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Abstract

Using Roman Catholic Priests as a test in order to control for deprivation in relationships of intimacy while maximizing the need for social network relationships, an examination was made of their differential experience of loneliness.

The evidence suggested repeatedly that priests were more likely to experience loneliness as a serious problem when they perceived that the social network which they regarded as most significant in their lives (the Church) placed some kind of structural limitation on the extent of their involvement in it. Factors, for example, which help determine the individual priest's place in the structure of the Church are: type of assignment, length of time ordained, and degree of integration into the network through mutual commitment; all of these factors correlate significantly with the experience of loneliness.

For priests experiencing serious loneliness, there were further significant correlations with a perceived deficit in intimacy, an expressed need for sexual intimacy, a desire to marry, and more frequent dating behavior.

While causal sequences could not be established with certainty, the use of Guttman scaling techniques and a logical ordering of the variables suggests strongly that an emotional response (in this case an exaggerated search for intimate relationships) may have been triggered by social deprivation (network exclusion) rather than by an emotional deprivation (in intimacy) as might have been expected.

Such a possibility has far-reaching implications and calls for further research. If an exaggerated search for intimate relationships can be triggered by social network

deprivation, that might shed light on a variety of other
phenomena such as promiscuity and rape, especially in
urban, industrialized societies whose character is such
that secondary relationships become more pervasive and
achieve such great importance in the minds and daily lives
of the people.

LONELINESS AS A DEFICIT CONDITION

     According to Weiss (1973:9-27), loneliness occurs when
one experiences a deficit in the fulfillment of one or the
other or both of two human needs. The first of these is
the need for human intimacy or "bonding" or attachment.
The second is the need for engaging social networks or
socially integrating relationships. Research of these
"causes" has been almost non- existent, however (c.f.
Fromm-Reichman, 1959:1), and thus far Weiss' thesis remains
in the realm of highly appealing conjecture.

     In this paper we address Weiss' question by (a)
holding emotional deficits constant and (b) applying some
critical tests which, if the results are negative, would
markedly diminish further consideration of network
exclusion as a cause of loneliness. If the results of the
tests are positive, however, then further examination of
social network exclusion as a cause of serious loneliness
is justified. As an added contribution, we propose to show
the prevalence of loneliness among the members of one
professional group and certain concomitants of that
experience for those members.

DERIVATIVE ASSUMPTIONS

     If Weiss is correct, the risk of loneliness is
considerably lessened if both the need for intimacy and the
need for an engaging social network are fulfilled. When a
deficit occurs in either one, however, the risk is
increased even though compensation may be attempted by the
over-development of the other. One who is deprived of a
relationship of intimacy, for example, may find "escape" in
work. Similarly, one who is deprived of an engaging social
network may attempt to compensate by over-reliance on some

strong emotional bond. Deficits in the fullfillment of both makes loneliness a high risk.

The element of personal valuation would be important in both instances. If a particular social network is to provide relief from loneliness, it must be valued as significant. Thus, the attempt to fill the hours of the widowed with activity would be fruitless unless the widowed person regards that activity as meaningful. By the same token, it follows that not just any relationship would satisfy the need for intimacy.

Even when a individual regards a particular network as significant, there is no guarantee that the network will be open to participation (c.f. Sorokin, 1947:175). The forced retiree may want to continue with work but is prevented from doing so. We have, then, what we would call "empirically open" and "empirically closed" networks. Going a step further, the perception of the individual is once more an important consideration. Even if the "significant" network is "empirically open," the individual may perceive it as closed. Though it is a misperception, like other perceptions, it is real in its consequences. Similarly the individual may misperceive an empirically closed network as being open.

PRIESTS AS A TEST CASE

Roman Catholic priests provide a convenient test case for the study of loneliness because of the variables that can be held constant. Few priests are ever permitted the benefit of emotional intimacy or bonding. There are broad restrictions and effective sanctions against the development of close personal associations with individuals of either sex. It is not explanatory, therefore, to suggest that priests are lonely because of restrictions against emotional attachments alone. The restrictions are universal, but loneliness is not. Moreover, the extensive anticipatory socialization procedures carried on by seminaries prepare candidates for the priesthood for this kind of deficit. Prospective priests know in advance, have practiced and accept the fact that mandatory celibacy will lead to intimacy deprivation.

