

INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.
2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.
3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.
4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.
5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

University Microfilms International

300 North Zeeb Road
Ann Arbor, Michigan 48106 USA
St. John's Road, Tyler's Green
High Wycombe, Bucks, England HP10 8HR

77-13,397

BROWN, Gary Holmes, 1936-
A MULTIVARIATE STUDY OF RELIGIOUS COMMITMENT
AMONG A SAMPLE OF UNITED METHODIST ADULTS.

The University of North Carolina at Greensboro,
Ph.D., 1976
Religion, general

Xerox University Microfilms, Ann Arbor, Michigan 48106

A MULTIVARIATE STUDY OF RELIGIOUS COMMITMENT
AMONG A SAMPLE OF UNITED
METHODIST ADULTS

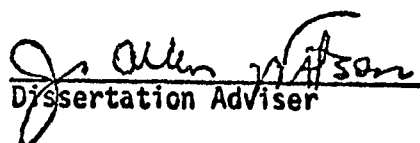
by

Gary Holmes Brown

A Dissertation Submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

Greensboro
1976

Approved by


Dissertation Adviser

APPROVAL SHEET

This dissertation has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

Dissertation Adviser

J. Allen Wilson

Rebecca M. Smith

William A. Power

Michael B. Johnson

Allen C. Coady

September 16, 1976
Date of Examination

BROWN, GARY HOLMES. A Multivariate Study of Religious Commitment Among a Sample of United Methodist Adults. (1976) Directed by: Dr. James Watson. Pp. 155.

The primary purpose of this study was to analyze the nature of religious commitment among a specific age and religious group, that is, adults of the United Methodist faith. A secondary purpose was the designing of a questionnaire (Religiosity Inventory) for the collecting of the data. Research questions included inquiries into the basic characteristics of the religious commitment of the group as a whole, into the inter-relationships of the five theoretical dimensions of religiosity utilized in the study, and into the possibility of actual factors of religious commitment for this group.

The Religiosity Inventory was developed from an initial pool of 100 questions selected by the researcher and organized around five dimensions of religiosity, including feeling, activity, belief, knowledge, and effect. The instrument, refined with the assistance of three judges, resulted in a 90-item questionnaire. The instrument was then administered to 459 adults, ages 20-79, in Charlotte, North Carolina. Three hundred and twenty-six questionnaires were returned (71 percent), and after necessary deletions 304 were retained for analysis.

For the subjects as a whole, it was apparent that they felt very strongly about the place of religion in their lives, but they did not interpret that experience in traditional terms. They indicated a high degree of religious activity, but there was some discrepancy between their affirmation of the benefits of daily fellowship with God, including prayer, and the low percentage of people who actually

participate in some devotional exercise each day. Their beliefs were generally orthodox, but again not specifically related to traditional or denominational systems. They were not well-informed in matters of knowledge. Finally, no clear pattern emerged in the areas of effect, except perhaps some ambivalence about the working out of religious faith in the world.

On the basis of a Pearson product-moment correlation, it was found that the activity and belief dimensions of religiosity were the best measures of religious commitment, with activity providing the best single estimate of how persons scored on other dimensions. Also, it was determined that the five theoretical dimensions used in the study should be treated as related, but distinct, measures of religious commitment. Analysis of variance and multiple comparisons revealed that older adults manifested a higher degree of religiosity than did other adults in the areas of feeling, activity, and knowledge. Young and middle adults manifested approximately the same degree of religiosity except in the area of knowledge, where young adults did more poorly than any other group. Females manifested a higher degree of religiosity than did males in all areas except feeling, where there was no significant difference.

Factor analysis, using a common-factor solution, and rotated orthogonally, resulted in a total of seven significant factors of religiosity. They were the religiosity factor, including the essentials of religious commitment from each of the five theoretical dimensions; the behavior factor, reflecting a conviction that religious experience does make a difference in one's attitudes and actions; the

defensiveness factor, revealing a tendency to be defensive and perhaps hypocritical about one's religious experience; the knowledge factor, manifesting a significant degree of uncertainty about facts of one's scriptures and church tradition; the tolerance factor, evidencing a willingness to be tolerant, for example, in the area of racial prejudice; the confidence factor, reflecting an attitude of certainty such as in having had one's sins forgiven; and the modernism factor, revealing an openness toward other interpretations of faith. Analysis of variance and multiple comparisons revealed that older adults scored significantly higher than young or middle adults did on Factor I, the religiosity factor; older and middle adults scored significantly higher than young adults did on Factor IV, the knowledge factor; young adults scored significantly higher than did older adults on Factor V, the tolerance factor, whereas middle adult scores tended to overlap both; and females scored significantly higher than males did only on Factor I, the religiosity factor.

ACKNOWLEDGEMENTS

The interest and contributions of mentors, associates, and family members were instrumental in the completion of this research project. Special thanks go to Dr. James Watson for his guidance as committee chairman and for his role in stimulating an ever-growing interest on the writer's part in the rich field of human development. Dr. Helen Canaday, Dr. Mildred Johnson, and Dr. Rebecca Smith made numerous helpful suggestions in keeping with the unique interests and expertise of each. Dr. William Powers was very generous with his assistance, especially in view of his entering the project at a late point in time. Appreciation goes to Dr. Harold Mahoney for his helpfulness until the time of his retirement from teaching and consequently from the committee.

Acknowledgement must be given to several friends and co-workers who kindly gave of their time and efforts. The Reverend Oscar Dowdle, Dr. Eugene Peacock, and Dr. Larry Wilkinson served as judges in the development of the instrument used in the study. Mrs. Alan (Jeanne) Newcomb read the manuscript and assisted with the typing.

Finally, the deepest love and appreciation to to Deborah and to Roger, but especially to Ann, for their patience and consistent encouragement and support during the long years when their father-husband added his continuing education goals to an already substantial vocational and family responsibility. It is felt that the rich experiences of sharing and the satisfaction of a task completed make all of the effort extremely worthwhile.

TABLE OF CONTENTS

	Page
APPROVAL SHEET.	ii
ACKNOWLEDGEMENTS.	iii
LIST OF TABLES.	vi
 CHAPTER	
I. Introduction	1
Background of the Study	1
Purpose of the Study.	6
Research Questions.	7
Definitions	8
II. Review of the Literature	10
The Experiential Dimension.	10
The Ideological Dimension	13
The Ritualistic Dimension	15
The Intellectual Dimension.	20
The Consequential Dimension	21
Summary and Conclusions	23
III. Method	26
Subjects.	26
Instrument.	30
Statistical Analysis.	34
Procedure	35
IV. Analysis of Data	42
Group Characteristics	42
Dimensions.	46
Factors	61
V. Summary and Conclusions.	92
Summary and Conclusions	94
Implications.	105
REFERENCES.	110
APPENDIX A Religiosity Inventory: Original Item Pool . . .	115

APPENDIX B	Letter to the Judges.	121
APPENDIX C	Judges' Rating of Questionnaire Items . . .	123
APPENDIX D	Reliability Inventory	131
APPENDIX E	Religiosity Inventory	137
APPENDIX F	Religiosity Inventory as Printed.	145
APPENDIX G	Bishop's Letter of Approval	146
APPENDIX H	Instructions to Subjects.	147
APPENDIX I	Total Factor Matrix	149
APPENDIX J	Factors, with Eigenvalue, Percentage of Variance, and Cumulative Percentage. . .	151
APPENDIX K	Revised Religiosity Inventory	152

LIST OF TABLES

TABLE		Page
1	Church Membership Categories and Number of Subjects to be Drawn from Each.	27
2	Frequency Distribution of Socioeconomic Index for Male Subjects	29
3	Items Drawn Randomly for Use in the Reliability Inventory	38
4	Mean Reliability Correlation Coefficients of Subjects Ages 20-79	40
5	Analysis of Variance on Feeling Dimension for Age Groups.	47
6	Group Means for Young, Middle, and Older Adults on the Feeling Dimension.	47
7	Analysis of Variance on Feeling Dimension for Males and Females	48
8	Group Means for Males and Females on the Feeling Dimension	48
9	Analysis of Variance on Belief Dimension for Age Groups.	50
10	Group Means for Young, Middle, and Older Adults on the Belief Dimension	50
11	Analysis of Variance on Belief Dimension for Males and Females	51
12	Group Means for Males and Females on the Belief Dimension	51
13	Analysis of Variance on Activity Dimension for Age Groups.	52
14	Group Means for Young, Middle, and Older Adults on the Activity Dimension	52
15	Analysis of Variance on Activity Dimension for Males and Females	53

16	Group Means for Males and Females on the Activity Dimension.	53
17	Analysis of Variance on Knowledge Dimension for Age Groups.	54
18	Group Means for Young, Middle, and Older Adults on the Knowledge Dimension.	54
19	Analysis of Variance on Knowledge Dimension for Males and Females	55
20	Group Means for Males and Females on the Knowledge Dimension	55
21	Analysis of Variance on Effect Dimension for Age Groups.	57
22	Group Means for Young, Middle, and Older Adults on the Effect Dimension	57
23	Analysis of Variance on Effect Dimension for Males and Females	58
24	Group Means for Males and Females on the Effect Dimension.	58
25	Pearson Correlation Coefficients on Five Dimensions of Religiosity	60
26	Factor Loadings on Items Comprising Factor I.	63
27	Factor Loadings on Items Comprising Factor II	65
28	Factor Loadings on Items Comprising Factor III.	67
29	Factor Loadings on Items Comprising Factor IV	68
30	Factor Loadings on Items Comprising Factor V.	70
31	Factor Loadings on Items Comprising Factor VI	72
32	Factor Loadings on Items Comprising Factor VII.	74
33	Analysis of Variance on Factor I for Age Groups.	76
34	Group Means for Young, Middle, and Older Adults on Factor I	76

35	Analysis of Variance on Factor I for Males and Females.	77
36	Group Means for Males and Females on Factor I	77
37	Analysis of Variance on Factor II for Age Groups	79
38	Group Means for Young, Middle, and Older Adults on Factor II.	79
39	Analysis of Variance on Factor II for Males and Females.	80
40	Group Means for Males and Females on Factor II.	80
41	Analysis of Variance on Factor III for Age Groups	81
42	Group Means for Young, Middle, and Older Adults on Factor III	81
43	Analysis of Variance on Factor III for Males and Females.	82
44	Group Means for Males and Females on Factor III	82
45	Analysis of Variance on Factor IV for Age Groups	83
46	Group Means for Young, Middle, and Older Adults on Factor IV.	83
47	Analysis of Variance on Factor IV for Males and Females.	84
48	Group Means for Males and Females on Factor IV.	84
49	Analysis of Variance on Factor V for Age Groups	85
50	Group Means for Young, Middle, and Older Adults on Factor V	85

51	Analysis of Variance on Factor V for Males and Females.	86
52	Group Means for Males and Females on Factor V	86
53	Analysis of Variance on Factor VI for Age Groups	88
54	Group Means for Young, Middle, and Older Adults on Factor VI.	88
55	Analysis of Variance on Factor VI for Males and Females.	89
56	Group Means for Males and Females on Factor VI.	89
57	Analysis of Variance on Factor VII for Age Groups	90
58	Group Means for Young, Middle, and Older Adults on Factor VII	90
59	Analysis of Variance on Factor VII for Males and Females.	91
60	Group Means for Males and Females on Factor VII	91
61	Items Deleted from the Religiosity Inventory on the Basis of Factor Analysis.	93

CHAPTER I

Introduction

The development of research in the psychology of religion, the core of which is religious commitment, or religiosity (Stark & Glock, 1968), has been erratic and inconclusive. Reasons for ambiguity include the scarcity of research, the diversity of religious groups, the variety of operational definitions, and differing methodologies used in studying religion. A brief analysis of historical trends will reveal some of the present inadequacies in the field.

Background of the Study

Empirical studies in the psychology of religion began in the late nineteenth and early twentieth centuries. Three main developments are discernible in the ensuing period, including early pioneers, the Kansas City studies, and recent studies in religious commitment.

Research trends. Early pioneers in the study of religious commitment included Hall (1891), Starbuck (1899), and James (1902), all of whom approached religion from the experiential perspective, especially the nature of the conversion experience. James, more than any other single person, firmly established the psychology of religion as a discipline deserving serious analysis. However, fifty years later Page noted that

the psychological investigation of religion in America beginning about 1900 with Starbuck's studies of conversion

and James' famous classic, ran a fairly lively course of productive activity during the first quarter century. But since then interest and output have steadily declined until today it would not perhaps be untrue to say that the subject is regarded by many psychologists with positive suspicion and even disfavor. Thus one studies tribal ceremonies of primitive cultures, religious delusions of adolescents, but not the religious behavior of normal adults of our own culture. (p. 60)

The neglect of serious study of religious commitment during the latter half of this century was corrected to some extent with the Kansas City studies under the auspices of the University of Chicago. Neugarten et al. (1963) gave serious attention to the religious variable in their studies of the "social personality" (Cumming & Henry, 1961), of adjustment, or "successful aging" (Havighurst & Albrecht, 1953), and of the inner, personality dynamics of aging (Neugarten, 1963).

However, the religious variable, although taken seriously, was studied in the context of other concerns, such as disengagement, adjustment, or personality dynamics. A third era, therefore, in the study of religious experience occurred in the sixties as researchers turned to the analysis of the religious variable per se, or religious commitment. As Stark and Glock (1968) stated, "Both organizationally and theologically, the heart of religion is commitment Despite the primacy of this aspect of religion, it has been little studied" (p. 1). These researchers recognized the need for more holistic, multidimensional measures of religious experience. Hiltner (1971) had asked back in 1947: "What are the major typological factors involved in the experiencing of religion"

(p. 98)? Hiltner was making an assumption even then about the multidimensionality of religious commitment that has generally been held (King & Hunt, 1972), leading several researchers in the past two decades to suggest various multidimensional models for studying religious commitment.

Allport (1967) worked with two basic types of religiosity, the extrinsic and the intrinsic, or those for whom religion was utilitarian and those for whom religion was an end in itself. However, he seemed to be interested in the motives for and the consequences of religious commitment, rather than in the commitment itself. Similarly, King and Hunt (1972), using a typology developed from several of the persons described here, considered their scales as indicators of religious orientation as well as of religious commitment.

Fukuyama (1961) and Lenski (1961) were the first to suggest significant multidimensional measures of religiosity. The former offered a four-fold classification emphasizing organizational activity, doctrinal knowledge, doctrinal adherence, and depth of religious involvement. The latter gave some attention to such indicators as ritual participation, doctrinal orthodoxy, devotionism, and the associationism dimension. However, his results were couched mostly in the broad nominal categories of Protestant, Catholic, and Jew, and thus he did not deal specifically with the degree to which persons are committed to religion. Fukuyama and

Lenski did agree that religiosity would probably include the general dimensions of activity and belief, with the former adding the dimension of knowledge.

Stark and Glock (1968), perhaps building upon the work of Fukuyama and Lenski, developed the most comprehensive core dimensions of religious commitment. In their own major study, they dealt with the degree of religious commitment, using the five dimensions of feeling, belief, activity, knowledge, and effect, as well as the nominal categories of Protestant, Catholic, Jew, and other non-Christian groups.

Cline and Richards (1965) went beyond a simple dimensional approach by combining a two-dimensional model with factor analysis to study 155 males and females from the greater metropolitan Salt Lake area. They utilized three types of procedures --TAT-type projective device, intensive depth interviews, and a 67-item questionnaire--to analyze two dimensions of religiosity, beliefs and behavior. Factor analysis was used to examine the data and to derive actual factors for the population studied.

Present study. The results of these developments in the psychology of religion have been significant, but there continue to be inadequacies in research in the area of religious commitment. Apart from the early work of Hall (1891), Starbuck (1899), and James (1902), little has been done in the experiential dimension of religiosity. Few studies have dealt with more than one stage

of the life cycle, with more studies relating to older adulthood than to any other stage. Research in the intellectual dimension of religious commitment has been very sparse. Researchers have been so engrossed in discovering statistically significant differences between religious and non-religious subjects, or between those subjects belonging to different faiths, that depth research into the phenomenon itself has been neglected. Lenski (1961) and Stark and Glock (1968), who to date have conducted the more direct research into religious commitment, looked mainly at differences between persons identifying themselves with one of the major religious groups in the United States, such as Protestant, Catholic, or Jew. Even those researchers who have taken a multidimensional approach have used simple descriptive and correlational statistical techniques. Only one significant factor analytic study has been done with religiosity, and it only dealt with two dimensions of religious commitment, belief and behavior (Cline & Richards, 1965).

Nonetheless, in spite of the ambiguities in research to this point,

. . . . religion in one form or another is still important to most United States citizens and whether they identify with it or rebel against it, it still affects their lives in a multitude of ways (Cline & Richards, 1965, p. 569).

This effect of religion is especially true in the middle and later years of life, because religion is uniquely related to aging, whatever direction it takes. As Maves (1960) has put it,

Religion has a relation to aging because it involves a response to the experience of aging, change, loss, and death. It involves a concern to find the ultimate meaning in these processes and to ascertain the significance of human life. It involves a particular kind of total response which we may call faith, if it is one of confidence, basic trust, and commitment; 'agnosticism,' if it is one of sustained doubt and detachment; 'stoicism,' if it is one of resolute endurance in the face of an impersonal and unconcerned universe; or 'cynicism,' if it is one of suspicion, hostility, and withdrawal. It colors not only the way of looking at the process of aging and those who are aged but also the way of responding to them. (p. 709)

Thus, adolescent years of agnosticism and rebellion are frequently followed by adult years of deep-seated and complex beliefs (Bischof, 1969), a fact lending support to the importance of religion in the adult years and to the importance of understanding the nature of religious commitment in those years.

The present study sought to enlarge knowledge of religious commitment in the adult years by building upon the efforts of those studies of the past and present, and to go beyond them in certain respects. The study sought also to contribute to the ongoing discussion of the psychology of adults, an area which has been neglected in comparison with the efforts given to the study of childhood, adolescence, and the aged (Bischof, 1969).

Purpose of the Study

The specific purpose of the study was to analyze the phenomenon of religious commitment among a select population -- young, middle, and older adults of the United Methodist faith. The inter-relatedness of the theoretical dimensions of feeling, belief,

activity, knowledge, and effect was explored, and a further analysis was made of the actual factors of religiosity which were characteristic of this group.

For the development of this profile, a multidimensional instrument, or Religiosity Inventory, was designed. Instruments in the area of religiosity are rare, and when available tend to be inappropriate. The Fifth Mental Measurements Yearbook (Buros, 1972) listed only five tests under a religious heading. Four of these were knowledge tests published by specific denominational groups for use in educational programs, and the fifth test was a general test of Bible information which was given a very critical review. As Spilka (1971) commented, "The search for a well-researched, conceptual framework with which to study religious-belief structure has not been productive" (p. 489).

