOMEWHAT UNLIKELY
4 VERY UNLIKELY

- Q-199 If you were to seek someone else's help about a stress-related problem, which of the following would you most likely turn to?

1 FRIEND
2 RABBI
3 MENTAL HEALTH PROFESSIONAL
4 PHYSICIAN

- Q-200 Should your rabbinical organization develop programs to help alleviate the stress of being a rabbi?

1 YES
2 NO

- Q-201 How likely is it that you would participate in a program set up by your rabbinical organization to help alleviate stress?

1 VERY LIKELY
2 SOMEWHAT LIKELY
3 SOMEWHAT UNLIKELY
4 VERY UNLIKELY

- Q-202 Following are 10 suggestions of programs your rabbinical organization might develop to address the issue of stress. Please put them in order, 1 to 10, according to how useful you consider them to be, indicating *most useful* by "1", and *least useful* by "10." Also please check off the programs you (or your family) would participate in.

Useful-ness	Would Participate	
<input type="checkbox"/>	<input type="checkbox"/>	SELF-HELP GROUP OF RABBIS WITH RABBI AS FACILITATOR
<input type="checkbox"/>	<input type="checkbox"/>	HOTLINE TO MENTAL HEALTH PRO
<input type="checkbox"/>	<input type="checkbox"/>	2/3 DAY RETREAT FOR RABBIS/FAMILIES
<input type="checkbox"/>	<input type="checkbox"/>	HOTLINE TO RABBI
<input type="checkbox"/>	<input type="checkbox"/>	REGIONAL RABBINIC CHAPLAIN
<input type="checkbox"/>	<input type="checkbox"/>	NATIONAL RABBINIC CHAPLAIN
<input type="checkbox"/>	<input type="checkbox"/>	SELF-HELP GROUP FOR RABBIS' SPOUSES
<input type="checkbox"/>	<input type="checkbox"/>	MID-CAREER REVIEW PROCESS
<input type="checkbox"/>	<input type="checkbox"/>	SELF-HELP GROUP OF RABBIS WITH MENTAL HEALTH PRO FACILITATOR
<input type="checkbox"/>	<input type="checkbox"/>	HOTLINE TO MENTAL HEALTH PRO

- Q-203 How adequately do you consider your seminary training to have prepared you to cope with the stress of being a rabbi?

1 VERY ADEQUATELY
2 SOMEWHAT ADEQUATELY
3 SOMEWHAT INADEQUATELY
4 VERY INADEQUATELY

- Q-204 Do you think rabbinical students should be offered opportunities to learn about the stress of the rabbinic role?

1 YES
2 NO

Finally, we would like to ask a few questions about yourself to help with analysis of the data.

- Q-205 What is your rabbinic affiliation? (Please circle number.)
 1 CENTRAL CONFERENCE OF AMERICAN RABBIS
 2 RABBINICAL ASSEMBLY OF AMERICA
- Q-206 How old are you? _____ YEARS
- Q-207 What is your sex?
 1 MALE
 2 FEMALE
- Q-208 What is your marital status?
 1 NEVER MARRIED → If never married, please skip to Q-212
 2 MARRIED
 3 SEPARATED
 4 DIVORCED
 5 PREVIOUSLY DIVORCED, REMARRIED
 6 WIDOWED
 7 PREVIOUSLY WIDOWED, REMARRIED
- Q-209 When did you first marry?
 1 BEFORE SEMINARY
 2 DURING SEMINARY
 3 WHILE WORKING AS A RABBI
- Q-210 How many children do you have in each age group? (If none, write "0".)
 _____ UNDER 5 YEARS OF AGE
 _____ 5 TO 13
 _____ 14 TO 18
 _____ 19 TO 24
 _____ 25 AND OVER
- Q-211 Have you or members of your immediate family ever had any psychotherapy? (Please circle number for each.)
- | Yes | No | |
|-----|----|----------|
| 1 | 2 | SELF |
| 1 | 2 | SPOUSE |
| 1 | 2 | CHILDREN |
- Q-212 How many siblings do you have? _____ BROTHERS AND SISTERS
- Q-213 In your family of origin, are you
 1 FIRST BORN
 2 SECOND BORN
 3 THIRD BORN
 4 LATER BORN
- Q-214 Are there other rabbis in your immediate family? (Please circle number of your answer.)
- | Own Family | Spouse's Family | |
|------------|-----------------|-------------|
| 1 | 1 | NO |
| 2 | 2 | FATHER |
| 3 | 3 | BROTHER |
| 4 | 4 | GRANDFATHER |
| 5 | 5 | CHILD |
| 6 | 6 | SPOUSE |

Q-215 What is the primary nature of your rabbinic work? (Please circle number of your answer.)