Priests, then, have evaluated significance in advance. They trust that the social network to which they are committing themselves will provide them with the kinds of integrative significant relationships that will at least minimize if not prevent loneliness.

Study of priests, then, enables us to focus more specifically on deprivation in socially integrative relationships by holding relatively constant their deprivation in emotional bonding.

DATA

This study is based upon survey data from the 1774 Roman Catholic priests who responded to a study supported by the National Federation of Priests' Councils and conducted by John P. Koval and Richard Bell. The number of respondents represents a 63% response rate from the original national sample of 2830 priests who received questionnaires.

INDICATORS OF OPEN AND CLOSED NETWORKS

In an attempt to specify what might be potential indicators of open and closed networks and thus critical variables, the notion of career stages or career patterns offered a starting point. The development of a career through successive stages and the process of following particular patterns inherent in the career seemed to suggest some ways in which the specific social network might be opened up or closed off to its members as well as its aspirants. Lee Taylor (1968:292) has said that the notion of career patterns involves the elements of (a) longevity; (b) specificity of function; (c) commitment and (d) hierarchy.

LONGEVITY

Following Taylor's lead and developing logically the first of the list, it makes sense to suggest that for the

most part the longer one has been in a profession, the greater the likelihood of integration and the less the risk of social isolation. This occurs in part because the network holds its youngest aspirants "on trial" until they have proven themselves. It occurs, also, because longevity tends to produce greater commitment on the part of the individual to which the network responds favorably (c.f. Grusky, 1968:188-190).

Too much stock should not be placed in longevity alone as an indicator of network inclusion, however. The fact that some members may have been in a profession for a considerable length of time may mean only that they have become increasingly adept at adjusting to the stress of being excluded from meaningful participation. It is only as one of several indicators that longevity might prove useful. It is in that sense that the question of its correlation with loneliness is raised. If longevity does not correlate significantly and negatively with loneliness, then whatever inferences we might make about longevity, being a potential indicator of the kind of network exclusion that produces loneliness (c.f. Weiss) would immediately be discredited. Table 1 shows the relationship between longevity and the experience of loneliness among Roman Catholic priests.

It is quite clear from the table that there is a significant difference in the experience of loneliness depending upon one's length of time in the priesthood. Fifty percent of those who have been ordained four years or less experiencing loneliness as a serious problem. The percentage of those experiencing serious loneliness decreased with each advanced tenure grouping.

The use of longevity as a solitary indicator of network exclusion, however, is further diminished when age of respondents is correlated with loneliness. Table 2 shows that age, too, correlates negatively with loneliness, so that older priests tend to be less lonely than younger priests.

Again, alternative explanations are as viable as the one to which we are giving special attention. It is possible, for example, that as priests grow older, they

learn to live with and adjust to loneliness, so that it is
no longer a problem for them. It is also possible that
those for whom it has been a serious problem simply left
the priesthood while they were young.

Whatever the reason, the experience of priests is
different from the experience of the general population
with regard to loneliness. Among priests, as Table 2
shows, there is a linear trend from the youngest priests
who are the most lonely to the oldest priests who are the
least lonely. In the general population (as reported by
Weiss, 1973:29), the relationship of age with loneliness is
curvilinear with the younger members and the older members
experiencing the greatest loneliness and those in the
middle years experiencing the least loneliness.

The strength of the negative linear relationship
between loneliness and age suggests that age might be a
confounding variable, and that in any further examination
of possible indicators of network exclusion, the age of
respondents ought to be controlled. Only if subsequent
variables can be shown to correlate even when age is
controlled, can any confidence be placed in their value as
potential indicators.

SPECIFICITY OF FUNCTION

Specificity of function suggested to us either that
the importance of the tasks one performs within the group
may affect the degree of social integration or that the
degree of social integration might affect the importance of
tasks one is called upon to perform. In either case, it is
a potentially useful indicator. In the first instance,
specificity of function would provide a direct measure of
network inclusion. In the second instance, it would
provide an indirect measure of the same phenomenon. We
examined, therefore, the different kinds of work
assignments of priests as they correlated with the
experience of loneliness.

One of the problems in doing so was to establish some
rank order of importance of assignments. Normally there is
a considerable amount of subjective evaluation (both

individual and collective) in establishing the importance
of work tasks, but that evaluation is not without its
standards. Functional stratification theory points to at
least one of those standards (c.f. Tumin, 1963:19-26).
According to this standard, those whose work assignments
represent a contribution to the whole network rather than
to segmented parts of the network are those that would be
most highly valued.