Research Questions

The research questions to which this study addressed itself are listed below. The first question was the primary question of the study, and the remainder were functionally related to it.

1. What is the nature of religious commitment among certain adults of the United Methodist faith at this point in time?
2. What are the basic characteristics of the group as a whole?
3. What is the nature of the inter-relatedness between the five theoretical dimensions of religiosity utilized in the study?

Are there significant differences between age or sex variables on the basis of these dimensions? Is the religious variable truly multi-dimensional as is now generally assumed? Are certain dimensions more or less important as indicators of religious commitment?

4. Can the original items be redistributed into sets of actual factors which are then amenable to interpretation? Are there significant differences between age or sex variables based on these factors? Do the actual factors coincide with, overlap, or contradict the theoretical dimensions?

Definitions

Several important terms were used in the study which must be operationally defined. They include religious commitment, attitude, socioeconomic status, dimension, factor, and adulthood.

Religious commitment. Religious commitment is the core of the psychology of religion (Stark & Glock, 1968) and here was defined as the measure of one's adherence to basic Christianity, particularly that of the United Methodist tradition, as determined by the use of the Religiosity Inventory. Religiosity is another widely used term for religious commitment. While some value judgments were made in the preparation and utilization of the instrument, the overall effect of the study was intended to be phenomenological. That is, the emphasis was upon what religiosity "is" for the respondents, not upon what it "ought to be."

Attitude. An attitude, which was the basis of the attitudinal

Religiosity Inventory, was seen as a set of affective reactions toward, an evaluation of, and a behavioral intent toward something (Secord & Backman, 1964; Triandis, 1964; Kerlinger, 1964).

Socioeconomic status. A person's socioeconomic status was determined by the index score of his occupation as measured by the Socioeconomic Index (SEI) developed by Duncan (1961). The SEI was used for a descriptive analysis of the sample studied, but socioeconomic status was not a variable in the analysis of the data.

Dimension. A dimension was related to one of the five theoretical dimensions of religiosity (feeling, belief, activity, knowledge, and effect) as developed by Glock (1962) which were used in this study in the design of the instrument, in the review of the literature, and as a major area of inquiry.

Factor. A factor connoted an actual characteristic of the religious commitment of the subjects studied. A factor is the possible result of factor analysis, which seeks to organize, to simplify, and to generally make sense of a large amount of data (Nie et al., 1975).

Adulthood. Young adulthood was defined as ages 20-39, middle adulthood as ages 40-59, and older adulthood as ages 60-79.

CHAPTER II

Review of the Literature

The psychology of religion generally has not been conceptualized in developmental terms. Rather, the extremes of the life cycle continuum, childhood-adolescence and older adulthood, have received the most emphasis. The relationships between references and age in this review, therefore, is incidental to the outline of the literature. It is apparent that the majority of the references dealt with religious commitment and older adults, as that area has received greater attention when age has been a specific variable.

Glock (1962; Stark & Glock, 1968) has developed five core dimensions of religious commitment which are helpful in clarifying the complexity of the literature, and which are being used as a major theoretical model for the study. The present review of the literature, then, is presented within the framework of these dimensions, including the experiential, the ideological, the ritualistic, the intellectual, and the consequential.

The Experiential Dimension

The experiential, or feeling, dimension is based on the expectation that at one time or another a religious person will achieve direct knowledge of ultimate reality or will experience religious emotion. The nature of the emphasis upon subjective experiences will vary, but will have some place in every religion.

In the experiential dimension of religiosity the more extreme forms of religious expression, such as conversion or speaking in tongues, have traditionally been associated with religious feeling (Glock, 1962). Also, the initial studies in the discipline later to be defined as the psychology of religion were concerned with the experiential dimension (Strunk, 1971).

Hall (1891), a psychologist, studied religious conversion in adolescence as early as 1881. However, his observations were rather general, because his pursuance of the psychology of religion was more of a hobby than a sympathetic endeavor (Hopkins, 1971). The first full-length treatise of religiosity in the American tradition was by Starbuck (1899), who insisted that the psychological study of religion was as legitimate a topic for psychologists as any other. Similar to Hall, Starbuck associated sudden conversions with the adolescent experience (Hiltner, 1971).

James (1902) presented what still constitutes the most important single psychological work on religion and firmly established the psychology of religion as a discipline deserving serious analysis. Among his several important propositions, one which has special relevance for the present study was that there is not one single psychic wellspring for religion in the form of a special instinct, sentiment, or disposition. That is, the essence of religious experience is multidimensional and is not to be limited to a specific feeling, activity, attitude, or cognitive state. This proposition has won wide acceptance (King & Hunt, 1972),

although the implications have yet to be fully realized.

More recently, studies of religious feelings have dealt with the person's subjective attitudes toward the place of religion in his life. On the basis of some twenty-five years of medical practice, Covalt (1960) claimed to have found no evidence that people turn to religion as they grow older, or that religion means more to them through the years. It was concluded that most people continue to have the same feelings toward religion in the later years that they had grown up with as youth.

Havighurst and Albrecht (1953) also found no evidence of a radical, large-scale "turning to religion" of persons as they grow older. Most people carried on the religious habits of their earlier years, with some increase in commitment on the part of some people. It was found that only two percent of persons over 65 years of age had active participation with responsibilities as an officer or teacher; 61 percent had frequent participation with no responsibilities; 15 percent had passive interest and seldom attended church; 18 percent had no church affiliation and no attendance; and four percent rejected religion and the church. Older men dropped out of church activities more rapidly than women did, especially because the latter had women's organizations to keep them busy. In an earlier study, Albrecht (1951) found basically the same pattern.

In contrast to the above conclusions, Jeffers and Nichols

(1961) suggested from their study of 251 persons in North Carolina past age 60 that religion meant more to these persons as the years went by and especially as the apparent end of life approached. Similarly, it was found in a large study of 1700 elderly Minnesotans that from seven to 19 percent of men and from two to five percent of the women reported that religion did not mean much to them, while 52 to 55 percent of the men and 66 to 71 percent of the women reported that religion was the most important thing in their lives (Taves & Hansen, 1963). After reviewing several studies that related directly or indirectly to the importance of religiosity, Riley and Foner (1968) concluded that religion is more important to older people. This was evidenced by increases with age of people who said that religion was very important to them, who regarded themselves as being religious, and who expressed a strong interest in worship and in religion in general.

Stark and Glock (1968) found in their national survey that 45 percent of the Protestants and 43 percent of the Roman Catholics felt sure that they had experienced the presence of God in their lives. Of the Methodists studied, 36 percent were sure of having felt the presence of God. On the index of religious experience, 40 percent of the Methodists scored high, 42 percent scored medium, and 18 percent scored low.

The Ideological Dimension

The ideological, or belief, dimension has to do with the beliefs

to which followers of various religions are expected to adhere. This dimension would also include the importance of saliency of such beliefs and their functions for those people who hold them.

Starbuck (1899) was of the opinion that religious faith and belief in God grew in importance in a person's life over the passing years. Maves has called that assumption a "part of the folklore of the psychology of religion" (1960, p. 735). It appeared in general that older people were more certain of their religious beliefs, and that these beliefs tended to be more conservative and more traditional than were those of younger adults (Gray & Moberg, 1962).

The Catholic Digest (1953) sponsored a 1952 poll of the religious beliefs, attitudes and activities of Americans in general. It was found that 99 percent of Americans 18 years of age and over believed in God, whereas those 65 years of age and over were the most certain of their belief. Moreover, some 81 percent of the respondents aged 65 and over, compared to 79 percent of all respondents and 76 percent of those aged 45-54, thought of God as a loving Father.

Stark and Glock (1968) found that, nationally, Protestants varied widely in their adherence to orthodox religious beliefs. Only the small Protestant sects were classified as highly orthodox,

with 10 percent of Methodists scoring high, 20 percent medium-high, 23 percent medium, 17 percent rather low, and 30 percent low.

Cline and Richards (1965) found a strong positive correlation between beliefs and behavior for females. Males, however, tended to be characterized by intense activity but ambiguity in the area of beliefs.

A different approach was used by Moberg (1958), who combined a brief questionnaire for a belief score and the well-known personal adjustment inventory by Cavan, Burgess, and Havighurst (1949) to study the relationship between Christian beliefs and personal adjustment in the later years. It was found that religious beliefs were highly correlated with religious activities. Personal adjustment scores were also highly correlated with the religious belief scores. However, "believers" in the highest belief score category who were not church members had higher personal adjustment scores than church members in the same category.

The Ritualistic Dimension

The ritualistic, or activity, dimension includes the religious behaviors one would expect of those adhering to a given religion. It would include such things as public and private worship, prayer, tithing, participation in the Sacraments, and the like.

The ritualistic dimension of religiosity has received more attention than any other dimension. The results, however, are contradictory and inconclusive. Measures of this dimension include

religious services, religious associations, and religious activities.

Religious services. A trend toward decreasing attendance with increasing age was noted by several researchers. In the Kansas City study of a metropolitan community, Cumming and Henry (1961) found that the proportion of persons aged 50 and over who seldom attended church services was lowest at age 60-64 in both sexes. However, that proportion reached its highest figure among those 75 years of age and over. Similarly, in the 1952 study by the Catholic Digest, a distinct increase of non-attendance of those persons over 65 was discovered. A comparison of age groups revealed a slight decrease with age of regularity of attendance, from 34 percent of the 18-24 group to 31 percent of the 65-and-over group. Fichter (1954), who studied three urban parishes in the South, including 8363 active white Catholic parishioners, found that the percentage who received monthly Communion diminished rather consistently in each 10-year category from age 10 to 60 and over. However, it was found that a higher percentage of the eldest category participated in Easter confession and Holy Communion than any other age except the youngest. Bower (1957) reported on a study of older people in a predominantly German parish in Buffalo, New York. The study consisted of interviews, with emphasis upon attitudes. There was a marked correlation between decreasing attendance and increasing age. Reasons included ill health, work, falling away from the faith, and difficulty in finding transportation. Finally, Albrecht (1958), in a study of 404 families in seven eastern Alabama counties, showed that church

attendance increased among married couples after the birth of children. It reached a peak when the children were over 10 years of age and declined among older, childless couples and couples whose children had left home.

A somewhat different view was expressed by Orbach (1961), who studied a cross-section of 6911 adults, 21 years of age and older, in the Detroit area. It was found that church attendance, on a scale from once a week to never, was related to age in five-year intervals. He concluded that there was a level plateau of regularity in attendance with no significant differences between the ages 21 and 74.

Yet a third view was reported by O'Reilly (1957) in a study of a Chicago community. It was found that religious activity tended to increase as people grew older. He concluded that among those who were physically able to participate in religious activities there was a tendency for religious participation to be positively related to increasing age.

Bahr (1970) has helped to clarify these varying results by utilizing four models to describe the relationship between aging and church attendance. The traditional model, which might be said to be characteristic of O'Reilly, is that church attendance reaches a low during the ages 30-35 but gradually increases with age thereafter. The stability model, which is more typical of Orbach, views church attendance and age as being unrelated. The family-cycle

model, typified by Albrecht, sees a correlation between stages of the family life cycle and church participation. The disengagement model, which is characteristic of Bahr himself, as well as of Cumming and Henry, Fichter, Bower, Albrecht, and others, suggests that attendance is relatively high when a person is young and that it generally declines as the individual passes through middle and old age.

In view of these divergent models and conclusions, Moberg (1968) warned that church attendance alone is a rather crude indicator of religious commitment. Moreover, although religious participation outside the home may diminish with age, that within the home may well increase, as will be discussed under the topic of religious activities.

In a more general way, Stark and Glock (1968) found that worship attendance in America is higher for the more conservative groups than for other groups. In their study, only 51 percent of Methodists said they attended worship services nearly every week.

Religious associations. Conclusions regarding church or synagogue membership are as tentative as those regarding attendance. The White House Conference on Aging (1961) pointed out that the increasing percentage of the elderly in the community is reflected in church and synagogue membership. Moberg (1965) added that aging people retain membership in churches and synagogues longer than membership in other voluntary organizations. Moreover, Moberg asserted (1971) that more memberships and formal social participation

of the aging is in churches and their auxiliary organizations than in all other types of social organizations combined. Riley and Foner (1968) disagreed, saying that among older adults religious and church related organizations have the second highest membership of all types of voluntary associations, second only to lodges and fraternal organizations. Differences in definitions of these various organizations may account for some of these contradictions.

Leadership, like membership, has been a measure of religious association, and again the evidence is contradictory. Ironically, Riley and Foner (1968) confirmed that leadership in established religious organizations is heavily concentrated among the elderly, while Moberg (1953) reported that there is a tendency for older people to drop positions of leadership in the church and other religious organizations. Moberg recognized, however, that major posts in religious organizations are typically held by older people. The "Prairie City" study (Havighurst & Albrecht, 1953) revealed that the average older person was a regular attendant of church but took no leadership responsibility.

Religious activity. Riley and Foner (1968) reported that among older people about one in 10 said that apart from Sunday activities they spent about an average of one hour a day reading the Bible or other religious literature, listening to religious programs, praying, and similar pursuits. Moberg (1960) reported that as church attendance among older adults decreased, regular Bible

reading, listening to and watching religious programs on radio and television increased. Hence there is some agreement that religious activities increase with age, or as Moberg (1968) further suggested, religious activities inside the home probably increase proportionately as religious activities outside the home decrease. Neugarten (1963) asserted that in the process of aging personality dynamics show a movement of energy from an outer-world to an inner-world orientation.

Stark and Glock (1968) discovered in their national sample that in the liberal denominations members were more likely to pray at least once a week than they were to attend church weekly. For Methodists, 63 percent reported weekly prayer, as opposed to 51 percent who were weekly church attenders. On their Devotionalism Index, 39 percent of Methodists scored high, 29 percent scored medium, and 32 percent scored low.

The Intellectual Dimension

The intellectual, or knowledge, dimension deals with the information that one would be expected to have about his religious tradition and its sacred writings. While knowledge of a belief would be a prerequisite to acceptance of it, knowledge does not always bear upon belief and certainly does not always lead to belief.

Research in the dimension of religious knowledge is practically non-existent. Riley and Foner (1968) reported on an obscure study conducted in 1950 which revealed that older people are more likely

to name selected books of the Bible correctly than were other age groups. Stark and Glock (1968) reported in a national study of Christian groups that the American public is amazingly ignorant of seemingly obvious questions. For example, 79 percent of Protestants and 86 percent of the Roman Catholics surveyed could not name a single prophet of the Old Testament. Over two-thirds of American Christians in that study did not know who preached the Sermon on the Mount. Roman Catholics did better on questions not directly related to the Bible. King and Hunt (1972) felt that of Glock's five dimensions of religiosity the knowledge dimension was less important than the belief but more important than the consequential dimensions as an indicator of religious commitment.

The Consequential Dimension

The consequential, or effect, dimension is different from the previous dimensions in that it "includes all the secular effects of religious belief, practice, experience, and knowledge on the individual" (Glock, 1962, p. 498). It deals with what people should do and what attitudes they should hold as the result of their religious commitment. The consequential dimension is unique among the dimensions presented here, therefore, in that it deals with dependent variables, or effects, resulting from various degrees of religiosity as measured by the other dimensions used as independent variables. Most of the relevant studies asked whether religious experience promotes happiness, increases personal security, combats loneliness, encourages prejudice, and removes the fear of death.

A number of Moberg's studies (1953, 1956, 1958) dealt with dimensions of religiosity and their relationship to personal adjustment in old age. It was demonstrated that religious activities were significantly correlated with high adjustment scores, and that personal adjustment was related to lay leadership and to the holding of conventional Christian beliefs. Moberg also pointed out (1965) that what happens in the church can have a negative effect upon the health and well-being of the elderly. Some older members of the church feel neglected, that they are being passed over in favor of younger people. Some are unable to attend, for a variety of reasons, which may involve clothes, transportation, or health. Too, rapid changes within the religious structure or program may be upsetting.

In a study of religiosity and the fear of death, Swenson (1961) found a significant relationship among 210 Minnesota residents ages 60 and over between death attitudes and religious commitment as measured by both religious activity and the MMPI religiosity scale. It was concluded that persons characterized by high religious commitment generally manifested a decreased fear of death.

Religiosity and prejudice was another area of effect studied by some. Allport (1967) found that persons with extrinsic religious orientation were more prejudiced than those persons with intrinsic religious orientation.

Lenski (1961) used four indicators of religiosity -- ritual

participation, doctrinal orthodoxy, devotionism, and associationism --which he then related to a series of questions dealing with respondents' political, economic, and family values. It was concluded that religiosity was related to the values studied, although the nature of the relationship varied with the indicator of religiosity used.

Perhaps the single most significant finding of the study by Cline and Richards (1965) was the lack of positive correlation between the major religiosity factors -- as measured by high church attendance, frequency of prayer, and giving -- and such variables as "having love and compassion for one's fellow man," "being a Good Samaritan," and "possessing humility." Stark and Glock (1968) felt that persons who had rejected orthodox supernaturalism predicated their religious identity upon man-to-man ethicalism. Hence, they saw a tendency for Protestants nationwide to be either orthodox and non-ethical or ethical and unorthodox. Of the Methodists surveyed, 51 percent scored high on the Ethicalism Index, whereas only 10 percent scored high on the Orthodoxy Index.

Summary and Conclusions

Although the evidence is often inconclusive and even contradictory, research indicates generally that religious feelings are important for the majority of people, and that such feelings do increase for more people than those for whom they decrease as they grow older. Protestants vary widely in their adherence to traditional beliefs,

but religious beliefs are generally highly correlated with personal adjustment for the aged, and older people tend to hold more traditional and conservative beliefs than younger adults do. Church attendance tends to be higher for the conservative groups than for other groups and tends to decrease in the later years of life. Leadership in the church tends to decrease in the later years to a greater extent than attendance decreases. However, religious participation in the home may increase as that outside the home decreases. As to knowledge, the American public is amazingly ignorant of seemingly obvious facts about their religious traditions. Research in this area is sparse and thus is not very helpful. Consequentially, high religiosity, as variously measured, is significantly correlated with high personal adjustment, with a decreased fear of death, and with greater prejudice. Ethicalism does not appear to be highly correlated with traditional indicators of religiosity, such as activity and belief.