- 1 CONGREGATION
- 2 ACADEMICS
- 3 CAMPUS RABBI
- 4 JEWISH EDUCATION
- 5 JEWISH COMMUNAL ORGANIZATION
- 6 MILITARY CHAPLAIN
- 7 OTHER CHAPLAIN
- 8 OTHER (please specify) _____

Q-216 I am working

- 1 AS A FULL-TIME RABBI
- 2 AS A PART-TIME RABBI
- 3 NOT WORKING AS RABBI

Q-217 Are you:

- 1 RETIRED
- 2 0 TO 2 YEARS FROM RETIREMENT
- 3 3 TO 5 YEARS FROM RETIREMENT
- 4 MORE THAN 6 YEARS FROM RETIREMENT
- 5 NOT APPLICABLE

Q-218 What was your approximate rabbinic income (your whole package, including housing and benefits), before taxes, in 1981?

- 1 LESS THAN \$5,000
- 2 \$5,000 TO 9,999
- 3 \$10,000 TO 14,999
- 4 \$15,000 TO 19,999
- 5 \$20,000 TO 24,999
- 6 \$25,000 TO 34,999
- 7 \$35,000 TO 44,999
- 8 \$45,000 TO 64,999
- 9 \$65,000 TO 84,999
- 10 OVER \$85,000

Q-219 In which of the following geographical areas of the U.S. do you live?

- 1 NEW ENGLAND
- 2 MIDDLE ATLANTIC
- 3 SOUTHEAST
- 4 SOUTH
- 5 GREAT LAKES
- 6 MID-WEST
- 7 PLAINS
- 8 SOUTHWEST
- 9 ROCKY MOUNTAINS
- 10 PACIFIC SOUTHWEST
- 11 PACIFIC NORTHWEST

Q-220 Which of the following best describes the community in which you live?

- 1 URBAN
- 2 SUBURBAN
- 3 RURAL

Is there anything we may have overlooked? Please use this space for any additional comments you would like to make about your experience of stress.

PSYCHOLOGICAL CENTER, CUNY P.O. BOX 381 NEW YORK, N.Y. 10028

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Your contribution to this effort is very greatly appreciated. If you would like a summary of the results, please write "summary of results requested" on the return postcard (NOT on this questionnaire). We will see that you get it.

APPENDIX B

Cover letters, follow-up postcard, and identifying
postcards

THE CITY COLLEGE
OF
THE CITY UNIVERSITY OF NEW YORK
NEW YORK, N.Y. 10031

THE PSYCHOLOGICAL CENTER
DEPARTMENT OF PSYCHOLOGY

(212) 690-6002, 3, 4

March 17, 1982

Rabbi Leslie R. Freedman
445 East 86th Street
New York NY 10028

Dear Rabbi:

Never before has there been so much open discussion about the stress that rabbis experience in their work. Stress may be the cause of many of the increasingly frequent disruptions in rabbis' lives, from heart disease to career change. We don't really know. Despite all the talk, very little is known about the nature or scope of rabbis' experience of stress.

This project is the first step in an attempt to understand the stress of being a rabbi. The results will enable your rabbinical organization to develop programs to help alleviate stress-related problems. They may also have an impact on how rabbis are trained. This is why the Rabbinical Assembly of America has endorsed this fully independent study.

Your rabbinic experience is unique. Your thoughts and feelings about your life as a rabbi are necessary to ensure the effectiveness of this research and the programs to be based on it. In order to accurately represent the full range of experience of Conservative rabbis, it is vitally important that you complete and return the enclosed questionnaire.

You may be assured of complete anonymity. There is no way we can identify from whom the questionnaires are returned. Instead, we ask that you print your name on the enclosed postcard and mail it back separately so that we may check your name off of our mailing list. Only the questionnaire should be returned in the postage-free envelope.