The more segmented the task, then, the less importance
to the whole and hence the less valuable and lowest ranked.
Using a criterion of evaluation based on the assumed
contribution to the whole church and employing the
categories in the questionnaire, the rank ordering of
importance of work assignments for priests from most
important to least important was as follows: (1) Chancery
official; (2) Parish priest; (3) Seminary assignment; (4)
Health and welfare agency; (5) Educational assignment and
(6) Military chaplain.

Table 3 shows the relationship between work assignment
and loneliness while controlling for age.

Though there is a definite pattern in that those whose
work assignment is most important for the total network
(chancery officials) experience the least loneliness, while
those whose work assignment is most removed from and least
important for the total network (military chaplains)
experience the most loneliness, the pattern is affected in
all cases by the age of the respondents. The younger the
military chaplain, for example, the more likely he is to
experience loneliness as a serious problem, but the older
the military chaplain, the less likely he is to experience
loneliness as a serious problem. This was true even though
military chaplains of nearly every age group experienced
considerably more loneliness than parish priests or
chancery officials of the comparable age groups.

COMMITMENT

The third indicator of integration into a social
network proposed earlier was commitment. Though commitment
may be measured by the degree of conformity or deviance

that the individual manifests toward its goals, norms, and basic orientation, recognition must be made of the fact that commitment is both reciprocal and dynamic. Responses from the network affect subsequent responses of the individual which affect subsequent responses of the network, etc.. If individual overtures toward greater integration into the network are rebuffed, movements away from the network will often begin. As Merton (1957:270) has indicated:

> What the individual experiences as estrangement
> from a group of which he is a member tends to be
> experienced by his associates as repudiation of
> the group, and this ordinarily evokes a hostile
> response. As social relations between the
> individual and the rest of the group deteriorate,
> the norms of the group become less binding for
> him. For since he is progressively seceding from
> the group and being penalized for it, he is less
> likely to experience rewards for adherence to the
> group's norms. Once initiated, this process
> seems to move toward a cumulative detachment from
> the group, in terms of attitudes and values as
> well as in terms of social relations.

Following this proposed pattern by Merton allowed us to suggest that in a network such as the priesthood which involves and regulates the sentiments and behavior of members in almost all of their selves and roles (what Merton called a "totalitarian group"; 1957:311), factors which initiate and further the cumulative detachment from the group might promote greater loneliness of the priest.

We examined tendencies to deviate, therefore, to see if they served as further correlates of loneliness, assuming that the individual who believes himself to be at odds with the basic orientation of the group (whether he is or not) is most likely to also assume he is excluded from the network and experience more loneliness. Establishing causality was again impossible, however, because of the alternative explanation that loneliness migh have preceded deviant behavior, and that the specific deviant attitudes and behaviors might be further adjustment mechanisms to loneliness. Because of the dynamic referred to earlier (c.f. Merton), however, we could at least conclude that in

the absence of any significant correlations between deviant
orientations, behaviors and loneliness, a social network
exclusion explanation for loneliness would be further
called into question.

In a matter as simple as social or political
orientation, the correlations with loneliness among those
who as individuals deviate from what they believe to be the
social and political orientation of the network are
significant. Priests generally believe that the Roman
Catholic Church tends to be a "conservative" or
"traditional" institution, oriented to and often defending
the status quo regarding social and political issues (c.f.
Gerassi, 1963:11-12; our data also show this to be true,
though there is no need to repeat Gerassi's results). What
is ironic here is that a substantial majority of priests in
our sample identified themselves as liberal. Though they
were a numerical majority, they believed that they held a
minority orientation.

Priests who consider themselves to be conservative,
then, believe that they fit in, while those who consider
themselves liberal do not. If there is any substance to a
social network exclusion explanation for loneliness, then
the latter should be experiencing more loneliness. Table 4
shows the significant linear relationship in that
direction, even with age controlled.

Though older liberals again tend to be less lonely
then younger liberals, liberals are more likely to be
lonely in all age groups than conservatives. Moderates are
less likely to experience loneliness as a serious problem
than liberals in all age groups but more likely to
experience it then conservatives. Similarly, those who
admit to being conservatives are more likely to indicate
that loneliness is no problem whatsoever than those who
consider themselves moderates or liberals.