Until recently, most research in this field had taken a unilateral rather than a multidimensional approach. Apart from the early works of such men as Hall (1891), Starbuck (1899), and James (1902), little has been done in the experiential dimension of religious commitment. Few studies have dealt with more than one stage of the life cycle, with more of these studies relating to older adults than to those of any other age group. Little major research has focused upon the intellectual dimension. Furthermore, factor analysis as a tool for assisting in the understanding of

religiosity has only been utilized to a limited degree.

There remained, therefore, the need for more holistic analyses of specific religious groups, concerned with both age and sex variables, and for continued analysis of the theoretical and actual dimensions of religiosity. The present study was designed, in part, to meet this need.

CHAPTER III

Method

The research design for the present study was multivariate in nature, using several types of inter-dependence analyses to describe the essence of religious commitment among adults of the United Methodist faith. Important aspects of methodology included the subjects, the instrument, the statistical analysis, and the total procedure.

Subjects

The subjects consisted of young, middle, and older adults of the United Methodist faith in the city of Charlotte, North Carolina. A minimum of 300 subjects, including approximately 100 in the young, middle, and older adult stages of the life cycle, were to be selected from various churches within the city. In order to insure a significant degree of representativeness, the 36 United Methodist churches in Charlotte were divided into five membership categories (Table 1). The number of subjects from each category approximately represented that category's percentage of the total membership of all churches.

The total number of subjects eventually participating in the study was 304, of whom 102 were young adults, 108 were middle adults, and 94 were older adults. Of the 304 total subjects, 119 were male, and 185 were female.

TABLE 1
Church Membership Categories* and Number
of Subjects to be Drawn From Each

Membership	No. Churches	Total Membership	Percent	N
0-500	12	3,727	.14	42
500-1000	18	11,759	.44	132
1000-1500	3	4,248	.16	48
1500-2000	2	3,937	.15	45
2000-3000	1	2,929	.11	33
Total	36	26,600	1.00	300

*Source: Western North Carolina Conference, 1974.

Churches in each membership category were chosen arbitrarily by the researcher, as due to availability of subjects, until the required number of respondents in each category was approximated. To enhance representativeness, again, subjects in each age group were drawn from at least two institutions. The subjects were chosen randomly, by omitting every third willing respondent.

Duncan's Socioeconomic Index (1961) was used to describe the socioeconomic status of the male subjects and spouses of the female subjects (Table 2), as Duncan's original SEI was designed with the male population. The modal 10-point class in the distribution of the present study was 60-69, which included nearly one-third of the sample. The next highest class was 70-79, which included nearly one-fourth of the sample. The third largest class was 80-89, which included over one-tenth of the sample. Hence over two-thirds of this sample was in the 60-69, 70-79, and 80-89 classes. This result means that - based on the general assumption that the population mode will fall somewhere above the lowest level but below the middle of the range (Duncan, 1961) - the sample of United Methodists used in the present study was well above the population as a whole in socioeconomic status. The 60-89 classes, in practical terms, represent professional and technical workers, managers and officials, and salesmen. As a further check, the scores of males in the study were compared with those of female subjects and spouses of male subjects. For females, the modal 10-point class for the sample, which included slightly more than one-third of the sample, was also 60-69, with

TABLE 2
Frequency Distribution of Socioeconomic
Index for Males

Socioeconomic Index	Number	Percent
0-9	0	0
10-19	7	2.56
20-29	12	4.39
30-39	7	2.56
40-49	19	6.95
50-59	23	8.42
60-69	89	32.60
70-79	63	23.07
80-89	32	11.72
90-99	11	4.02
Total	273	96.29

the remainder being more diverse than for males. It is assumed, therefore, that the inclusion of females in the index would not have significantly altered the socioeconomic status profile.

Instrument

Several persons, including Allport (1960), Fukuyama (1961), and Lenski (1961), have suggested multidimensional models for the study of religiosity. Glock (1962; Stark & Glock, 1968), perhaps building upon the others, but at the same time being more precise and more comprehensive, developed a five-fold classification for the investigation of religious commitment. His five dimensions included:

- The Experiential Dimension (Feeling);
- The Ideological Dimension (Belief);
- The Ritualistic Dimension (Activity);
- The Intellectual Dimension (Knowledge); and
- The Consequential Dimension (Effect).

These five dimensions were originally chosen on purely logical and analytic grounds. Glock reasoned that if religious commitment were unidimensional that could be empirically determined rather easily, whereas if one began with a unidimensional approach it would be more difficult to demonstrate multidimensionality if the latter were the case. Second, empirical findings from broad studies in the Protestant and Roman Catholic traditions had revealed a multidimensional manifestation of religious commitment.

The instrument for the present study was organized around the

core dimensions of Glock (1962) with the above considerations in mind. However, the factor analytic method used in this study went beyond the five theoretical dimensions of Glock in the derivation of actual factors which more specifically delineated the religiosity profile of the sample studied.

Items. The items for the instrument were selected initially in keeping with the five dimensions of religious commitment discussed above (Appendix A). Ideas came from the review of the literature, although selection and wording for the original pool of questions were at the discretion of the researcher. A panel of judges participated in the final selection and scoring of items for the completed questionnaire, a procedure that enhanced the content validity of the instrument prior to its use. The original pool of items was 100 in number with the final set determined by the amount of agreement by the judges.

Scaling. Respondents were asked to answer questions in terms of their agreement with items on a continuum from "I strongly agree" to "I strongly disagree." Specifically, they were asked to circle one of the following for each question:

- SA (Strongly Agree);
- A (Agree);
- U (Undecided);
- D (Disagree); and
- SD (Strongly Disagree).

For scoring purposes, the instrument was scaled in keeping with

the method of summated rating scales (or Likert-type), weighted 1, 2, 3, 4, and 5 for favorable items (items with which persons with reasonably high religious commitment would agree), and 5, 4, 3, 2, and 1 for unfavorable items (items with which persons with reasonably high religious commitment would disagree). Approximately one-half of the original items were favorable and one-half were unfavorable to minimize possible response sets of the subjects, a result that might be encouraged if only favorable or unfavorable statements were used. In the final questionnaire, 56 items, or 62 percent, were favorable, and 34 items, or 38 percent, were unfavorable. An individual score was the summation of weights with a lower score indicating a higher degree of religiosity, and hence the method of summated-ratings (Edwards, 1957).

Kerlinger (1964) gave these characteristics of summated-rating scales:

1. The universe of items is conceived to be a set of items of equal "attitude value" (no scaling of items, but only of respondents);
2. Summated-rating scales allow for intensity of attitude expression. This results in greater variance, but allows "response-set" variance, since individuals tend to respond with "strongly disagree," "strongly agree," and the like.

Kerlinger concluded that of the three basic types of scales -- summated-rating scales, equal-appearing interval scales, and cumulative scales -- the summated-rating scale

seems to be the most useful in behavioral research. It is easier to develop, and as indicated above, yields about the

same results as the more laboriously constructed, equal-appearing interval scale. Used with care and knowledge of its weaknesses, summated-rating scales can be adapted to many needs of behavioral researchers. (p. 487)

Components. An attempt was made to incorporate affective, behavioral, and cognitive components into the questionnaire, in keeping with the definition of attitude which had been adopted for the study. Although certain dimensions of religiosity may be heavily weighed with a particular attitudinal component, generally all attitudinal components were included in the instrument, and to some degree in each dimension. For example, statements about religious experience will measure not only one's emotional or affective involvement but also one's perception of the nature of the experience in question. Statements about religious knowledge will measure one's cognitive grasp of certain items and the strength of one's certainty about that fact. Statements about religious activity will measure behavioral intent as well as the extent of the seriousness of one's intent. Statements about belief will measure not only the content of one's beliefs but also the depth of one's convictions. Finally, statements about religious consequences will measure affective, behavioral, and cognitive aspects of those consequences and the extent or depth of each.

Personal data. A personal data sheet was included with the questionnaire to secure information on such matters as respondents' age, sex, education, marital status, church membership, and occupation.

Statistical Analysis

Several types of statistical analyses were used to examine the data and to answer the original questions of the study. Simple frequency scores were analyzed to describe certain basic or perhaps surprising results on the items in general and on the group as a whole.

Glock's (1962) five theoretical dimensions of religiosity, which were used as a framework for the instrument, were analyzed in several ways. First, a Pearson product-moment correlation was utilized to examine the inter-relatedness between the five dimensions and to ascertain whether persons who scored high or low in certain dimensions tended to score high or low in other dimensions, whether certain dimensions were more or less important indicators of religiosity, and whether the religious variable was truly multidimensional as it is now generally assumed. Recognizing that the significance of a correlation coefficient may be variously interpreted, the researcher, unless otherwise noted, regarded a coefficient of .50 or above as expressing a moderate, direct relationship (Glass & Stanley, 1970), and therefore as being meaningful. Second, analysis of variance was used to see if there were significant differences between young, middle, and older adults and between males and females on the same five theoretical dimensions. Finally, a Scheffe multiple comparison procedure was utilized to test more specifically the means of age and sex variables.

The level of significance for the analysis of variance and the Scheffe procedure was at .05.

A major question of the study was whether the original variables might be redistributed into actual characteristics, or factors, of religious commitment which might correspond to or cut across the five theoretical dimensions used as a framework for the study. Factor analysis was used to discover order, to describe inter-correlations, and to reduce the number of necessary variables to this end (Whitla, 1968; Anastasi, 1968; Thurstone, 1969; Nie et al., 1975). The factor analysis was based on R-factoring (correlation between variables), extracted by a common-factor solution, varimax rotated to orthogonal (independent) factors. Only those factors with an eigenvalue greater than 1.0 were retained for further analysis. Analysis of variance was again employed to test any significant differences between young, middle, and older adults, and between males and females, this time on the basis of the actual factors characterizing the religiosity of the subjects studied.

Procedure

The instrument for the study was constructed to investigate the nature of religious commitment among United Methodist adults. Attention will be given here to the validity, the reliability, and the administration of the Religiosity Inventory.

Validity. A panel of three judges was solicited to determine

the content validity of the instrument prior to its use. The original pool of questions (100) was typed on individual cards and mailed to the judges, who were then asked to follow three procedures (Appendix B):

1. Classify the questions according to the five basic categories of experience, ritual, belief, knowledge, and effect;
2. Further classify the questions as being favorable or unfavorable toward a positive religiosity;
3. Rank the questions under each dimension in order of their importance in measuring the dimension under consideration.

The items selected for the final questionnaire were chosen on the basis of the judges' agreement (two-thirds) regarding the favorableness-unfavorableness of the items, agreement as to the dimension in which the items belonged, and agreement upon the order of their importance as questionnaire items. There was a two-thirds agreement on a minimum of 18 items in the category of religious feeling. Hence the first 18 items in each category, as determined by the mean rank score, were chosen for the final questionnaire (Appendix C), which then included a total of 90 items.

Included among the judges was a United Methodist district superintendent with a varied background of service to the church, including experience in preparing study materials for his church's board of education; a United Methodist graduate student with special interest and ability in testing and in the use of instruments of various types;

and a United Methodist pastor with several years of service in various types of pastorates.

The use of factor analysis in the study also enhanced the construct validity of the instrument. Factor analysis, in effect, tells what measures the same thing and to what extent each measures what it measures (Kerlinger, 1964). Or, as Kerlinger put it, "In fact, factor analysis may almost be called the most important of construct validity tools" (p. 454). The results of the factor analysis showed what items were meaningful to the respondents and which ones were not important to them. Subsequently, the instrument was revised -- as discussed further in the results -- with the deletion of items that were least meaningful.

Reliability. The reliability of the instrument was mainly determined by a measure of internal consistency similar to the split-half method (Nelson, 1975). That is, following the designing of a 90-item instrument with the assistance of three judges, the writer randomly drew five questions from each of the five dimensions (Table 3). Each positive question was stated negatively, and each negative question was stated positively. The subsequent questionnaire of 50 items (Appendix D), each question stated positively and negatively, was administered to a small, randomly selected group of 40 persons from the adult population. After receiving 30 of the instruments, the writer correlated answers to questions stated positively and negatively using the Pearson-moment correlation coefficient. The mean correlation coefficient for the three age

TABLE 3
Items Drawn Randomly for Use in The
Reliability Inventory

Dimension	Items
I	16, 4, 9, 2, 12
II	10, 7, 16, 4, 12
III	14, 3, 10, 11, 18
IV	16, 6, 7, 8, 13
V	13, 8, 16, 1, 12

groups was .89 (Table 4).

Reliability was enhanced by a rather lengthy questionnaire (90 items) and by a rather large number of subjects (304). Moreover, any sub-group (age or sex) which was studied had no fewer respondents than there were questions in the instrument.

Administration. After the instrument was completed (Appendix E), it was printed (Appendix F) prior to being distributed to a sample of United Methodist adults in the city of Charlotte, North Carolina. Approval having been granted by the group leadership of each church and having been previously granted by Bishop Earl G. Hunt, Jr., episcopal leader of the Charlotte area of the United Methodist Church (Appendix G), the instrument was taken to the churches and distributed to the subjects there in self-addressed, stamped envelopes.

Specifically, the questionnaires were distributed to Sunday School groups on the Sundays of February 22, 29, March 14, 21, 28, and April 4, 1976, and to groups of worshippers on the Sundays of February 8, 22, and March 14, 1976. The instructions to the subjects (Appendix H) were given to the groups as a whole, identically in both settings, and included the explanation that for research purposes every third willing respondent would be omitted in the actual distribution of the instrument.

In all, 459 questionnaires were distributed, of which 326 (or 71 percent) were returned. Twenty-two were unusable (two instruments

TABLE 4
Mean Reliability Correlation Coefficients
of Subjects Ages 20-79

Ages	Coefficients
20-39	.94
40-59	.86
60-79	.86

Mean \bar{r} = .89

without sufficient biographical data, five respondents too young or too old, 15 instruments incomplete), and 304 were retained for analysis.

CHAPTER IV

Analysis of Data

The analysis of the data will be described in three major divisions, in keeping with the functional order of the research questions. The first division will consist of a simple description of basic characteristics of the religiosity of the respondents as a whole, within a dimensional framework. The second division will include various inter-relationships between the five theoretical dimensions and the implications of such. And the third division will be related to the actual factors which are characteristic of this group, as defined by factor analysis. Differences between age and sex variables will be explored in the analyses of both dimensions and factors.

Group Characteristics

Some of the more significant aspects of religious commitment as manifested by the subjects as a whole are discussed below. These results are given within the framework of the five theoretical dimensions of feeling, belief, activity, knowledge, and effect.

Feeling. It was agreed by 82.8 percent of the respondents that religion is becoming more important to them each day that they live; 89.6 percent agreed that they have sometimes been very conscious of the presence of God; 85.8 percent agreed that at least some of their prayers have been answered by God; 86.4 percent agreed

that they very often think of matters relating to religion; and 64.6 percent agreed that they do enjoy talking to others about their religious experience. On the other hand, 32.8 percent of the subjects said that they were undecided about their having experienced a "new birth;" 26.9 percent disagreed that emotion is an important aspect of religious experience; 19.5 percent were undecided about having had a "personal religious experience," whereas 31.5 percent disagreed that they had had one; and 54.0 percent agreed that they are more comfortable when seeking God alone than with others.

A larger percentage (89.6) of respondents were confident of being aware of the presence of God than were those respondents in the national sample of Methodists in the study of Stark and Glock (1968). In that study 36 percent were "sure" of it, and 34 percent "thought" they had.

Activity. It was agreed by 92.4 percent of the respondents that they take Holy Communion whenever they are in a service where it is offered; 86.7 percent agreed that daily fellowship with God, especially a daily prayer life, releases one from worry and tension; 89.8 percent agreed that they try to attend one or two religious services a month; and 58.3 percent agreed that tithing remains a necessary aspect of Christian discipleship. On the other hand, although 39.1 percent agreed that they participate in some devotional exercise each day, 36.1 percent did not agree.

The high percentage of respondents who attend Holy Communion is consistent with, though higher than, the results of Stark and

Glock (1968). They discovered that 67 percent of their sample had received Holy Communion during the past year.

Belief. It was agreed by 53.5 percent of the respondents that a Christian need not accept and believe everything in the Bible; 77.9 percent disagreed that death means eternal separation from one's family and friends; 94.3 percent said that they believe in a living, personal God; 80.1 percent agreed that God has a plan or purpose for the world; and 90.9 percent disagreed that the Bible is mostly a book about the past, largely irrelevant for the present. On the other hand, 28.3 percent of the respondents agreed, 31.8 percent were undecided, 24.7 percent disagreed about the biblical idea of a "spiritual body" after death; 28.6 percent agreed that Jesus was a great teacher and prophet, but not necessarily God in human form.

Knowledge. The knowledge dimension has been virtually unexplored in previous research, and the results in this area are, therefore, especially significant to this study. It was agreed by 74.2 percent of the subjects that Peter, James, and John were the three disciples apparently closest to Jesus; 70.9 percent agreed that Charles Wesley was a Methodist hymnwriter; 88.4 percent agreed that according to the Bible the world was created in six days; and 81.7 percent disagreed that in Roman Catholic teaching Purgatory is simply another name for heaven.

On the other hand, 23.7 percent of the respondents agreed that Paul was a Gospel writer, along with Matthew, Mark, Luke, and John; 35.7 percent were undecided about the Pentateuch, or books of Moses,

consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; 43.5 percent agreed that the book of Revelation is a guidebook to the future, but 35.7 percent were undecided; 46.3 percent agreed that the Methodist Church was organized in 1939 with the merger of the Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches, whereas 47.4 percent were undecided; 42.8 percent agreed that Greek was the original language of the New Testament, but 38.9 percent were undecided, and 18.4 percent disagreed; and 54.3 percent were undecided about the Apocrypha's dealing with persons and events between the Old and New Testament periods.

Effect. It was agreed by 72.4 percent of the respondents that they were not afraid of what will happen to them after death; 91.6 percent agreed that all persons, regardless of race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together; and 94.1 percent agreed that one should live a moral life because God wills it, not simply because one will be rewarded for it.

On the other hand, 31.0 percent of the subjects were undecided about birth control being the will of God, whereas 24.6 percent felt that it is not God's will; 50.2 percent agreed that forced integration has nothing to do with God's will for the world; and 58.8 percent agreed that what is good or evil is relative and is not based on eternal principles, and 28.2 percent were undecided.

Dimensions

The five theoretical dimensions of feeling, belief, activity, knowledge, and effect have been used in the study for convenience of presentation, but mainly to guarantee the possibility of, and to test the probability of, multidimensionality in religious commitment. Important questions for which answers were being sought are as follows: are there significant age or sex differences on the five dimensions; is religiosity truly multidimensional, as it is generally assumed; and what dimension, if any, is the most important for measuring religiosity?