The results of this research will be made available to the leadership of the R. A. You may receive a summary of results by writing "copy of results requested" on the return postcard. Please do not put this information on the questionnaire itself.

I would be happy to answer any question you might have. Please write or call. The telephone number is (212) 860-1922. Thank you for your assistance.

Sincerely,

Leslie Freedman
Project Director

AN EQUAL OPPORTUNITY EMPLOYER

THE CITY COLLEGE
OF
THE CITY UNIVERSITY OF NEW YORK
NEW YORK, N.Y. 10031

THE PSYCHOLOGICAL CENTER
DEPARTMENT OF PSYCHOLOGY

(212) 690-0002, 3, 4

April 20, 1982

Rabbi Leslie R. Freedman
445 East 86th Street
New York NY 10028

Dear Rabbi:

About three weeks ago I wrote to you asking about your experience of stress in your role as rabbi. As of today we have not yet received your questionnaire.

Our research unit has undertaken this study because of the possibility that role-related stress may be undermining the rabbi's capacity to function effectively. The results of our work will be made available to the Central Conference of American Rabbis so that its leadership may develop means to help alleviate whatever stress-related problems have become apparent.

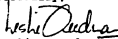
I am writing to you again because of the significance each questionnaire has to the usefulness of this research. Only with your participation can these aspects of the Reform rabbi's life be accurately represented in this study.

May I remind you that the questionnaire is anonymous, so you are assured of complete confidentiality. Just print your name, please, on the enclosed postcard and return it separately from the questionnaire so that we can check your name off of our mailing list.

In the event that your questionnaire has been misplaced, a replacement is enclosed.

Your cooperation is greatly appreciated.

Cordially,


Leslie Freedman
Project Director

AN EQUAL OPPORTUNITY EMPLOYER

THE CITY COLLEGE
OF
THE CITY UNIVERSITY OF NEW YORK
NEW YORK, N.Y. 10031

THE PSYCHOLOGICAL CENTER
DEPARTMENT OF PSYCHOLOGY

(212) 690-6002, 9, 4

June 3, 1982

Rabbi Sylvan L. Wolf
225 S. Meramec
St. Louis MO 63105

Dear Rabbi:

I am writing to you for the last time about our study of role-related stress in the rabbinate. We have not yet received your completed questionnaire.

The large number of questionnaires returned is very encouraging. But, whether we will be able to describe these important aspects of the Reform rabbi's professional role depends on you and the others who have not yet responded. This is because our past experiences suggest that those of you who have not yet sent in the questionnaire may regard their life as a rabbi quite differently than those who have.

This is the first study of this type that has ever been done. Therefore, the results are of particular importance to the leadership of the Central Conference who will consider how best to understand rabbinic stress so as to meet the needs of their colleagues. The usefulness of our results depends on how accurately we are able to describe the experience of all Reform rabbis, including those not serving congregations.

It is for these reasons that I am sending you this request. In case our other correspondence did not reach you or has been misplaced, a replacement questionnaire is enclosed. May I urge you to complete and return it as quickly as possible.

We assure you of complete confidentiality. There is no way we can identify to whom a particular questionnaire belongs. We do ask that you write your name on the enclosed postcard and return it separately from the questionnaire. In this way we can remove your name from our mailing list.

Your contribution to the success of this study will be appreciated greatly.

Most sincerely,


Leslie Freedman
Project Director

AN EQUAL OPPORTUNITY EMPLOYER

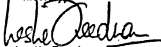
29 March 82

Last week a questionnaire asking about your experience of stress as a rabbi was mailed to you.

If you have already completed and returned it to us please accept our sincere thanks. If not, please do so today. Because each rabbi's experience is unique, it is extremely important that yours be included in the study if the results are to accurately represent role-related stress among the members of your rabbinical organization. Let me remind you that the questionnaire is anonymous, so you are assured of complete confidentiality.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me immediately, collect (212-860-1922), so that another can be sent to you today.

Sincerely



Leslie Freedman
Project Director

I have returned my questionnaire separately.

your name (Please print.)

Thanks again for your help with this important study.

I have returned my questionnaire separately.

your name (Please print.)

Thanks again for your help with this important study.

I have returned my questionnaire separately.

_____*
your name (Please print.)

Thanks again for your help with this important study.

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