It was not possible from our data to establish time
sequences to show that specific acts of deviance either
preceded or followed isolation and loneliness. It was
possible, however, to demonstrate that there is a
correlation between not only basic orientations and
loneliness but also between specific actions and

loneliness. Those who deviate from what they perceive to
be the accepted norms are more likely to experience
loneliness as a serious problem and those who experience
loneliness as a serious problem are more likely to deviate
from what they perceive to be the accepted norms. Table 5
presents a summary of significant correlations between
perceived deviant activities and the loneliness or priests.
Once again, there is an irony in the fact that in at least
two of those activities, the "deviants" are a sizeable
proportion of the whole.

Those most likely to engage in such activities as
speaking out aginst the Church's position on celibacy,
going out socially with a woman friend or counseling on
contraceptives experience loneliness as a serious problem.
Once more the results held even when controlling for age.

HIERARCHY

The hierarchy dimension suggested to us that the
higher one is placed authoritatively in the network, the
greater might be the integration (c.f. Dreyfuss, 1968:146).
A bureaucracy does not normally place "outsiders" in its
critical power positions. Data at our disposal, however,
did not allow us to investigate this dimension.

LONELINESS AND SELF-REPORTED STRESSES

Thus far we have dealt with a series of variables that
taken together could potentially connote relative inclusion
or exclusion from a significant social network regardless
of the perception of the individual member. Early in this
paper, however, it was indicated that if individual members
perceive even an open network as being closed, the effects
of that perception may be as real as if the network were
empirically closed to their contribution or participation.
We examined, therefore, a number of the priests' self-
reported stresses of the kind that can be said to be
related to their perception of themselves as social network
"outsiders." A list of the stresses and the correlation
between each and the experience of loneliness is included
in Table 6.

Even though the correlations are significant, caution must once more be observed in imputing the direction of causality. It is every bit as probable, for example, that loneliness could have precipitated a perception of a lack of support and encouragement from fellow priests as it is that the perceived lack of support and encouragement from fellow priests brought about a feeling of loneliness. Guttman scaling techniques applied to these stresses, however, provided at least a basis for some kind of a logical analysis. The ordering of the variables using those techniques is given in Table 7.

Analysis then suggested that nearly all who are frustrated in their efforts to work also experience a lack of support and encouragement from their fellow priests, though not all who experience a lack of support and encouragement from their fellow priests are frustrated in their efforts to work.

Since Guttman scaling does not permit temporal ordering, an appeal must be made to logic and reason to understand the relationship between the stresses and the report of loneliness. It is not difficult, however, to construct from these results a reasonable and logical progression clearly paralleling the increasing isolation outlined in the Mertonian hypothesis quoted earlier, terminating in a marked tendency toward loneliness as a serious problem. Such a construction might take the following form:

The young fledgling priest who has not yet been accepted into the inner circles of the new social world to which he has committed himself experiences structural exclusion that he interprets as a lack of support and encouragement from his fellow priests. As a consequence he becomes frustrated in his efforts to work--a not uncommon experience when one's best efforts seem to be unrewarded. He is alone and put on trial with the burden of proof on him that he has a contribution to make to the religious network. He interprets its failure to include him as intransigence and rigidity reflected in the Church's slow pace of change and its outmoded social and moral stands. Those in positions of authority and leadership are blamed

for this inflexibility, and the young priest considers himself alone in his efforts. This aloneness, especially in the absence of any other social supports, quickly assumes the form of loneliness.

The fact that the youngest priests experience the most loneliness supports the logic of this progression of stresses. The fact that liberals in a structure that they perceive to be conservative experience more loneliness than those who are conservative supports it. The fact that those who engage in non-conforming activities experience more loneliness supports it.

The whole of the progression is a kind of "sociopathic individuation process" carrying the young priest along by the responses of his one significant community from primary non-conformity to a non-conforming career and from exclusion to estrangement to loneliness.

If the logic of this explanation is appropriate, then it might also be suggested that it is after the priest experiences the loneliness of estrangement from the social network that he becomes most acutely aware of a deficit in intimacy or bonding. Guttman scaling demonstrated that a valid scale exists when loneliness is considered in connection with the intimacy stresses: (a) the need for sexual intimacy and (b) desire to marry. These results are reported in Table 8.