Dimensions and age and sex. Analysis of variance was used to test any significant differences between sex and age variables with regard to the dimensions of feeling, belief, activity, knowledge, and effect. A Scheffe multiple comparison procedure was used to measure actual differences in means. On the feeling dimension, there was a significant difference between ages, or life stages (Table 5). Older adults manifested a higher degree of religiosity with regard to the feeling dimension of religious commitment (Table 6). There was no significant difference between young and middle adults. There was also no significant difference between males and females on the feeling dimension (Tables 7, 8). Thus older adults, both male and female, tended to feel more strongly about religious experience, or feeling, than young and middle adults did.

Regarding the belief dimension, there was no significant

TABLE 5
 Analysis of Variance on Feeling
 Dimension for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	532.2187	10.455*
Within Groups	301	50.9041	
Total	303		

*Significant at $p < .05$

TABLE 6
 Group Means for Young, Middle, and
 Older Adults on Feeling Dimension

Age	Group Mean
Older Adults	36.9468**
Young Adults	40.8725
Middle Adults	41.1018

**Since the instrument was scaled 1, 2, 3, 4, and 5 for favorable items, and 5, 4, 3, 2, and 1 for unfavorable items, with 1 representing strong agreement, a lower score indicates a higher religiosity.

TABLE 7
 Analysis of Variance on Feeling
 Dimension for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	124.3750	2.310
Within Groups	302	53.8483	
Total	303		

TABLE 8
 Group Means for Males and Females
 on Feeling Dimension

Sex	Group Mean
Males	40.5378
Females	39.2270

difference between young, middle, and older adults (Tables 9, 10). However, there was a significant difference between males and females (Tables 11, 12), as females manifested a higher degree of religiosity than males did with regard to the belief dimension of religious commitment. Hence, females, of whatever stage in life, tended to accept traditional beliefs more readily, or felt more strongly about beliefs, than males did.

On the activity dimension, there was again a significant difference between the older adults and the other age groups (Tables 13, 14), as older adults manifested a higher degree of religiosity with regard to the activity dimension of religious commitment. There was also a significant difference between the sexes (Tables 15, 16), as females appeared to be more active than males were. Older adults, then, tended to be more active, or at least to believe that it is important to be active, than young and middle adults did. Older females scored higher on the activity dimension than any other group scored.

With regard to the knowledge dimension, there was a significant difference between all three age groups (Tables 17, 18), as older adults scored the highest, middle adults in-between, and young adults the lowest. There was also a significant difference between the sexes on the knowledge dimension (Tables 19, 20), as females scored significantly higher than males did.

Finally, on the effect dimension, there was no significant

TABLE 9
 Analysis of Variance on Belief
 Dimension for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	45.9375	1.033
Within Groups	301	44.4892	
Total	303		

TABLE 10
 Group Means for Young, Middle, and
 Older Adults on Belief Dimension

Age	Group Mean
Older Adults	39.5106
Middle Adults	40.0833
Young Adults	40.8725

TABLE 11
 Analysis of Variance on Belief
 Dimension for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	272.9375	6.240*
Within Groups	302	43.7423	
Total	303		

*Significant at $p < .05$

TABLE 12
 Group Means for Males and
 Females on Belief Dimension

Sex	Group Mean
Females	39.4108
Males	41.3529

TABLE 13
 Analysis of Variance on Activity
 Dimension for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	699.0000	12.163*
Within Groups	301	57.4691	
Total	303		

*Significant at $p < .05$

TABLE 14
 Group Means for Young, Middle, and
 Older Adults on Activity Dimension

Age	Group Mean
Older Adults	36.3404
Middle Adults	40.4537
Young Adults	41.3823

TABLE 15
 Analysis of Variance on Activity
 Dimension for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	732.3125	12.311*
Within Groups	302	59.4830	
Total	303		

*Significant at $p < .05$

TABLE 16
 Group Means for Males and
 Females on Activity Dimension

Sex	Group Mean
Females	38.2486
Males	41.4286

TABLE 17
 Analysis of Variance on Knowledge
 Dimension for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	1488.0937	28.402*
Within Groups	301	52.3935	
Total	303		

*Significant at $p < .05$

TABLE 18
 Group Means for Young, Middle,
 and Older Adults on Knowledge Dimension

Age	Group Mean
Older Adults	35.2979
Middle Adults	39.9907
Young Adults	43.0588

TABLE 19
 Analysis of Variance on Knowledge
 Dimension for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	256.3750	4.187*
Within Groups	302	61.2260	
Total	303		

*Significant at $p < .05$

TABLE 20
 Group Means for Males and Females
 on Knowledge Dimension

Sex	Group Mean
Females	38.8324
Males	40.7143

difference between age groups (Tables 21, 22). However, a significant difference between the sexes was again apparent (Tables 23, 24), as females manifested the higher religiosity of the two sexes with regard to the effect dimension of religious commitment.

In summary, older adults manifested a higher degree of religious commitment than did other age groups as measured by the feeling, activity, and knowledge dimensions of religiosity. Young and middle adults manifested approximately the same degree of religious commitment except on the knowledge dimension, where young adults did more poorly than any other group did. There was no significant difference between age groups on the belief and effect dimensions of religious commitment. Females manifested a higher degree of religiosity than males did on all dimensions except feeling, where there was no significant difference.

Dimensionality of religious commitment. One of the major questions of the study was whether religiosity is unidimensional or multidimensional. If the correlation between the dimensions is such that the dimensions have more in common than they are independent of each other, then one might assume that they measure basically the same thing and that religiosity is thus unidimensional. Although a correlation coefficient of .50 may generally be considered a moderate, direct relationship (Glass & Stanley, 1970), and therefore meaningful in the present study, Stark and Glock (1968) felt that for dimensions to have more in common than they are independent of each other, and thus to be considered measures of the same thing,

TABLE 21
 Analysis of Variance on Effect
 Dimension for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	21.5313	0.714
Within Groups	301	30.1424	
Total	303		

TABLE 22
 Group Means for Young, Middle,
 and Older Adults on Effect Dimension

Age	Group Mean
Older Adults	40.9149
Middle Adults	41.6470
Young Adults	41.7870

TABLE 23
 Analysis of Variance on Effect
 Dimension for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	331.9375	11.412*
Within Groups	302	29.0861	
Total	303		

*Significant at $p < .05$

TABLE 24
 Group Means for Males and
 Females on Effect Dimension

Sex	Group Mean
Females	40.6324
Males	42.7731

a higher correlation was necessary. They maintained that only a coefficient exceeding .7, which squared indicates that two dimensions might be said to coincide 50 percent of the time, would reasonably demonstrate that they have more in common than they are independent of each other. With their criterion used for purposes of comparison, Table 25 reveals that only one coefficient (.6646) even came close to the above. Squaring the coefficient demonstrates that the activity and feeling dimensions coincide some 45 percent of the time and that they vary independently some 55 percent of the time. The next highest correlation was .5964 and the lowest .3461.

When Stark and Glock's criterion is used, therefore, these dimensions of religiosity are more independent of each other than they are measures of the same thing. One would not expect them to be unrelated but would expect them to vary independently to a significant degree, as they do. Hence, the five theoretical dimensions of religious commitment utilized in this study should be treated as related, but distinct, manifestations of religiosity. This result is in keeping with that of Faulkner and De Jong (1966) as well as with that of Stark and Glock (1968).

The best measure of religiosity. Table 25 reveals that the activity dimension provides the best single estimate of how persons score on other aspects of religious commitment. All of the correlations are statistically significant at the .001 level, but when the general criterion of this study, that a coefficient exceeding

TABLE 25
 Pearson Correlation Coefficients on
 Five Dimensions of Religiosity
 (N = 304)

	Feeling	Belief	Activity	Knowledge	Effect
Feeling	1.0000	.4944	.6646	.3461	.3614
Belief	.4944	1.0000	.5964	.4789	.5246
Activity	.6646	.5964	1.0000	.5559	.5193
Knowledge	.3461	.4789	.5559	1.0000	.4611
Effect	.3614	.5246	.5193	.4611	1.0000

.50 may be considered to express a moderate, direct relationship (Glass & Stanley, 1970), is applied, the activity dimension meaningfully correlates with the feeling, belief, knowledge, and effect dimensions for an average intercorrelation of .5840. The belief dimension meaningfully correlates with only the activity and effect dimensions for an average intercorrelation of .5236. The feeling dimension correlates meaningfully with only the activity dimension for an average intercorrelation of .4666. The effect dimension meaningfully correlates with the belief and activity dimensions for an average intercorrelation of .4666. The knowledge dimension meaningfully correlates with only the activity dimension for an average intercorrelation of .4605. Activity and belief, therefore, may be said to be more significant indicators of religiosity than feeling, effect, or knowledge are, with some indication that activity is the more important, especially as it meaningfully correlates with the other four dimensions. The result mildly contrasts with Stark and Glock (1968), where orthodoxy (belief) was the best index for Protestants, and ritual-devotionalism (activity) was second. However, in their survey the result was reversed for Roman Catholics.

Factors

Factor analysis was used in the study mainly to clarify and to simplify the interpretation of the data. What are the actual factors of religiosity manifested by this group, and do they coincide with, cut across, or totally digress from, the theoretical dimensions?

Seven significant factors. R-factoring, using a common-factor solution and rotated orthogonally, resulted in a total of seven significant factors. Only those factors exceeding an eigenvalue of 1.0 were retained for further rotation. As it is indicated from the total factor matrix (Appendix I) and Tables 26-32, correlation coefficients exceeding .5 and .6 were used when possible, and those exceeding .4 when necessary, for the delineation of meaningful factors. The eigenvalues and percentages of variance for each factor are shown in Appendix J.

Factor I might be called the religiosity factor (Table 26), because it accounted for 45.1 percent of the variance and encompassed basic religious commitment as defined in the study. This factor includes belief in God and in His activity in Jesus Christ; the importance of some experiential dimension to one's relationship with God, such as conversion, or prayer; some knowledge of one's tradition; and implications for one's attitudes and stance toward life. Specifically, respondents agreed that they had sometimes felt very conscious of the presence of God and that at least some of their prayers had been answered by God (feeling). They believed that there is a living, personal God, that religion answers the deepest questions about self, life, and the universe, and that Jesus' resurrection is the basis of the Christian's hope of immortality (belief). They were convinced that daily fellowship with God, especially prayer, releases one from tension and worry and that prayer is a way to organize and to solve

TABLE 26
Factor Loadings on Items
Comprising Factor I

Item	Loading
1. I have sometimes been very conscious of the presence of God.	.59004
2. I believe in a living, personal God.	.60043
3. Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.	.64156
4. In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.	.56935
5. The Christian religion helps one to appreciate and to enjoy life.	.59140
6. I have definitely experienced a "new birth," which Jesus said was necessary for true believers.	.66038
7. Religion answers man's deepest questions about himself, life, and the universe.	.55863
8. Prayer is a way to organize and to solve one's problems.	.56564
11. I know that some of my prayers have been answered by the power of God.	.65628
12. The fact that God raised Jesus from the dead is our basic assurance of life beyond death.	.55617
13. I read the Bible or other devotional materials nearly every day.	.57904

one's problems (activity). They felt that some knowledge of one's scriptures and tradition is a vital part of one's faith (knowledge). Furthermore, they were convinced that Christian experience helps one to appreciate and to enjoy life (effect). Belief, feeling, and activity were the most important dimensions of religiosity in Factor I. Although all five theoretical dimensions were represented, it is apparent that the items extracted give a profile of pietistic, individualistic religious experience with reference to participation in organized religion or to one's relationship with others. However, the next most important factor, as it will be seen, is religious behavior, including more public, church-oriented activity. What this observation means is that devotionalism is perhaps more important than is ritual as dual dimensions of activity.

Factor II (Table 27) is the behavior, or faith as obedience, factor, accounting for 20.8 percent of the variance, and with Factor I accounting for 65.8 percent of the variance. Factor I reflects a conviction that religious commitment does make a difference in one's life in terms of one's attitudes and actions.

Specifically, respondents take Holy Communion when they participate in a service where it is offered, they seek to be active members of their church, and they believe that Christians should accept responsibility in the local church. Moreover, they believe that religious experience adds a wholesome aspect to marriage and that belief in God makes life more worthwhile. Perhaps the positive

TABLE 27
Factor Loadings on Items
Comprising Factor II

Item	Loading
18. I take Holy Communion whenever I participate in a worship service where it is offered.	.50740
23. I seek to be an active member of an organized religion or church.	.54272
25. Religion adds a very wholesome and meaningful dimension to one's marriage.	.52946
38. A church member should be willing to accept responsibility in the local church.	.63271
57. Belief in God does nothing to make life on earth more worthwhile.	.55217

attitude toward marriage further suggests that those persons who are happily married and have religious interests in common tend to be more active in church activities.

Items related to church activity in Factor II refer to ritual, or practices which religious adherents might be expected to perform. The devotional aspect of religious activity, or more personal acts of worship, was an aspect of Factor I.

Factor III (Table 28) is the defensiveness factor. The items were all worded unfavorably and in what might well be taken as in a threatening manner. In other words, respondents reacted strongly to the suggestions that knowledge about the Bible is unimportant, that it doesn't matter what one believes so long as he believes, and that missionary work is largely a waste of time.

The first item was a statement about knowledge rather than a knowledge statement, and the second was a statement about belief rather than a belief statement. The concern seemingly expressed about knowledge, belief, and witness was not supported by direct questions in these areas. Hence this variable reflects a defensive attitude, and perhaps some hypocrisy as well. Its subtle message is "Do as I say but not as I do." Factor III is similar to Factors IX (for females) and XII (for males) in Cline and Richards (1965), reflecting religious defensiveness and conflict.

Factor IV (Table 29) is the knowledge factor. All items with high loadings were from the knowledge dimension of religiosity. On only one of the six items receiving high loadings did a truly

TABLE 28
Factor Loadings on Items
Comprising Factor III

Item	Loading
32. Knowledge about the Bible is unimportant, as God will reveal what the Christian needs to know directly to him.	.41478
82. It doesn't matter what one believes so long as he believes.	.47370
90. I am convinced that missionary work is largely a waste of time.	.42442

TABLE 29
Factor Loadings on Items
Comprising Factor IV

Item	Loading
29. The Pentateuch, or five books of Moses, consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.	.45180
34. The Reformation in the 16th century marked the birth of Protestantism.	.45089
39. The three disciples apparently closest to Jesus were Peter, James, and John.	.40979
44. Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.	.45988
59. In 1939, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches united to form The Methodist Church.	.47688
74. The Apocrypha deals with the literature and history between the Old and New Testaments.	.44869

significant percent of the respondents know the correct answer. Seventy-four and .2 percent agreed that Peter, James, and John were the three disciples apparently closest to Jesus, but even here 18.7 percent were undecided. On the remaining five items, the respondents manifested a significant amount of uncertainty or a sheer lack of knowledge. Sixty and .3 percent agreed that the Pentateuch consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, whereas 35.7 percent were uncertain, and 4.0 disagreed. Fifty-two and .6 percent agreed that Martin Luther was a Roman Catholic priest who tried to reform his Church, but 21.4 percent were undecided, and 25.9 percent disagreed. Only 46.3 percent agreed that the Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches merged in 1939 to form The Methodist Church, and 47.4 percent were undecided. Sixty-one and .9 percent agreed that the Reformation marked the birth of Protestantism, but 33.5 percent were undecided. Finally, 34.8 percent agreed that the Apocrypha deals with the literature and history between the Old and New Testaments, but 54.3 percent were undecided.

Factor V (Table 30) is the tolerance factor. Most significantly, 91.6 percent of the respondents agreed that all persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together. With regard to scientific and religious knowledge, a traditional source of potential conflict, 49.1 percent agreed that there is no irreconcilable difference between

TABLE 30
Factor Loadings on Items
Comprising Factor V

Item	Loading
65. All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.	.41073
77. There is an irreconcilable difference between scientific and religious knowledge.	.46229

the two, but it was also significant that 21.2 percent were undecided, and only 24.9 percent felt that such a difference does exist.

It is helpful to note that the two items with the next highest, though less significant, factor loadings were the ones dealing with birth control (44.4 percent agreed that birth control is very much a part of God's will for happier marriages and a more secure world, whereas 31.0 percent were undecided, for a total of 75.4 percent), and with the National Council of Churches (20.2 percent disagreed that the NCC is too involved in social and political matters, whereas 43.8 percent were undecided, for a total of 64.0 percent).

On three of the four items, it is apparent that the majority of the respondents were less than enthusiastic about their responses, but they were open-minded to the extent of not disagreeing with the basic idea, especially when the controversial nature of the items is considered.

Factor VI (Table 31) is the confidence, or faith as trust, factor. Respondents felt that their sins had been forgiven; they believed that God does have a plan or purpose for the world; they were not afraid of what will happen to them after death; they agreed that they pray often, and not only in a time of crisis or in a formality, such as grace at mealtimes; they agreed that they enjoy talking to others about their religious experience; and more respondents agreed than disagreed that they had had a "personal religious experience."

TABLE 31
 Factor Loadings on Items
 Comprising Factor VI

Item	Loading
51. I do not feel confident that my sins are forgiven.	.54298
52. I do not believe that God has a plan or purpose which He is working out in the world.	.42184
55. I am afraid of what will happen to me after death.	.52388
66. I have never had what some people call a "personal religious experience."	.55299
68. I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.	.44674
71. I do not enjoy talking to others about my religious experience.	.44913

In contrast to the significantly positive response to the first five items, it is interesting that only 49.0 percent of the subjects felt that they had had a "personal religious experience," whereas 19.5 percent were undecided, and 26.8 percent felt that they had not. This response perhaps reflects a reluctance to portray one's experience in orthodox terms. It is also significant that assurance is a traditional doctrine in Methodism, often defined as the ability to know that one is a child of God, or that one's sins are forgiven.

The final factor, Factor VII (Table 32), is the modernism factor. Fifty-five and .3 percent of the respondents disagreed that one cannot go to heaven unless he has heard and responded to the Gospel, and 23.5 percent were undecided. In other words, over three-fourths of these persons were at least open to the idea that people other than Christians can be redeemed.

This factor is related to the Particularism Index of Stark and Glock (1968). Particularism is the attitude that discredits that which is seen as outside the boundaries of "true" faith. Since the subjects of the present study agreed, for example, that a person might go to heaven without hearing and responding to the Gospel, they do not believe that their own Christian religion is the only truly acceptable one.

Factors and variables of age and sex. Analysis of variance and multiple comparisons were used to test any significant differences between age and sex variables and the seven factors of religiosity.