The presence of a valid scale tells us that those who desire to marry are almost certain to admit to a need for sexual intimacy and a feeling of loneliness. Those priests who admit to a need for sexual intimacy are almost certain to be experiencing loneliness but do not necessarily desire to marry. Those priests experiencing loneliness do not necessarily admit to either a need to sexual intimacy or a desire to marry. Attempts to reverse the order did not produce a valid scale.

A desire to marry sometimes occurring without an expressed need for sexual intimacy, and an expressed need for sexual intimacy sometimes occurring without an admission of serious loneliness, but serious loneliness occurring often enough without either an expressed need for

sexual intimacy or a desire to marry suggests logically
that the prevalent form of loneliness may be the result of
a deficit in integrative social relationships rather than a
deficit in emotional bonding.

BEHAVIORAL CORRELATES OF THE EXPERIENCE OF LONELINESS

     Table 9 shows that the greater the experience of
loneliness among priests, the more likely it is that they
are engaging in dating behavior.

     To appreciate the importance of this behavior, one
must be aware of not only the commitment to celibacy which
each priest has made, but also the intense pressure for
avoidance of close personal friendships that is placed upon
the Roman Catholic priest. That it is decidedly deviant is
attested by the fact that 73% of the priests answered that
they had never engaged in dating behavior since the time
that they were ordained. Given the implications associated
with dating behavior and its association with courtship,
for a priest to admit (even in the anonymity of a
questionnaire) that he is dating must mean that he has
faced up to some rather crucial identity questions and
could well mean that he now perceives himself as a
secondary deviant. It can hardly be argued that the priest
misunderstood the meaning of "dating" when the quetionnaire
carefully distinguished between dating and "going out
socially with a woman friend" as a separate category of
behavior.

     The pattern of responses to this question as
correlated with loneliness and reported in Table 9 is again
consistent. Those who experience loneliness as a serious
problem are those who are much more likely to be engaging
in dating behavior. The tendency to engage in dating
behavior even occasionally or seldom is very slight among
those who experience no problem with loneliness. Those who
experience loneliness as annoying are more likely to be
dating than those who experience loneliness as no problem,
but less likely to be dating than those who experience
loneliness as a serious problem.

     While it still cannot be established which came first,

either way the results are supportive of a call for further
examination of social network exclusion as a strong
contributor to serious loneliness. If loneliness came
before dating behavior, then one must still ask what was
the source of the loneliness. If loneliness came after
dating behavior, that could provide evidence that engaging
in deviant activities further excludes the priest from his
significant social network.

SUMMARY AND CONCLUSIONS

It has been shown that in a population group where
emotional bonding can be held constant, the experience of
serious loneliness characterizes a large number of the
members. Further, it has been shown that this experience
of serious loneliness correlates with deficits in
integrative relationships within significant social
networks. Further correlating with loneliness and the
deficit in integrative relationships is a perceived deficit
in intimacy.

Using Roman Catholic Priests as a test case, it was
discovered that those factors which help determine the
individual priest's place in the structure of the Church
such as length of time ordained, type of assignment, and
commitment, all correlate significantly and negatively with
loneliness. Guttman scaling techniques helped to establish
that nearly all Priests who are concerned with a deficit in
intimacy are experiencing loneliness; though of priests
who are experiencing loneliness, not all are concerned with
a deficit in intimacy.

Loneliness of priests correlates significantly with a
desire to marry and an expressed need for sexual intimacy
and is accompanied by more dating behavior than
characterizes the non-lonely priest.

The paper, then, consisted of examining a series of
variables in such a way as to rule out further
consideration of social network exclusion as a cause of
loneliness, if possible. In all cases, this procedure
failed which suggests that exclusion from significant
social networks and not merely a deficit in emotional

attachments is worthy of further research as a cause of serious loneliness. This is especially important, not only in the hope of greater understanding of a widespread condition in urbanized and industrialized society, but also in view of what it might portend for planners.

The practical implications of what this study has suggested are many. For those concerned with problems of the priesthood in our day, this analysis offers the possibility that alterations in the Church's structure which could incorporate the young priest into he Church's work in a meaningful way early in his career, might relieve many of the stresses that correlate with serious loneliness and the desire for the development of specific interpersonal relationships.

In a wider application, this analysis suggests that examination should now be made of the possibility that our efforts at overcoming loneliness in the general population have been partially misdirected. Neither busy-work (which is not a "significant" contribution) nor attempts to provide opportunities for the lonely to meet and develop intimate bonds may suffice. It would probably not take a massive reorganization of society to provide opportunities for the young and the old (who are the most lonely) to be meaningful contributors to significant social networks.