TABLE 32
Factor Loading on Item
Comprising Factor VII

Item	Loading
87. A person cannot go to heaven unless he has heard and responded to the Gospel.	.49681

Items were weighted according to their importance in the results of factor analysis, with more weight given to items of greater importance to the respondents. Weighted scores were standardized z scores, ranging from -3 to +3 with an average mean of 0. Negative scores indicate below average and positive scores indicate above average. A necessary restraint in this procedure is that the computer eliminated subjects who failed to answer any question, with the result that only 171 subjects were ultimately included in the analysis.

There was a significant difference between age groups on Factor I, the religiosity factor (Tables 33, 34), as older adults scored significantly higher on basic religiosity than young or middle adults scored. The latter groups were lacking in statistically significant difference; in fact, they were practically identical. As this factor included items from all five theoretical dimensions, it is well to remember that older adults had a significantly higher score than younger adults did on items in the feeling, activity, and knowledge dimensions of religious commitment, although there was no significant difference in the items within the belief and effect dimensions.

There was also a significant difference between males and females on Factor I (Tables 35, 36). Females scored higher than males did, meaning that older females manifested a higher religious commitment than all others did.

There was no significant difference between age groups on

TABLE 33
 Analysis of Variance on Factor I
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	4.6725	4.966*
Within Groups	168	.9409	
Total	170		

*Significant at $p < .05$

TABLE 34
 Group Means for Young, Middle,
 and Older Adults on Factor I

Age	Group Mean
Older Adults	- .4001
Young Adults	.2454
Middle Adults	.2561

TABLE 35
 Analysis of Variance on Factor I
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	8.4750	9.012*
Within Groups	169	.9405	
Total	170		

*Significant at $p < .05$

TABLE 36
 Group Means for Males and
 Females on Factor I

Sex	Group Mean
Females	- .0569
Males	.3893

Factor II, the behavior factor (Tables 37, 38), and there was no significant difference between the sexes on this factor (Tables 39, 40). These results mean that the attitudes and actions defining this factor were relatively similar for young, middle, and older adults of both sexes.

Age groups manifested no significant difference on Factor III, the defensiveness factor (Tables 41, 42). Similarly, there was no significant difference between males and females (Tables 43, 44).

A significant difference between age groups was evident on Factor IV, the knowledge factor (Tables 45, 46). Since older and middle adults scored significantly higher on this factor, they knew significantly more about their scriptures and tradition than did the young adults. There was no significant difference between males and females (Tables 47, 48).

There was a peculiarly significant difference between age groups on Factor V, the tolerance factor (Tables 49, 50), as young adults scored the highest of all the groups on this factor of religiosity, older adults scored the lowest, and middle adults scored in-between. However, the range of middle adult scores was such that although the young adult scores were significantly different from those of older adults, those of middle adults were not significantly different from either of the other two groups. In other words, the middle adults tended to overlap the other groups. There was no significant difference between males and females (Tables 51, 52).

TABLE 37
 Analysis of Variance on Factor II
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	1.3897	2.036
Within Groups	168	.6826	
Total	170		

TABLE 38
 Group Means for Young, Middle,
 and Older Adults on Factor II

Age	Group Mean
Young Adults	- .2574
Middle Adults	- .1159
Older Adults	.1201

TABLE 39
 Analysis of Variance on Factor II
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	.3988	.576
Within Groups	169	.6927	
Total	170		

TABLE 40
 Group Means for Males and
 Females on Factor II

Sex	Group Mean
Males	- .1903
Females	- .0935

TABLE 41
 Analysis of Variance on Factor III
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	1.6809	2.364
Within Groups	168	.7110	
Total	170		

TABLE 42
 Group Means for Young, Middle,
 and Older Adults on Factor III

Age	Group Mean
Middle Adults	- .1159
Young Adults	.1131
Older Adults	.2537

TABLE 43
 Analysis of Variance on Factor III
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	2.1722	3.043
Within Groups	169	.7139	
Total	170		

TABLE 44
 Group Means for Males and
 Females on Factor III

Sex	Group Mean
Females	.0308
Males	.2159

TABLE 45
 Analysis of Variance on Factor IV
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	9.8166	14.091*
Within Groups	168	.6967	
Total	170		

*Significant at $p < .05$

TABLE 46
 Group Means for Young, Middle,
 and Older Adults on Factor IV

Age	Group Mean
Older Adults	- .3527
Middle Adults	- .0900
Young Adults	.5057

TABLE 47
 Analysis of Variance on Factor IV
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	1.4578	1.822
Within Groups	169	.8001	
Total	170		

TABLE 48
 Group Means for Males and
 Females on Factor IV

Sex	Group Mean
Females	.0308
Males	.2159

TABLE 49
 Analysis of Variance on Factor V
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	2.7030	3.771*
Within Groups	168	.7169	
Total	170		

*Significant at $p < .05$

TABLE 50
 Group Means for Young, Middle,
 and Older Adults on Factor V

Age	Group Mean
Young Adults	- .2023
Middle Adults	- .1398
Older Adults	.3182

TABLE 51
 Analysis of Variance on Factor V
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	.1734	.233
Within Groups	169	.7436	
Total	170		

TABLE 52
 Group Means for Males and
 Females on Factor V

Sex	Group Mean
Males	- .1301
Females	- .0663

No significant difference was manifested between age groups on Factor VI, the confidence factor (Tables 53, 54). Also, there was no significant difference between the sexes (Tables 55, 56).

Finally, there was no significant difference between the age groups on Factor VIII, the modernism factor (Tables 57, 58). Similarly, no significant difference was evident between males and females on this factor (Tables 59, 60).

TABLE 53
 Analysis of Variance on Factor VI
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	1.1775	1.580
Within Groups	168	.7451	
Total	170		

TABLE 54
 Group Means for Young, Middle,
 and Older Adults on Factor VI

Age	Group Mean
Middle Adults	- .0851
Young Adults	.1067
Older Adults	.2241

TABLE 55
 Analysis of Variance on Factor VI
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	.0571	.076
Within Groups	169	.7543	
Total	170		

TABLE 56
 Group Means for Males and
 Females on Factor VI

Sex	Group Mean
Males	.0221
Females	.0587

TABLE 57
 Analysis of Variance on Factor VII
 for Age Groups

Source of Variation	df	Mean Square	F
Between Groups	2	1.9883	2.565
Within Groups	168	.7751	
Total	170		

TABLE 58
 Group Means for Young, Middle,
 and Older Adults on Factor VII

Age	Group Mean
Young Adults	-.0571
Older Adults	.0245
Middle Adults	.2676

TABLE 59
 Analysis of Variance on Factor VII
 for Males and Females

Source of Variation	df	Mean Square	F
Between Groups	1	.8935	1.133
Within Groups	169	.7887	
Total	170		

TABLE 60
 Group Means for Males and
 Females on Factor VII

Sex	Group Mean
Males	.0187
Females	.1636

CHAPTER V

Summary and Conclusions

The primary purpose of the study was to analyze the phenomenon of religious commitment among adults of the United Methodist faith as one aspect of the psychology of adulthood, by use of multivariate design. The secondary purpose of the study was to design an instrument for the delineation of this religiosity profile, herein called the Religiosity Inventory.

The Religiosity Inventory was developed from an initial pool of 100 questions gathered by the researcher from his knowledge of United Methodism and the review of the literature, and was organized around five theoretical dimensions of religiosity suggested by Glock (1962). The questionnaire was refined with the assistance of three judges, whose two-thirds agreement in classifying the questions according to the five dimensions, to their being favorable or unfavorable, and to their importance in measuring the dimension under consideration resulted in a 90-item questionnaire. After the collection of the data and the statistical analysis, including factor analysis, the inventory was further refined by the deletion of a number of items. Specifically, the maximum number of items in any one dimension considered irrelevant by the respondents was six in the feeling dimension. Six low-scoring items, therefore, were deleted from each of the five dimensions (Table 61). Ultimately, there resulted a 60-item instrument

TABLE 61
Items Deleted From the Religiosity
Inventory on Basis of Factor Analysis

Dimension	Items Deleted
Feeling	16, 21, 46, 61, 76, 81
Belief	17, 22, 32, 37, 42, 87
Activity	28, 33, 43, 73, 78, 83
Knowledge	14, 49, 64, 74, 84, 89
Effect	15, 30, 35, 50, 80, 85

(Appendix K) which should have more utility and validity should it be used for similar study in the future.

In all, 459 questionnaires were distributed to United Methodists, ages 20-79, in the city of Charlotte, North Carolina, and 326 questionnaires (or 71 percent) were returned. After necessary deletions, 304 questionnaires were retained for analysis.

Summary and Conclusions

The major portion of this chapter will provide a summary and conclusions of the results of the study, and will follow the same outline as Chapter IV. That is, in keeping with the functional order of the research questions, the characteristics of the group as a whole, the five theoretical dimensions and their interrelationships, and then the actual factors will be discussed. The final portion of the chapter will include practical, methodological, and research implications for the future.

Group characteristics. A major question of the study was an inquiry into the basic characteristics of the religious commitment of the subjects as a whole. Frequency scores were used to describe certain fundamental or perhaps surprising results of the research for the entire group of subjects within the framework of the five theoretical dimensions suggested by Glock (1962).

In the area of feeling, the majority agreed that religion is becoming more important to them each day that they live, that they have sometimes been very conscious of the presence of God, that

some of their prayers have been answered by God, and that they very often think of matters relating to religion. On the other hand, there was a significant amount of ambiguity about such traditional feelings as having experienced a "new birth," or about the importance of emotion in religious experience.

It is apparent from these observations that the subjects in general felt very strongly about the place of religion in their lives, but they did not necessarily interpret that experience in traditional terms. For example, they were ambivalent about such traditional phrases as "new birth," or "personal religious experience."

In the area of activity, the majority of respondents agreed that they take Holy Communion when they are in a service where it is offered, that they try to attend religious services once or twice a month, that tithing remains an important aspect of Christian discipleship, and that a daily prayer life is beneficial. However, approximately as many disagreed about actually having a daily devotional exercise as agreed.

There were discrepancies between what persons professed and what they actually did. Eighty-six and .7 percent of the respondents, for example, agreed that daily fellowship with God, including prayer, does release one from tension and worry, but only 39.1 percent agreed that they actually participate in some devotional exercise each day. It may be that persons pray privately but

do not read the Bible or other devotional material. Stark and Glock (1968) found that 63 percent of their Methodist sample prayed privately at least once a week, but only 11 percent of them read the Bible once a week or more.

In the area of belief, a significant percentage of persons agreed that a Christian need not accept everything in the Bible, that death does not necessarily mean eternal separation from family and friends, that they believe in a personal God, and that God has a plan or purpose for the world. On the other hand, there was some ambivalence about such traditional teachings as the nature of life after death and the nature of Christ.

The belief system of the respondents tended, similar to their experiential system, to be orthodox generally but not related specifically to traditional or denominational systems. They believed in a living God, who has a plan for the world, but they were very ambivalent about biblical and denominational teachings about the nature of Christ or the nature of life after death. To put it another way, they agreed with certain facts of the tradition but not necessarily with the "how"; or, they agreed with the dogma, but not necessarily with the traditional doctrines. This conclusion is in keeping with Stark and Glock's national sample of Methodists (1968), of whom only 10 percent scored very high on "orthodoxy" (acceptance of traditional supernatural doctrines) and only 20 percent of whom scored relatively high.

Much uncertainty was manifested in the area of knowledge. A significant percentage of respondents did agree that Peter, James, and John were the three disciples apparently closest to Jesus, that Charles Wesley was a Methodist hymnwriter, that according to the Bible the world was created in six days, and that in Roman Catholicism Purgatory is not just another name for heaven. However, respondents were very uncertain about the Gospel writers, about the books of the Pentateuch (or Book of Moses), about the nature of the book of Revelation, about the origin of the United Methodist Church, and about the original language of the New Testament.

Obviously, United Methodists surveyed in the study were not well-informed on matters of knowledge. While the importance of certain knowledge matters in Christian experience is certainly debatable, most of the knowledge items used in the questionnaire would be a part of any serious study of the Bible or of Church tradition. The lack of information in this area is again in keeping with Stark and Glock (1968), who found that on their religious knowledge index, 16 percent of their Methodist sample scored high, 24 percent scored medium, 29 percent scored medium low, and 31 percent scored low.

Finally, in the area of effect, a significant number of respondents agreed that they were unafraid of what will happen to them after death, and that all persons--regardless of race, faith, or sex--should be allowed equal opportunity in various aspects of life together. However, many were undecided about birth

control and forced integration being the will of God and about morality being based on eternal principles.

No clear pattern of response was evident in the effect dimension of religious commitment. The most obvious characteristic was the undecidedness of the respondents about the working out of religious commitment in the world. A specific discrepancy between believing in equal opportunity for all but rejecting forced integration may simply mean that the end does not justify the means, or it could mean that it is one thing to believe in the abstract but quite another thing to accept in reality. There also appeared to be a tendency to think of God's will in the abstract, or in terms of eternal principles, rather than in terms of God's specific will for situational problems--as birth control for the problem of the population explosion.

Dimensions. A second major question dealt with the five theoretical dimensions of religiosity and their inter-relationships. Analysis of variance and multiple comparisons were used to test significant differences between age and sex variables on the basis of the dimensions of feeling, belief, activity, knowledge, and effect. On the feeling dimension, there was a significant difference between ages but not between sexes, as older adults of both sexes manifested a higher religiosity in the experiential area. On the belief dimension, there was a significant difference between the sexes but not between ages. Females, of whatever stage in life, tended toward a

higher religiosity in the area of ideology. On the activity dimension, a significant difference existed between age groups and males and females. Older adults manifested a higher religiosity in this area, as did females, so that older females tended to manifest a higher religiosity in the area of activity than all others. On the knowledge dimension, a significant difference was evident between ages and sexes. Older adults again scored the highest, middle adults in between, and young adults the lowest. Females scored significantly higher than males. Finally, on the effect dimension, there was a significant difference between the sexes, but not between age groups, as females manifested a higher religiosity in this dimension, whatever their ages.

A second concern within the theoretical dimensions of religiosity was whether religious commitment is actually multidimensional, as is generally assumed. To this end, a Pearson product-moment correlation was used to examine the inter-relatedness between the five dimensions. Using the criterion of Stark and Glock (1968), it was found that on the basis of the highest correlation coefficient the activity and feeling dimensions coincided some 45 percent of the time and varied independently some 55 percent of the time, with all other relationships coinciding less. Hence these five theoretical dimensions of religiosity are more independent of each other than they are measures of the same thing, and the dimensions used in the study should be treated as related, but distinct, measures of religious commitment.

A third concern within dimensionality was whether any dimension is more important than the others for measuring religiosity. Again on the basis of correlational analysis, it was found that the activity and belief dimensions were the best measures of religiosity, with activity providing the best single estimate of how persons scored on other dimensions of religious commitment. The least important dimension for measuring religious commitment was knowledge. The priority of activity over belief as the single best measure of religiosity could mean that a social as opposed to a religious aspect of the Church's life is taking on larger importance. On the other hand, it could simply mean that the churches in Charlotte offer more opportunities for people to be actively involved, which might not be as true of more rural communities.

Factors. A third major question of the study was related to the possibility of actual factors which might simplify and clarify the interpretation of the large amount of data. R-factoring, using a common-factor solution and rotated orthogonally, resulted in a total of seven significant factors.

The religiosity factor included the essentials of basic religiosity as generally understood, as belief in God and in His activity in Jesus Christ, the importance of some experiential aspects to one's relationship with God, some knowledge of one's scriptures and tradition, and certain implications for life in general. The behavior factor reflected a conviction that religious commitment does make a difference in one's life, both in terms of

attitudes and actions. The defensiveness factor reflected a tendency to be defensive and perhaps even hypocritical about one's religious experience. The knowledge factor revealed a significant amount of uncertainty about facts of one's scriptures and church tradition. A significant open-mindedness regarding controversial social matters was seen in the tolerance factor, especially regarding matters of prejudice. The confidence factor reflected the traditional Methodist doctrine of assurance, or indications of certainty about some aspects of religious experience, as having had one's sins forgiven. Finally, the modernism factor revealed an openness toward other interpretations of faith, meaning that one does not hold that his religion is the only true one.

Analysis of variance was used to examine any significant differences between these seven factors and the variables of age and sex, with multiple comparisons refining the differences when they appeared. It was found that significant age differences existed on Factors I, IV, and V, and sex differences on Factor I only. Older adults scored significantly higher than young or middle adults on Factor I, the religiosity factor. Older and middle adults scored significantly higher on Factor IV, the knowledge factor, than did young adults. However, young adults scored significantly higher than older adults on Factor V, the tolerance factor, while middle adult scores tended to overlap both. Females scored significantly higher than males on Factor I, the religiosity factor, only.

Finally, when items from more than one dimension of religiosity are brought together to form factors, do those factors coincide with, cut across, or conflict with, the essential meaning of the original dimensions? Factor I, the religiosity factor, which alone accounted for 45.1 percent of the variance, included all elements of basic religious commitment, as represented by the five theoretical dimensions. As the respondents thought these items to be important in their religious commitment, the multidimensionality of religious commitment was again supported.

Factor II, the behavior factor, accounted for 20.8 percent of the variance, and reflected a conviction that religiosity does make a difference in one's attitudes and actions. This factor was thus related to the activity and effect dimensions of religiosity, and specific items came from those two dimensions.

Factor III, the defensiveness factor, contained items from the belief and effect dimensions, but the attitude expressed is in keeping with the effect dimension. That is, defensiveness, like prejudice, is an attitude resulting from the totality of one's religious commitment.

Factor IV, the knowledge factor, supported the literature findings in that persons surveyed were generally not well informed about matters related to scripture and church tradition. On only one of six items receiving high loadings did a significant percentage of the respondents know the correct answer. All items were from

the knowledge dimension.

Factors V (tolerance) and VII (modernism) were related to the effect dimension of religiosity, and all items came from that dimension. Respondents manifested a liberal, or at least open-minded, attitude toward certain social concerns and biblical and theological matters that would be sternly defended by traditionalists.

Factor VI, the confidence factor, was in keeping with the feeling dimension of religiosity, though it contained items from the dimensions of feeling, belief, activity, and effect. All of the items enhanced a feeling of trust as a part of one's religious experience. It is perhaps significant that assurance, which might be defined as the ability to know that one is a child of God, is a traditional Methodist teaching.

It may be affirmed, therefore, that the actual phenomenological characteristics of the religious commitment of these subjects cut across but included the five theoretical dimensions of religiosity utilized in the study. Moreover, the overall thrust of each of the factors was in keeping with the five dimensions. These observations further support the theses that religiosity is multidimensional and that Glock (1962) was essentially correct in working with these five dimensions.

Composite profile. When the main emphases of the group characteristics, dimensionality, and factoring were pulled together into a brief composite, which answers the prior question of the study

concerning a religious profile of adults of the United Methodist faith, these subjects manifested a significant degree of religiosity, strongly affirming their faith in the reality of God and their confidence of their own personal experience with God. However, they tended not to think of these realities in traditional theological or biblical terms. Their knowledge of basic facts about their scriptures and church tradition was limited.

Respondents expressed a significant degree of confidence in their religious experience, in keeping with the traditional Methodist doctrine of assurance. They tended to be open-minded with regard to social concerns and modernistic with regard to traditional biblical and theological concerns. Some subjects, however, were defensive with regard to unfavorable or threatening statements about orthodox matters.

Of the five dimensions of religiosity, the activity dimension was the single best indicator of the religious commitment of these persons, with belief a close second. A possible implication is that these persons are moving toward a social (the thing to do) rather than a religious (important in itself) orientation to the Church.

Older adults manifested a high degree of religiosity as measured by an examination of inter-relationships between the five dimensions, but especially in the areas of feeling, activity, and knowledge. No significant difference existed between the ages on the belief or effect dimension. Young and middle adults

manifested approximately the same degree of religiosity except in the area of knowledge, where young adults did more poorly than other groups did. Females manifested a higher degree of religiosity than did males in all areas except feeling, where there was no significant difference. Hence, older adult females manifested the highest degree of religiosity overall, and young adult males the lowest.

Although the study was cross-sectional in nature, one implication may be that persons grow more knowledgeable and remain active as they grow older. It could be, of course, that these particular older adults always knew more and were always more active than were the younger generations. The former idea is more likely, since in the area of knowledge, for example, one tends to learn more over the passing years, and one perhaps takes more personal interest in and responsibility for learning in later adulthood.

Implications

The results of the present research have implications for the study itself, for the church, and for future studies. These implications will be discussed under methodological, practical, and research divisions.

Methodological implications. It has been emphasized that an important justification for a multivariate approach to the study of religiosity is that past research has tended to be fragmented. Most research has focused upon one or two dimensions of religious commitment, upon one age group, upon broad nominal categories, or

upon the relationship between religiosity and other variables. The present study has sought to take seriously the stated need to pursue depth research into specific groups and the phenomenon of religious commitment itself (Kastenbaum & Aisenberg, 1972; Maves, 1960). Thus this study focused upon the religious commitment of United Methodist adults in the geographical area of Charlotte, North Carolina, and involved a holistic method including multidimensional measures of religious, age, and sex variables. It is hoped, therefore, that this combining of specificity of scope (religiosity of adults of the United Methodist faith) and comprehensiveness of method (multi-variate analysis) has avoided some of the weaknesses of past research in this area.

Practical implications. The implications of the study for the ministry of the Church are several. The United Methodist Church is seemingly inadequate in its teaching ministry to young people, as young adults did extremely poorly in the area of knowledge. This lack may reflect an emphasis upon more experiential rather than didactic approaches to Christian education in the recent past. It need not be a matter of either-or, of course, but of some combination of both-and.

The tendency of the respondents to be ambivalent about traditional terminology should be of some concern. It is not necessary to think of religiosity in traditional terms, of course, but the ambivalence raises several questions. How do these subjects compare with persons who are more evangelical in their religious orientation?

Is the acceptance or rejection of traditional terminology a symbol of the difference between more conservative and more liberal orientations to religion, or are people of whatever orientation simply unfamiliar with or unresponsive to the traditional language? How is the United Methodist Church incorporating the traditional language into resources for Christian education? In view of the tendency to become polarized into liberal (typical of more liturgical churches, where religious experience is seen as an evolutionary unfolding of spiritual potential) and conservative (typical of more evangelical churches, where religious experience is seen as a more revolutionary event, or series of events) extremes, one might suggest the need for a more developmental view of religious experience. A developmental model would take traditional ideas and terms seriously, but would seek to relate them to decisions and commitments which are appropriate for various stages of the life cycle.

Finally, the higher religiosity manifested by older adults in the areas of feeling, activity, and knowledge should encourage churches to use the abilities and interests of these persons in more effective ministry and not to regard them as needing to receive but as having little to give. Major investigations into the problems and potential contributions of the older adults group, as that of the North Carolina Council of Churches (NCCC, 1974-1975), are a step in the right direction.

Research implications. Regarding future studies of religiosity,

there will need to be further research of United Methodist groups of differing theological, geographical, and socioeconomic parameters. How does the basic religiosity of evangelical United Methodists compare with that of more liberal members of this tradition? How does the religiosity of United Methodist farmers and laborers in rural or small town settings compare with the present group? A large, inclusive denomination like the United Methodist Church needs this kind of information in order to more effectively design literature, programs, and structures for the local church. Broad sampling methods as that of Stark and Glock (1968) do not realistically deal with geographical and socioeconomic variables. Too, similar studies need to be made of other Protestant groups. Do Presbyterians, or Episcopalians, of similar geographical or socioeconomic backgrounds share a similar profile of religiosity with United Methodists? If so, then ecumenical rather than denominational goals could be more practical and more effective for these groups.

Efforts should continue toward developing instruments for the study of religious commitment. The Religiosity Inventory utilized in this study was comprehensive and multidimensional. It was designed not only to seek data but also to test for the probability of multidimensionality in religious commitment. However, it is doubtless beneficial to use a variety of types of instruments in addition to questionnaires, as projective devices, and interviews. Also, while the five dimensions of religiosity used in the study

were validated to a significant degree, efforts to clarify and perhaps to subdivide will need to continue, as initially demonstrated by Stark and Glock (1968) themselves.

Finally, the need for longitudinal studies continues in the area of religiosity as in other fields, in order to observe the changes in religious commitment in persons over time. Longitudinal methods would contribute significantly to a developmental approach to religious experience as discussed previously.

Therefore, although some needs -- such as that for longitudinal methods of research -- are seemingly always apparent, a variety of research designs, instruments, and subjects are necessary to develop a comprehensive profile of religiosity of adults for our time. It was for the purpose of contributing to such a profile that the present study was designed and implemented.

REFERENCES

- Albrecht, R. Social roles of old people. Journal of Gerontology, 1951, 6, 138-145.
- Albrecht, R. The meaning of religion to older people - The social aspect. In D. Scudder (Ed.), Organized religion and the older person. Gainesville: University of Florida Press, 1958.
- Allport, G. W., & Ross, J. M. Personal religious orientation and prejudice. Journal of Personality and Social Psychology, 1967, 5, 432-443.
- Anastasi, A. Psychological testing. New York: The Macmillan Company, 1968.
- Bahr, H. M. Aging and religious disaffiliation. Social Forces, 1970, 49, 60-71.
- Bell, B. D. Church participation and the family life cycle. Review of Religious Research, 1971, 13(1), 57-64.
- Bischof, L. J. Adult psychology. New York: Harper & Row, 1969.
- Buros, O. K. (Ed.) Fifth mental measurements yearbook. New Jersey: The Gryphon Press, 1972 (1965, 1959, 1953).
- Cavan, R. S., Burgess, E. W., Havighurst, R. J., & Goldhamer, H. Personal adjustment in old age. Chicago: Science Research Associates, Inc., 1949.
- Cline, V., & Richards, J. A factor-analytic study of religious belief and behavior. Journal of Personality and Social Psychology, 1965, 1, 569-578.
- Covalt, N. The meaning of religion to older people - the medical perspective. In D. Scudder (Ed.), Organized religion and the older person. Gainesville: University of Florida Press, 1958.
- Cumming, E., & Henry, W. Growing old: The process of disengagement. New York: Basic Books, Inc., 1961.
- Dawes, R. M. Fundamentals of attitude measurement. New York: John Wiley & Sons, Inc., 1972.

- Duncan, O. D. A socioeconomic index for all occupations. In A. J. Reiss, Jr., Occupations and social status. New York: Free Press, 1961.
- Edwards, A. L. Techniques of attitude scale construction. New York: Appleton-Century-Crofts, Inc., 1957.
- Faulkner, J. E., & De Jong, G. F. Religiosity in 5-D: An empirical analysis. Social Forces, 1966, 45, 246-254.
- Fichter, J. H. Social relations in the urban parish. Chicago: University of Chicago Press, 1954.
- Fichter, J. H. The profile of Catholic religious life. American Journal of Sociology, 1952, 58, 145-150.
- Fukuyama, Y. The major dimensions of church membership. Review of Religious Research, 1961, 2, 154-161.
- Glass, G. V., & Stanley, J. C. Statistical methods in education and psychology. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1970.
- Glock, C. On the study of religious commitment. Religious Education, 1962, 57, 98-110.
- Gray, R. F., & Moberg, D. O. The church and the older person. Grand Rapids: W. B. Eerdmans Publishing Company, 1962.
- Hall, S. The moral and religious training of children and adolescents. Pedagogical Seminary, June, 1891.
- Harman, H. H. Modern factor analysis. Chicago: University of Chicago Press, 1967.
- Havighurst, R., & Albrecht, R. Older people. New York: Longmans, Green, & Co., 1953.
- Havighurst, R., & Albrecht, R. The meaning of religion to older people - The social aspect. In D. Scudder (Ed.), Organized religion and the older person. Gainesville: University of Florida Press, 1958.
- Hiltner, S. The psychological understanding of religion. In O. Strunk (Ed.), The psychology of religion: Historical and interpretive readings. New York: Abingdon Press, 1971.
- Hollingshead, A. B., & Redlich, F. Social class and mental illness: A community study. New York: Wiley, 1958.

- Hopkins, P. A critical survey of the psychology of religion. In O. Strunk (Ed.), The psychology of religion: Historical and interpretive readings. New York: Abingdon Press, 1971.
- How important religion is to Americans. Catholic digest, 1953, 17, 7-12.
- James, W. The varieties of religious experience. New York: Longmans, Green, & Company, 1902.
- Jeffers, F., & Nichols, C. The relationship of activities and attitudes to physical well-being in older people. Journal of Gerontology, 1961, 16, 67-70.
- Kastenbaum, R., & Aisenberg, R. The psychology of death. New York: Springer Publishing Company, Inc., 1972.
- Kerlinger, F. N. Foundations of behavioral research. New York: Hold, Rinehart and Winston, Inc., 1964.
- King, M. B., & Hunt, R. A. Measuring the religious variable: Replication. Journal for the Scientific Study of Religion, 1972, 11(1), 240-251.
- Lenski, F. The religious factor. New York: Doubleday, 1961.
- Maves, P. Aging, religion, and the church. In C. Tibbitts (Ed.), Handbook of social gerontology. Chicago: University of Chicago Press, 1960.
- Moberg, D. O. Church membership and personal adjustment in old age. Journal of Gerontology, 1953, 8, 207-211.
- Moberg, D. O. Leadership in the church and personal adjustment in old age. Sociology and Social Research, 1953, 37, 312-316.
- Moberg, D. O. Religious activities and personal adjustment in old age. Journal of Social Psychology, 1956, 43, 261-267.
- Moberg, D. O. Christian beliefs and personal adjustment in old age. Journal of American Scientific Affiliation, 1958, 10, 8-12.
- Moberg, D. O. Religion in old age. Geriatrics, 1965, 20(11), 977-982.
- Moberg, D. O. Religiosity in old age. In B. Neugarten (Ed.), Middle age and aging. Chicago: University of Chicago Press, 1968.
- Moberg, D. O. Religion in the later years. In A. Hoffman (Ed.), The daily needs and interests of older people. Springfield: Charles C. Thomas Publisher, 1970.

- Moberg, D. O. Spiritual well-being: Background and issues. Washington, D. C.: White house conference on aging, 1971.
- Moberg, D. O. Religion and the aging family. The Family Coordinator, 1972, 21(1), 46-60.
- Nelson, A. Personal conversation, UNC-G, March 21, 1975.
- Neugarten, B. L. Personality and the aging process. In R. Williams, C. Tibbitts, & W. Donahue (Eds.), Processes of aging. New York: Atherton Press, 1963.
- Nie, N., Hull, C., Jenkins, J., Steinbrenner, K., Bent, D. Statistical package for the social sciences. New York: McGraw-Hill, 1975.
- North Carolina Council of Churches. Report of activities, 1974-1975.
- O'Reilly, C. Religious practice and personal adjustment of older people. Sociology and Social Research, 1957, 42, 119-121.
- Orbach, H. Aging and religion. Geriatrics, 1961, 16(1), 530-540.
- Otto, L. B. Class and status in family research. Journal of Marriage and the Family, 1975, 37(2), 315-332.
- Page, F. The psychology of religion after fifty years. Canadian Journal of Psychology, 1951, 5, 60-67.
- Riley, M., & Foner, A. Aging and society: I, an inventory of research findings. New York: Russell Sage Foundation, 1968.
- Robinson, J. P., Athanasious, R., & Head, K. B. Measures of occupational attitudes and occupational characteristics. Ann Arbor: Institute for Social Research, 1969.
- Rose, A., & Peterson, W. (Eds.) Older people and their social world. Philadelphia: F. A. Davis, 1965.
- Schroeder, W. The development of religious research in the United States: Retrospect and prospect. Review of Religious Research, 1971, 13(1), 2-12.
- Secord, P., & Backman, C. Social psychology. New York: McGraw-Hill, 1964.
- Spilka, B. Research on religious beliefs: A critical review. In M. Strommen (Ed.), Research on religious development. New York: Hawthorn Books, Inc., 1971.

- Starbuck, E. The psychology of religion. New York: Charles Scribner's Sons, 1899.
- Stark, R., & Glock, C. American piety: The nature of religious commitment. Los Angeles: University of California Press, 1968.
- Strunk, O. (Ed.) The psychology of religion: Historical and interpretive readings. New York: Abingdon Press, 1971.
- Swenson, W. Attitudes toward death in an aged population. Journal of Gerontology, 1961, 16, 49-52.
- Taves, M., & Hansen, G. Seventeen hundred elderly citizens. In A. Rose (Ed.), Aging in Minnesota. Minneapolis: University of Minnesota Press, 1963.
- Thurstone, L. L. Multiple-factor analysis. Chicago: The University of Chicago Press, 1969.
- Thurstone, L. L., & Chave, E. The measurement of attitude. Chicago: The University of Chicago Press, 1969.
- Triandis, H. C. Attitude and attitude change. New York: Wiley & Sons, 1971.
- Warner, W. L. Social class in America: A manual of procedure for the measurement of social status. New York: Harper & Row, 1949.
- Western North Carolina Conference. Journal, Vol. II, 1974.
- Whitla, D. (Ed.) Handbook of measurement and assessment in behavioral sciences. London: Addison-Wesley Publishing Company, 1968.
- Wingrove, C., & Alston, J. Age, aging, and church attendance. Gerontologist, 1971, 11(4), 356-358.

APPENDIX A

Religiosity Inventory:

Original Item Pool

A. Religious Feeling (the experiential dimension)

Religion is becoming more important to me every day that I live.

I do not feel that being in church is anything special as one can be aware of the presence of God anywhere.

I have definitely experienced a "new birth," which Jesus said was necessary for true believers.

I do not feel confident that my sins are forgiven.

A Christian should enjoy being in the fellowship of other believers.

Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.

I very often think about matters relating to religion.

I feel that my mother was (is) a religious person.

I am more comfortable when I seek God alone than with others.

I do not feel that my father was (is) a religious person.

Doubt has no place in the life of a true believer.

Religion answers man's deepest questions about himself, life, and the universe.

I feel that wife (husband) is (was) a religious person.

Emotion is a very important part of religious experience.

The reason for the popularity of magic and the Eastern religions today is that religion has become so cold and rational.

I have sometimes been very conscious of the presence of God.

I have never had what some people call a "personal religious experience."

I know that some of my prayers have been answered by the power of God.

I feel that my life has been protected on one or more occasions by the providence of God.

I have never felt that I or anyone close to me have been healed of any illness by God.

B. Religious Beliefs (the ideological dimension)

The Church is a man-made institution.

Life after death is inconceivable without some form of body, as attested by the New Testament teaching about a "spiritual body."

Jesus was a great teacher and prophet but not necessarily God in human form.

The fact that God raised Jesus from the dead is our basic assurance of life beyond death.

I feel that God is something inside each of us rather than a separate Being "out there" somewhere.

The Old and New Testaments are both necessary for understanding God's full revelation in Jesus Christ.

It really doesn't matter what one believes so long as he believes.

The Bible is a man-made set of religious rules and regulations.

A person cannot go to heaven unless he has heard and responded to the Gospel.

If one's faith is strong enough, his beliefs cannot be changed.

The Bible is a book about the past, largely irrelevant for the present.

Death means eternal separation from one's family and friends.

A Christian need not accept and believe everything in the Bible.

Such things as suffering and evil are caused by the Devil.

A Christian should know what one's church believes and teaches.

I believe in a living, personal God.

Suffering is not a punishment for sin.

I do not believe that God has a plan or purpose which He is working out in the world.

One does not need to be in the Church to live a good, moral, or religious life.

What is good or evil is relative, and is not based on eternal principles.

C. Religious Practice (the ritualistic dimension)

I try to attend religious services at least one or twice a month.

I seldom listen to religious services on the radio or television.

Prayer is its own reward in that it provides release from tension and worry.

A church member should be willing to accept responsibility in the local church.

I read the Bible or other devotional materials nearly every day.

Work for the Church is not more pleasing to God than other humanitarian activities.

I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.

Prayer is a way to organize and to solve one's problems.

Tithing is an Old Testament practice which is irrelevant for modern times.

Material giving is not a necessary expression of one's Christian discipleship.

I seek to be an active member of an organized religion or church.

I do not enjoy talking to others about my religious experience.

A sinner who attends church is a hypocrite.

It is my opinion that one need not attend worship unless he is getting something worthwhile from it.

I take Holy Communion whenever I participate in a worship service where it is offered.

I feel that the Church offers many excellent opportunities for selfless activity for others.

I am convinced that missionary work is largely a waste of time.

When I have a problem, I stop and ask God for guidance.

Within the past two years, I have tried to interest one or more persons in my religion.

I have not participated in a religious education experience of any kind for several years.

D. Religious Knowledge (the intellectual dimension)

There are two Sacraments ordained in the Gospels, Baptism and the Lord's Supper.

There is an irreconcilable difference between scientific and religious knowledge.

The Gospels are five in number, and consist of Matthew, Mark, Luke, John, and Paul.

The Pentateuch, or five books of Moses, consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Jesus was born in Bethlehem, reared in Nazareth, and died in Jerusalem.