If it is true, as this study hueristically suggests, that an emotional response (exaggerated search for intimacy) may be triggered by a social deficit (network exclusion) rather than only by an emotional deficit (intimacy deprivation), this could certainly throw some illumination on a variety of other phenomena in industrialized society such as rape, the search for "affairs" and promiscuity as exaggerations of the need for intimacy to compensate for social network exclusion, or even upon suicide as a response to what is going on outside the individual's reach rather than emanating from a defect in personality.

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Table 1. Relationship Between Length of Time Priests Have Been
Ordained and Their Experience of Loneliness (Percents)

	LENGTH OF TIME ORDAINED							
Loneliness	(N=239) 4 years or less	(N=319) 5-10 years	(N=263) 11-15 years	(N=231) 16-20 years	(N=157) 21-25 years	(N=157) 26-30 years	(N=112) 31-35 years	(N=102) 36 years or more
(1) No Problem for me	18	20	33	39	43	48	62	64
(2) Annoying	32	34	35	35	39	39	28	25
(3) A Serious Problem	50	46	33	26	18	12	11	11
TOTAL	100	100	101	100	100	99	101	100

p < .001   Gamma = -.402

AGE

LONELINESS	(N=153) Under 30	(N=545) 30-39	(N=483) 40-49	(N=303) 50-59	(N=154) 60 or older
(1) No Problem for Me	16	22	35	47	66
(2) Annoying	28	34	34	35	24
(3) A Serious Problem	56	45	31	18	10
TOTAL	100	101	100	100	100

$p < .001$ Gamma = -.476

Table 2. Relationship Between Age of Priests and Loneliness (Percents)

Table 3. Relationship Between Work Assignment of Priests and Loneliness with
        Age Controlled.

AGE Under 30

LONELINESS:	Military	Educational	Health & Welfare	Seminary	Parish	Chancery
No Problem	0	0	0	0	12	0
Annoying	0	44	0	0	34	0
Serious Prob.	0	56	100	100	55	0
Total	0	100	100	101	101	0
"N"	0	9	1	4	121	0

AGE: 30-39

	Military	Educational	Health & Welfare	Seminary	Parish	Chancery
No Problem	0	0	0	0	12	0
Annoying	0	44	0	0	34	0
Serious Prob.	0	56	100	100	55	0
Total	0	100	100	101	101	0
"N"	0	105	15	25	296	15

AGE: 40-49

	Military	Educational	Health & Welfare	Seminary	Parish	Chancery
No Problem	21	34	21	38	41	31
Annoying	36	26	32	28	28	39
Serious Prob.	43	40	47	34	31	31
Total	100	100	100	100	100	101
"N"	14	62	19	˙32	276	13

AGE: 50-59

	Military	Educational	Health & Welfare	Seminary	Parish	Chancery
No Problem	50	55	50	0	62	100
Annoying	50	25	30	33	27	0
Serious Prob.	0	20	20	67	12	0
Total	100	100	100	100	101	100
"N"	4	20	10	3	234	1

AGE: 60 & older

	Military	Educational	Health & Welfare	Seminary	Parish	Chancery
No Problem	0	50	25	100	79	100
Annoying	0	50	75	0	14	0
Serious Prob.	0	0	0	0	7	0
Total	0	100	100	100	100	100
"N"	0	8	4	1	112	1

Correlation Coefficient With Age Not Controlled,   r = .120   (p < .001)
Correlation Coefficient With Age Controlled,   r = .071   (p < .01)

Table 4.   Relationship Between the Social and Political Views of Priests
           and Loneliness with Age Controlled.

LONELINESS:	AGE: Under 30 Liberal	Moderate	Conservative
No Problem	6	19	0
Annoying	31	33	50
Serious Prob.	63	48	50
Total	100	100	100
"N"	100	48	2

	AGE: 30-39 Liberal	Moderate	Conservative
No Problem	7	26	50
Annoying	32	38	23
Serious Prob.	61	36	27
Total	100	100	100
"N"	307	205	26

	AGE: 40-49 Liberal	Moderate	Conservative
No Problem	13	49	67
Annoying	34	29	14
Serious Prob.	54	22	19
Total	101	100	101
"N"	187	242	36

	AGE: 50-59 Liberal	Moderate	Conservative
No Problem	34	62	81
Annoying	32	30	16
Serious Prob.	34	8	3
Total	100	100	100
"N"	53	203	37

	AGE: 60 & Older Liberal	Moderate	Conservative
No Problem	50	81	88
Annoying	35	16	3
Serious Prob.	15	3	9
Total	100	100	100
"N"	26	88	32

Correlation Coefficient With Age Not Controlled , r = .450 (p < .001)
Correlation Coefficient With Age Controlled , r = .369 (p < 001)

Table 5. Relationship Between Deviant Activities and the Loneliness of Priests With Age Controlled.

LONELINESS:	Age Under 30			Age 30-39			Age 40-49			Age 50-59			Age 60 & Older		
	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider
"GOING OUT SOCIALLY WITH A WOMAN FRIEND"															
No Problem	6	0	18	10	11	25	21	18	45	38	50	66	55	50	79
Annoying	38	11	32	30	23	39	27	21	30	34	25	27	18	50	16
Serious Prob.	57	89	50	60	66	36	52	61	25	28	25	8	27	0	5
Total	101	100	100	100	100	100	100	100	100	100	100	101	100	100	100
"N"	69	18	54	243	35	226	125	18	282	47	8	215	11	2	124

Correlation Coefficient With Age Not Controlled, $r = .345$ ($p<.001$)
Correlation Coefficient With Age Controlled, $r = .243$ ($p<.001$)

LONELINESS:	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider
"COUNSELING COUPLES ON THE USE OF CONTRACEPTIVES"															
No Problem	7	0	55	11	27	48	18	24	69	36	70	72	50	80	85
Annoying	33	33	18	33	46	34	35	40	18	40	30	22	34	10	12
Serious Prob.	60	67	27	56	27	18	47	36	13	24	0	6	16	10	3
Total	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
"N"	133	3	11	427	26	67	277	25	144	98	10	171	32	10	97

Correlation Coefficient With Age Not Controlled, $r = .513$ ($p<.001$)
Correlation Coefficient With Age Controlled, $r = .373$ ($p<.001$)

LONELINESS:	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider	Have Decided To Do	Considering Doing	Too Improbable To Consider
"SPEAKING OUT ON CELIBACY"															
No Problem	6	0	18	8	5	26	10	11	49	15	33	65	80	50	77
Annoying	25	33	42	23	31	41	33	18	29	39	33	27	0	50	17
Serious Prob.	69	67	40	68	64	34	57	71	22	46	33	8	20	0	6
Total	100	100	100	99	100	101	100	100	100	100	99	100	100	100	100
"N"	39	24	65	179	77	257	101	45	299	26	12	246	5	2	131

Correlation Coefficient With Age Not Controlled, $r = .411$ ($p<.001$)
Correlation Coefficient With Age Controlled, $r = .313$ ($p<.001$)

Coefficient *

.526   Lack of Support and Encouragement from
        Fellow Priests

.486   Frustrated in Efforts to work

.475   Slow pace of change since Vatican II

.438   Disappointment in Church's stand on
        social and moral issues

.417   Lack of leadership from those in
        authority

---   Loneliness

* Correlation Coefficient used is Pearson's "r".

Table 6. Correlations Between Loneliness
          and Social Network Stresses

1. Lack of Support and Encouragement from fellow priests

2. Frustrated in Efforts to work

3. Slow pace of change since Vatican II

4. Disappointment in Church's stand on social and moral issues

5. Lack of leadership from those in authority

6. Loneliness

Table 7.   Order of Social Network Stresses
           Besetting Roman Catholic Priests

1. Loneliness

2. Need for Sexual Intimacy   (.565 Correlation with loneliness)

3. Desire to Marry   (.586 Correlation with loneliness)

Coefficient of Reproductibility = .910

Coefficient of Scalability   = .692

Table 8.   Order of Intimacy Stress
Using Guttman Scaling Technique

Frequency of Dating	(N=519) Priests for Whom Loneliness is No Problem	(N=499) Priests for Whom Loneliness is Annoying	(N=528) Priests for Whom Loneliness is Serious Problem
(1) Never	86	77	56
(2) Seldom	5	12	16
(3) Occasionally or often	8	12	28
TOTAL	100	101	100

p<.001   Gamma = -.464

Table 9. Frequency of Dating Since Ordination Among Priests Differentially Experiencing Loneliness (in percent)