In Roman Catholic teaching, Purgatory is simply another name for heaven.

Charles Wesley was a Methodist hymnwriter.

Methodism was begun in Switzerland and in the 18th century by John Calvin.

The book of Psalms was largely written by King David.

The Reformation in the 16th century marked the birth of Protestantism.

United Methodist ministers are called, not appointed.

In 1939, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches united to form The Methodist Church.

The Apocrypha deals with the literature and history between the Old and New Testaments.

The basic original language of the New Testament was Greek.

The three disciples apparently closest to Jesus were Peter, James, and John.

In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.

Knowledge about the Bible is unimportant as God will reveal what the Christian needs to know directly to him.

According to the Bible, the world was created in six days.

The book of Revelation is a guidebook to the future.

Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.

E. Religious Effects (the consequential dimension)

Being a Christian is mainly a matter of believing in God and has little to do with social issues as business, politics, or race.

Religion adds a very wholesome and meaningful dimension to one's marriage.

I am afraid of what will happen to me after death.

All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.

It is not important that a Christian participate in community activities.

Capital punishment is incompatible with the gospel and spirit of Christ.

Thinking of the process of dying does not cause me undue anxiety.

I enjoy(ed) my chosen profession in life.

I regard the sexual dimension of marriage as a very positive and fulfilling aspect of life.

The Christian religion helps one to appreciate and to enjoy life.

In my opinion, the National Council of Churches is too involved in social and political matters.

I am convinced that a Christian need not worry about the future.

Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.

Forced integration of schools has nothing to do with God's will for the world.

Birth control is very much a part of God's will for happier marriages and a more secure world.

Belief in God does nothing to make life on earth more worthwhile.

Organized religion has not acted very effectively as an agent of social justice.

A Christian should live a moral life because it is God's will, not because he hopes to be rewarded for it.

Christmas is primarily a time for sharing fellowship and gifts.

Giving a specific percentage of one's income, as a tithe, is a necessary aspect of being a disciple of Christ.

APPENDIX B

Letter to the Judges

(Date)

(Judge)

Dear _____:

As you know, I am in the process of doing research in the area of religious commitment among United Methodist adults for my doctoral dissertation, and I am specifically preparing a questionnaire for the gathering of data for the same. I appreciate your consenting to serve as a judge in the preparation of this instrument.

Enclosed is a list of one hundred (100) questions, typed on cards for your convenience, plus five envelopes marked Feelings, Activities, Beliefs, Knowledge, and Effects. The meaning of these five categories, or dimensions, of religiosity is as follows:

1. The experiential (feeling) dimension has to do with subjective feelings and experiences which it is expected a religious person will know at one time or another;
2. The ritualistic (activity) dimension has to do with the religious practices which one would expect of those adhering to a given religion;
3. The ideological (belief) dimension has to do with the religious beliefs which followers of various religions would be expected to accept;
4. The intellectual (knowledge) dimension has to do with the information and knowledge that one would be expected to have about his religious tradition and its sacred writings;
5. The consequential (effect) dimension is different from the above in that it includes those attitudes and actions that people should hold as the result of religious commitment as measured by the four previous dimensions.

With these materials in hand, please do the following:

1. Classify the one hundred questions according to the five basic dimensions of religious commitment into which they fall (simply lay the five envelopes on the table and stack the question cards in appropriate categories, for example);

- 2 -

2. Further classify the questions as being favorable or unfavorable toward a positive religiosity, simply noting F or U on the corner of the card (a negative statement concerning the church, for example, would presumably be an unfavorable one as regards a positive religiosity);
3. Finally, rank the questions under each dimension in the order of their importance to you in measuring the dimension under consideration (again numbering on the corner of the card).

Having completed these tasks, please put the cards into the appropriate envelopes, and return to me in the larger envelope provided you.

Thank you very much for your assistance.

Cordially,

Gary H. Brown

APPENDIX C

Judges' Rating of Questionnaire Items

	Mean Rank Score	Favorable or Unfavorable
A. <u>Religious Feeling</u> (the experiential dimension)		
I have sometimes been very conscious of the presence of God.	3.0	F
I have definitely experienced a "new birth," which Jesus said was necessary for true believers.	4.7	F
I know that some of my prayers have been answered by the power of God.	7.3	F
I feel that God is something inside each of us rather than a separate Being "out there" somewhere.	7.3	F
I feel that my wife (husband) is (was) a religious person.	7.7	F
I feel that my life has been protected on one or more occasions by the providence of God.	8.3	F
I very often think about matters relating to religion.	9.5	F
I do not feel that being in church is anything special, as one can be aware of the presence of God anywhere.	9.5	U
Religion is becoming more important to me every day that I live.	10.0	F
Emotion is a very important part of religious experience.	10.5	F
I do not feel confident that my sins are forgiven.	11.7	U

	Mean Rank Score	Favorable or Unfavorable
I feel that my mother is (was) a religious person.	12.7	F
I do not feel that my father is (was) a religious person.	12.7	U
I have never had what some people call a "personal religious experience."	12.7	U
I do not enjoy talking to others about my religious experience.	13.0	U
I am more comfortable when I seek God alone than with others.	13.7	F
The reason for the popularity of magic and the Eastern religions today is that religion has become so cold and rational.	16.5	U
I have never felt that I or anyone close to me have been healed of any illness by God.	17.5	U
B. <u>Religious Beliefs</u> (the ideological dimension)		
I believe in a living, personal God.	1.3	F
Religion answers man's deepest questions about himself, life, and the universe.	1.5	F
The fact that God raised Jesus from the dead is our basic assurance of life beyond death.	3.0	F
Life after death is inconceivable without some form of body, as attested by the New Testament teaching about a "spiritual body."	5.0	F
Jesus was a great teacher and prophet, but not necessarily God in human form.	6.0	U
A Christian need not accept and believe everything in the Bible.	6.3	F

	Mean Rank Score	Favorable or Unfavorable
Knowledge about the Bible is unimportant, as God will reveal what the Christian needs to know directly to him.	7.5	U
Such things as suffering and evil are caused by the Devil.	9.0	U
Suffering is not a punishment for sin.	12.0	F
Death means eternal separation from one's family and friends.	12.0	U
I do not believe that God has a plan or purpose which He is working out in the world.	12.3	U
Belief in God does nothing to make life on earth more worthwhile.	12.7	U
If one's faith is strong enough, his beliefs cannot be changed.	13.5	U
The Bible is a book about the past, largely irrelevant for the present.	13.7	U
What is good or evil is relative, and is not based on eternal principles.	14.0	U
There is an irreconcilable difference between scientific and religious knowledge.	15.0	U
It really doesn't matter what one believes so long as he believes.	15.0	U
A person cannot go to heaven unless he has heard and responded to the Gospel.	16.0	F
<u>The Bible is a man-made set of religious rules and regulations.</u>	20.0	U
 <u>C. Religious Practice</u> (the ritualistic dimension)		
Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.	1.0	F

	Mean Rank Score	Favorable or Unfavorable
Prayer is a way to organize and to solve one's problems.	4.0	F
I read the Bible or other devotional materials nearly every day.	5.7	F
I take Holy Communion whenever I participate in a worship service where it is offered.	6.0	F
I seek to be an active member of an organized religion or church.	7.0	F
I feel that the Church offers many excellent opportunities for selfless activity for others.	8.3	F
I try to attend religious services at least once or twice a month.	8.7	F
A church member should be willing to accept responsibility in the local church.	9.0	F
Within the last two years, I have tried to interest one or more persons in my religion.	9.5	F
When I have a problem, I stop and ask God for guidance.	10.0	F
A sinner who attends church is a hypocrite.	12.0	U
Giving a specific percentage of one's income, as a tithe, is a necessary aspect of being a disciple of Christ.	13.0	F
It is my opinion that one need not attend worship unless he is getting something worthwhile from it.	13.0	U
I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.	13.7	U
I have not participated in a religious education program of any kind for several years.	14.0	U
Work for the Church is not more pleasing to God than other humanitarian activities.	14.3	U

	Mean Rank Score	Favorable or Unfavorable
One does not need to be in the Church to live a good, moral, or religious life.	14.5	U
Tithing is an Old Testament practice which is irrelevant for modern times.	14.7	U
<u>Material giving</u> is not a necessary expression of one's Christian discipleship.	15.0	U
I seldom listen to religious services on the radio or television.	20.0	U
<u>D. Religious Knowledge</u> (the intellectual dimension)		
In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.	3.0	F
There are two Sacraments ordained in the Gospels, Baptism and the Lord's Supper.	5.3	F
Jesus was born in Bethlehem, reared in Nazareth, and died in Jerusalem.	5.7	F
The Old and New Testaments are both necessary for understanding God's full revelation in Jesus Christ.	6.0	F
The Gospels are five in number, and consist of Matthew, Mark, Luke, John, and Paul.	9.0	U
The Pentateuch, or five books of Moses, consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.	9.3	F
The Reformation in the 16th century marked the birth of Protestantism.	10.0	F
The three disciples apparently closest to Jesus were Peter, James, and John.	10.0	F
Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.	11.0	F

	Mean Rank Score	Favorable or Unfavorable
The book of Psalms was largely written by King David.	11.3	F
The book of Revelation is a guidebook to the future.	12.0	U
In 1939, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches united to form The Methodist Church.	12.3	F
The basic original language of the New Testament was Greek.	13.3	F
Charles Wesley was a Methodist hymnwriter.	14.3	F
The Apocrypha deals with the literature and history between the Old and New Testaments.	16.0	F
According to the Bible, the world was created in six days.	16.0	F
In Roman Catholic teaching, Purgatory is simply another name for heaven.	17.0	U
United Methodist ministers are called, not appointed.	17.0	U
<u>Methodism</u> was begun in Switzerland in the 18th century by John Calvin.	17.7	U
<u>E. Religious Effects</u> (the consequential dimension)		
The Christian religion helps one to appreciate and to enjoy life.	1.0	F
A Christian should enjoy being in the fellowship of other believers.	2.0	F
I enjoy(ed) my chosen profession in life.	5.5	F
A Christian should live a moral life because it is God's will, not because he hopes to be rewarded for it.	6.5	F

	Mean Rank Score	Favorable or Unfavorable
Religion adds a very wholesome and meaningful dimension to one's marriage.	6.7	F
I regard the sexual dimension of marriage as a very positive and fulfilling aspect of life.	7.0	F
Thinking of the process of dying does not cause me undue anxiety.	7.7	F
Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.	9.0	F
I am convinced that a Christian need not worry about the future.	10.0	F
Birth control is very much a part of God's will for happier marriages and a more secure world.	10.5	F
I am afraid of what will happen to me after death.	11.0	U
Capital punishment is incompatible with the gospel and spirit of Jesus Christ.	11.7	F
All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.	12.0	F
Christmas is primarily a time for sharing fellowship and gifts.	13.0	F
Doubt has no place in the life of a true believer.	13.5	U
In my opinion, the National Council of Churches is too involved in social and political matters.	16.0	U
Forced integration of schools has nothing to do with God's will for the world.	16.0	U
I am convinced that missionary work is largely a waste of time.	16.5	U
<u>Organized religion has not acted very effectively as an agent of social justice.</u>	18.0	U

130.

	Mean Rank Score	Favorable or Unfavorable
It is not important that a Christian partici- pate in community activities.	18.3	U

APPENDIX D

Reliability InventoryBiographical Data:

Age: _____

Sex: Male _____ Female _____

Race: White _____ Black _____ Other _____

Education (completed): None _____ Elementary School _____

High School _____ College _____ Graduate School _____

Marital Status: Married _____ Single _____ Separated _____

Divorced _____ Spouse Deceased _____

Church Member: Yes _____ No _____

Occupation (last full-time occupation prior to retirement, if re-
tired): _____; Spouse's Occupation
(last full-time occupation prior to retirement, if retired):

* * * *

Instructions for Completing Religiosity Inventory:

Carefully read each statement, then indicate your feelings about what the statement says to you by drawing a circle around the appropriate letters at the left of the statement.

1. When you draw a circle around SA you strongly agree with the statement;
2. A circle around A means that you tend to agree with what is being said;
3. Circling U indicates that you are undecided as to your feelings about the statement;
4. When you circle D then you tend to disagree with the statement;
5. Your circle around SD means that you strongly disagree with what is being said.

Example:

SA A U **(D)** SD The Bible is a man-made set of religious rules and regulations.

The circle around D means that you tend to disagree with the statement.

* * * *

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	I am more comfortable when I seek God alone than with others.
SA	A	U	D	SD	Death means eternal separation from one's family and friends.
SA	A	U	D	SD	I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.
SA	A	U	D	SD	According to the Bible, the world was created in six days.
SA	A	U	D	SD	All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.
SA	A	U	D	SD	I feel that God is something inside each of us rather than a separate Being "out there" somewhere.
SA	A	U	D	SD	Knowledge about the Bible is unimportant, as God will reveal what the Christian needs to know directly to him.
SA	A	U	D	SD	I read the Bible or other devotional materials nearly every day.
SA	A	U	D	SD	The Pentateuch, or five books of Moses, consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.
SA	A	U	D	SD	Religion is becoming more important to me every day that I live.
SA	A	U	D	SD	There is an irreconcilable difference between scientific and religious knowledge.
SA	A	U	D	SD	When I have a problem, I stop and ask God for guidance.
SA	A	U	D	SD	The Reformation in the 16th century marked the birth of Protestantism.
SA	A	U	D	SD	In my opinion, the National Council of Churches is not too involved in social and political matters.
SA	A	U	D	SD	I have definitely experienced a "new birth," which Jesus said was necessary for true believers.
SA	A	U	D	SD	Life after death is inconceivable without some form of body, as attested by the New Testament teaching about a "spiritual body."
SA	A	U	D	SD	A sinner who attends church is a hypocrite.
SA	A	U	D	SD	The three disciples apparently closest to Jesus were Peter, James, and John.
SA	A	U	D	SD	The Christian religion helps one to appreciate and to enjoy life.
SA	A	U	D	SD	I feel that my mother is (was) a religious person.
SA	A	U	D	SD	Belief in God does nothing to make life on earth more worthwhile.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Tithing is an Old Testament practice which is irrelevant for modern times.
SA	A	U	D	SD	The basic original language of the New Testament was Greek.
SA	A	U	D	SD	Capital punishment is incompatible with the gospel and spirit of Jesus Christ.
SA	A	U	D	SD	I am more comfortable when I seek God with others than when I seek Him alone.
SA	A	U	D	SD	I do not believe that death means eternal separation from one's family and friends.
SA	A	U	D	SD	Prayer is a regular practice for me, and not just a formality, as grace at mealtimes.
SA	A	U	D	SD	The Bible does not teach that the world was created in six days.
SA	A	U	D	SD	All persons should not be allowed equal opportunity for education, housing, and other aspects of life together, whatever their race, faith, or sex.
SA	A	U	D	SD	I feel that God is a separate Being "out there," rather than something inside each of us.
SA	A	U	D	SD	Knowing the Bible is very important, as God does not always reveal what the Christian needs to know directly to him.
SA	A	U	D	SD	I seldom read the Bible or other devotional materials.
SA	A	U	D	SD	Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are not the five books which make up the Pentateuch, or books of Moses.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Christian stewardship does not include bodily health, or the effort to maintain it.
SA	A	U	D	SD	I would not say that religion is becoming more important to me every day that I live.
SA	A	U	D	SD	All truth is one; hence, there is no necessary conflict between scientific and religious knowledge.
SA	A	U	D	SD	I rarely stop and ask God for guidance if I have a problem.
SA	A	U	D	SD	The Reformation in the 16th century was not the birth of Protestantism.
SA	A	U	D	SD	The National Council of Churches is too involved in social and political matters to suit me.
SA	A	U	D	SD	I have never experienced a "new birth," which Jesus apparently said was necessary for true believers.
SA	A	U	D	SD	As the human spirit is eternal, there is no need for any form of body after death.
SA	A	U	D	SD	One should not be thought a hypocrite simply because he attends church while yet a sinner.
SA	A	U	D	SD	Peter, James, and John were not the three disciples closest to Jesus.
SA	A	U	D	SD	One is not helped to appreciate and to enjoy life by the Christian religion.
SA	A	U	D	SD	I do not feel that my mother is (was) a religious person.
SA	A	U	D	SD	Life on earth is made more worthwhile through one's belief in God.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD		The Old Testament practice of tithing continues to be relevant for modern times.
SA	A	U	D	SD		Greek was not the basic original language of the New Testament.
SA	A	U	D	SD		Capital punishment is not incompatible with the gospel and spirit of Jesus Christ.

APPENDIX E

Religiosity Inventory

by

Gary H. Brown

Biographical Data:

Age: _____

Sex: Male _____ Female _____

Race: White _____ Black _____ Other _____

Education (completed): None _____ Elementary School _____

High School _____ College _____ Graduate School _____

Marital Status: Married _____ Single _____ Separated _____

Divorced _____ Spouse Deceased _____

Church Member: Yes _____ No _____

Occupation (last full-time occupation prior to retirement, if retired):

_____ ; Spouse's occupation (last full-time occupation prior to retirement, if retired): _____

* * * *

Instructions for Completing Religiosity Inventory:

Carefully read each statement, then indicate your feelings about what the statement says to you by drawing a circle around the appropriate letters at the left of the statement:

1. When you draw a circle around SA you strongly agree with the statement;
2. A circle around A means that you tend to agree with what is being said;
3. Circling U indicates that you are undecided as to your feelings about the statement;
4. When you circle D then you tend to disagree with the statement;
5. Your circle around SD means that you strongly disagree with the statement.

Example:

SA A U **(D)** SA The Bible is a man-made set of religious rules and regulations.

The circle around D means that you tend to disagree with the statement.

* * * *

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	I have sometimes been very conscious of the presence of God.
SA	A	U	D	SD	I believe in a living, personal God.
SA	A	U	D	SD	Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.
SA	A	U	D	SD	In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.
SA	A	U	D	SD	The Christian religion helps one to appreciate and to enjoy life.
SA	A	U	D	SD	I have definitely experienced a "new birth," which Jesus said was necessary for true believers.
SA	A	U	D	SD	Religion answers man's deepest questions about himself, life, and the universe.
SA	A	U	D	SD	Prayer is a way to organize and to solve one's problems.
SA	A	U	D	SD	There are two Sacraments ordained in the Gospels, Baptism and the Lord's Supper.
SA	A	U	D	SD	A Christian should enjoy being in the fellowship of other believers.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD		I know that some of my prayers have been answered by the power of God.
SA	A	U	D	SD		The fact that God raised Jesus from the dead is our basic assurance of life beyond death.
SA	A	U	D	SD		I read the Bible or other devotional materials nearly every day.
SA	A	U	D	SD		Jesus was born in Bethlehem, reared in Nazareth, and died in Jerusalem.
SA	A	U	D	SD		I enjoy(ed) my chosen profession in life.
SA	A	U	D	SD		I feel that God is something inside each of us rather than a separate Being "out there" somewhere.
SA	A	U	D	SD		Life after death is inconceivable without some form of body, as attested by the New Testament teaching about a "spiritual body."
SA	A	U	D	SD		I take Holy Communion whenever I participate in a worship service where it is offered.
SA	A	U	D	SD		The Old and New Testaments are both necessary for understanding God's full revelation in Jesus Christ.
SA	A	U	D	SD		A Christian should live a moral life because it is God's will, not because he hopes to be rewarded for it.
SA	A	U	D	SD		I feel that my wife (husband) is (was) a religious person.
SA	A	U	D	SD		Jesus was a great teacher and prophet, but not necessarily God in human form.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	I seek to be an active member of an organized religion or church.
SA	A	U	D	SD	The Gospels are five in number, and consist of Matthew, Mark, Luke, John, and Paul.
SA	A	U	D	SD	Religion adds a very wholesome and meaningful dimension to one's marriage.
SA	A	U	D	SD	I feel that my life has been protected on one or more occasions by the providence of God.
SA	A	U	D	SD	A Christian need not accept and believe everything in the Bible.
SA	A	U	D	SD	I feel that the Church offers many excellent opportunities for selfless activity for others.
SA	A	U	D	SD	The Pentateuch, or five books of Moses, consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
SA	A	U	D	SD	I regard the sexual dimension of marriage as a very positive and fulfilling aspect of one's life.
SA	A	U	D	SD	I very often think about matters relating to religion.
SA	A	U	D	SD	Knowledge about the Bible is unimportant, as God will reveal what the Christian needs to know directly to him.
SA	A	U	D	SD	I try to attend religious services at least once or twice a month.
SA	A	U	D	SD	The Reformation in the 16th century marked the birth of Protestantism.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Thinking of the process of dying does not cause me undue anxiety.	
SA	A	U	D	SD	I do not feel that being in church is anything special, as one can be aware of the presence of God anywhere.	
SA	A	U	D	SD	Such things as suffering and evil are caused by the devil.	
SA	A	U	D	SD	A church member should be willing to accept responsibility in the local church.	
SA	A	U	D	SD	The three disciples apparently closest to Jesus were Peter, James, and John.	
SA	A	U	D	SD	Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.	
SA	A	U	D	SD	Religion is becoming more important to me every day that I live.	
SA	A	U	D	SD	Suffering is not a punishment for sin.	
SA	A	U	D	SD	Within the last two years, I have tried to interest one or more persons in my religion.	
SA	A	U	D	SD	Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.	
SA	A	U	D	SD	I am convinced that a Christian need not worry about the future.	
SA	A	U	D	SD	Emotion is a very important part of religious experience.	
SA	A	U	D	SD	Death means eternal separation from one's family and friends.	
SA	A	U	D	SD	When I have a problem, I stop and ask God for guidance.	

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	The book of Psalms was written largely by King David.
SA	A	U	D	SD	Birth control is very much a part of God's will for happier marriages and a more secure world.
SA	A	U	D	SD	I do not feel confident that my sins are forgiven.
SA	A	U	D	SD	I do not believe that God has a plan or purpose which He is working out in the world.
SA	A	U	D	SD	A sinner who attends church is a hypocrite.
SA	A	U	D	SD	The book of Revelation is a guidebook to the future.
SA	A	U	D	SD	I am afraid of what will happen to me after death.
SA	A	U	D	SD	I feel that my mother is (was) a religious person.
SA	A	U	D	SD	Belief in God does nothing to make life on earth more worthwhile.
SA	A	U	D	SD	Giving a specific percentage of one's income, as a tithe, is a necessary aspect of being a disciple of Christ.
SA	A	U	D	SD	In 1939, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches united to form The Methodist Church.
SA	A	U	D	SD	Capital punishment is incompatible with the gospel and spirit of Jesus Christ.
SA	A	U	D	SD	I do not feel that my father is (was) a religious person.
SA	A	U	D	SD	If one's faith is strong enough, his beliefs cannot be changed.
SA	A	U	D	SD	It is my opinion that one need not attend worship unless he is getting something worthwhile from it.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	The basic original language of the New Testament was Greek.
SA	A	U	D	SD	All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.
SA	A	U	D	SD	I have never had what some people call a "personal religious experience."
SA	A	U	D	SD	The Bible is a book about the past, largely irrelevant for the present.
SA	A	U	D	SD	I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.
SA	A	U	D	SD	Charles Wesley was a Methodist hymnwriter.
SA	A	U	D	SD	Christmas is primarily a time for sharing fellowship and gifts.
SA	A	U	D	SD	I do not enjoy talking to others about my religious experience.
SA	A	U	D	SD	What is good or evil is relative, and is not based on eternal principles.
SA	A	U	D	SD	I have not participated in a religious education program of any kind for several years.
SA	A	U	D	SD	The Apocrypha deals with the literature and history between the Old and New Testaments.
SA	A	U	D	SD	Doubt has no place in the life of a true believer.
SA	A	U	D	SD	I am more comfortable when I seek God alone than with others.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	There is an irreconcilable difference between scientific and religious knowledge.
SA	A	U	D	SD	Work for the Church is not more pleasing to God than other humanitarian activities.
SA	A	U	D	SD	According to the Bible, the world was created in six days.
SA	A	U	D	SD	In my opinion, the National Council of Churches is too involved in social and political matters.
SA	A	U	D	SD	The reason for the popularity of magic and the Eastern religions today is that religion has become so cold and rational.
SA	A	U	D	SD	It doesn't matter what one believes so long as he believes.
SA	A	U	D	SD	One does not need to be in the Church to live a good, moral, or religious life.
SA	A	U	D	SD	In Roman Catholic teaching, Purgatory is simply another name for heaven.
SA	A	U	D	SD	Forced integration of schools has nothing to do with God's will for the world.
SA	A	U	D	SD	I have never felt that I or anyone close to me have been healed of any illness by God.
SA	A	U	D	SD	A person cannot go to heaven unless he has heard and responded to the Gospel.
SA	A	U	D	SD	Tithing is an Old Testament practice which is irrelevant for modern times.
SA	A	U	D	SD	United Methodist ministers are called, not appointed.
SA	A	U	D	SD	I am convinced that missionary work is largely a waste of time.

APPENDIX F

Religiosity Inventory as PrintedRELIGIOSITY INVENTORY

by

Gary H. Brown

Biographical Data:

Age: _____

Sex: Male _____ Female _____

Race: White _____ Black _____ Other _____

Education (completed): None _____ Elementary School _____

High School _____ College _____ Graduate School _____

Marital Status: Married _____ Single _____ Separated _____

Divorced _____ Spouse Deceased _____

Church Member: Yes _____ No _____

Occupation (last full-time occupation prior to retirement, if retired):

_____ ; Spouse's occupation (last full-time occupation prior
to retirement, if retired): _____

* * * *

Instructions for Completing Religiosity Inventory:

Carefully read each statement, then indicate your feelings about what the statement says to you by drawing a circle around the appropriate letters at the left of the statement:

1. When you draw a circle around SA you strongly agree with the statement;
2. A circle around A means that you tend to agree with what is being said;
3. Circling U indicates that you are undecided as to your feelings about the statement;
4. When you circle D then you tend to disagree with the statement;
5. Your circle around SD means that you strongly disagree with the statement.

Example:

SA A U **(D)** SD The Bible is a man-made set of religious rules and regulations.

The circle around D means that you tend to disagree with the statement.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	I have sometimes been very conscious of the presence of God.
SA	A	U	D	SD	I believe in a living, personal God.
SA	A	U	D	SD	Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.
SA	A	U	D	SD	In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.
SA	A	U	D	SD	The Christian religion helps one to appreciate and to enjoy life.
SA	A	U	D	SD	I have definitely experienced a "new birth," which Jesus said was necessary for true believers.
SA	A	U	D	SD	Religion answers man's deepest questions about himself, life, and the universe.
SA	A	U	D	SD	Prayer is a way to organize and solve one's problems.
SA	A	U	D	SD	There are two Sacraments ordained in the Gospels, Baptism and the Lord's Supper.
SA	A	U	D	SD	A Christian should enjoy being in the fellowship of other believers.
SA	A	U	D	SD	I know that some of my prayers have been answered by the power of God.
SA	A	U	D	SD	The fact that God raised Jesus from the dead is our basic assurance of life beyond death.
SA	A	U	D	SD	I read the Bible or other devotional materials nearly every day.
SA	A	U	D	SD	Jesus was born in Bethlehem, reared in Nazareth, and died in Jerusalem.
SA	A	U	D	SD	I enjoy (enjoyed) my chosen profession in life.
SA	A	U	D	SD	I feel that God is something inside each of us rather than a separate Being "out there" somewhere.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Life after death is inconceivable without some form of body, as attested by the New Testament teaching about a "spiritual body."
SA	A	U	D	SD	I take Holy Communion whenever I participate in a worship service where it is offered.
SA	A	U	D	SD	The Old and New Testaments are both necessary for understanding God's full revelation in Jesus Christ.
SA	A	U	D	SD	A Christian should live a moral life because it is God's will, not because he hopes to be rewarded for it.
SA	A	U	D	SD	I feel that my wife (husband) is (was) a religious person.
SA	A	U	D	SD	Jesus was a great teacher and prophet, but not necessarily God in human form.
SA	A	U	D	SD	I seek to be an active member of an organized religion or church.
SA	A	U	D	SD	The Gospels are five in number, and consist of Matthew, Mark, Luke, John, and Paul.
SA	A	U	D	SD	Religion adds a very wholesome and meaningful dimension to one's marriage.
SA	A	U	D	SD	I feel that my life has been protected on one or more occasions by the providence of God.
SA	A	U	D	SD	A Christian need not accept and believe everything in the Bible.
SA	A	U	D	SD	I feel that the Church offers many excellent opportunities for selfless activity for others.
SA	A	U	D	SD	The Pentateuch, or five books of Moses, consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
SA	A	U	D	SD	I regard the sexual dimension of marriage as a very positive and fulfilling aspect of one's life.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD		I very often think about matters relating to religion.
SA	A	U	D	SD		Knowledge about the Bible is unimportant, as God will reveal what the Christian needs to know directly to him.
SA	A	U	D	SD		I try to attend religious services at least once or twice a month.
SA	A	U	D	SD		The Reformation in the 16th century marked the birth of Protestantism.
SA	A	U	D	SD		Thinking of the process of dying does not cause me undue anxiety.
SA	A	U	D	SD		I do not feel that being in church is anything special, as one can be aware of the presence of God anywhere.
SA	A	U	D	SD		Such things as suffering and evil are caused by the devil.
SA	A	U	D	SD		A church member should be willing to accept responsibility in the local church.
SA	A	U	D	SD		The three disciples apparently closest to Jesus were Peter, James, and John.
SA	A	U	D	SD		Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.
SA	A	U	D	SD		Religion is becoming more important to me every day that I live.
SA	A	U	D	SD		Suffering is not a punishment for sin.
SA	A	U	D	SD		Within the last two years, I have tried to interest one or more persons in my religion.
SA	A	U	D	SD		Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.
SA	A	U	D	SD		I am convinced that a Christian need not worry about the future.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	Emotion is a very important part of religious experience.
SA	A	U	D	SD	Death means eternal separation from one's family and friends.
SA	A	U	D	SD	When I have a problem, I stop and ask God for guidance.
SA	A	U	D	SD	The book of Psalms was written largely by King David.
SA	A	U	D	SD	Birth control is very much a part of God's will for happier marriages and a more secure world.
SA	A	U	D	SD	I do not feel confident that my sins are forgiven.
SA	A	U	D	SD	I do not believe that God has a plan or purpose which He is working out in the world.
SA	A	U	D	SD	A sinner who attends church is a hypocrite.
SA	A	U	D	SD	The book of Revelation is a guidebook to the future.
SA	A	U	D	SD	I am afraid of what will happen to me after death.
SA	A	U	D	SD	I feel that my mother is (was) a religious person.
SA	A	U	D	SD	Belief in God does nothing to make life on earth more worthwhile.
SA	A	U	D	SD	Giving a specific percentage of one's income, as a tithe, is a necessary aspect of being a disciple of Christ.
SA	A	U	D	SD	In 1939, the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant Churches united to form The Methodist Church.
SA	A	U	D	SD	Capital punishment is incompatible with the gospel and spirit of Jesus Christ.
SA	A	U	D	SD	I do not feel that my father is (was) a religious person.
SA	A	U	D	SD	If one's faith is strong enough, his beliefs cannot be changed.

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD	It is my opinion that one need not attend worship unless he is getting something worthwhile from it.
SA	A	U	D	SD	The basic original language of the New Testament was Greek.
SA	A	U	D	SD	All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.
SA	A	U	D	SD	I have never had what some people call a "personal religious experience."
SA	A	U	D	SD	The Bible is a book about the past, largely irrelevant for the present.
SA	A	U	D	SD	I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.
SA	A	U	D	SD	Charles Wesley was a Methodist hymnwriter.
SA	A	U	D	SD	Christmas is primarily a time for sharing fellowship and gifts.
SA	A	U	D	SD	I do not enjoy talking to others about my religious experience.
SA	A	U	D	SD	What is good or evil is relative, and is not based on eternal principles.
SA	A	U	D	SD	I have not participated in a religious education program of any kind for several years.
SA	A	U	D	SD	The Apocrypha deals with the literature and history between the Old and New Testaments.
SA	A	U	D	SD	Doubt has no place in the life of a true believer.
SA	A	U	D	SD	I am more comfortable when I seek God alone than with others.
SA	A	U	D	SD	There is an irreconcilable difference between scientific and religious knowledge.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
SA	A	U	D	SD		Work for the Church is not more pleasing to God than other humanitarian activities.
SA	A	U	D	SD		According to the Bible, the world was created in six days.
SA	A	U	D	SD		In my opinion, the National Council of Churches is too involved in social and political matters.
SA	A	U	D	SD		The reason for the popularity of magic and the Eastern religions today is that religion has become so cold and rational.
SA	A	U	D	SD		It doesn't matter what one believes so long as he believes.
SA	A	U	D	SD		One does not need to be in the Church to live a good, moral, or religious life.
SA	A	U	D	SD		In Roman Catholic teaching, Purgatory is simply another name for heaven.
SA	A	U	D	SD		Forced integration of schools has nothing to do with God's will for the world.
SA	A	U	D	SD		I have never felt that I or anyone close to me have been healed of any illness by God.
SA	A	U	D	SD		A person cannot go to heaven unless he has heard and responded to the Gospel.
SA	A	U	D	SD		Tithing is an Old Testament practice which is irrelevant for modern times.
SA	A	U	D	SD		United Methodist ministers are called, not appointed.
SA	A	U	D	SD		I am convinced that missionary work is largely a waste of time.

THE UNITED METHODIST CHURCH

CHARLOTTE AREA
610 COLS BUILDING
807 HAWTHORNE LANE
CHARLOTTE, NORTH CAROLINA 28204

May 14, 1975

EARL G. HUNT, JR.
RESIDENT BISHOP

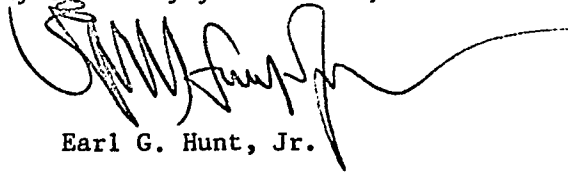
The Reverend Gary H. Brown
Methodist Counseling Center
410 Doctors Building
1012 Kings Drive
Charlotte, N. C. 28207

Dear Brother Gary:

I acknowledge with much appreciation your letter of May 12 and am delighted to learn that you have embarked upon the preparation of your dissertation for a doctorate. You may certainly count upon my fullest cooperation all along the way, and I am delighted to give you herewith permission to conduct research among our United Methodist people in connection with the task in which you are engaged.

I have heard good things about your work in Charlotte, and am delighted to know that it seems meaningful to you and your family.

Very sincerely your friend,

A handwritten signature in black ink, appearing to read "Earl G. Hunt, Jr.", with a long, sweeping flourish extending to the right.

Earl G. Hunt, Jr.

EGHjr:wt

APPENDIX H

Instructions to Subjects

I am engaged in an important study of religious experience among adults of the United Methodist faith, and I need your assistance in gathering information for the study. I wish to leave a questionnaire with you, and as I do I wish to point out several things about it to you.

First, there is a personal data section. It asks several questions about your age, sex, and background, but not your name - because that is unimportant to me in conducting the study, and because the information which you share with me will be confidential.

Then, there are instructions for completing the questionnaire. They are as follows:

'Carefully read each statement, then indicate your feelings about what the statement says to you by drawing a circle around the appropriate letters at the left of the statement:

1. When you draw a circle around SA you strongly agree with the statement;
2. A circle around A means that you tend to agree with what is being said;
3. Circling U indicates that you are undecided as to your feelings about the statement;
4. When you circle D then you tend to disagree with the statement;
5. Your circle around SD means that you strongly disagree with the statement.'

Consider, for example, the statement, 'The Bible is a man-made set of religious rules and regulations.' If you circle SA, that means that you strongly agree with the statement. On the other hand, if you circle A then you generally agree; if U, you are not sure; if D, you tend to disagree; and if SD, then you strongly disagree.

Please take the variety of answers seriously, so that you do not carelessly answer too many of them in the same way. If you have difficulty remembering the meaning of the letters, refer to the headings at the top of each page or turn back to the first page of the original instructions.

Do you have questions to this point?

- 2 -

As you indicate your willingness to take a questionnaire, the ushers will skip every third person. Please accept this as a necessary part of the procedure of getting a random sample of subjects for the study. Complete the questionnaire at home, and return in the self-addressed envelope by Tuesday of this week.

Thank you very much. I trust that the study to which you are contributing will prove to be very helpful to those of us who are concerned with the nature of religious commitment among adults in our day.

APPENDIX I

Total Factor Matrix

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Var 1	.59004	.05779	-.00592	-.08326	.00282	.27803	.01808
Var 2	.60043	.14497	.05849	-.07291	-.00884	.23322	.06550
Var 3	.64156	.02472	.13892	.02768	-.09775	.08148	.08985
Var 4	.56935	.06248	.22243	.10148	-.05892	-.05001	.05042
Var 5	.59140	.24680	.08128	.00781	.06635	-.05395	-.03266
Var 6	.66038	-.05888	.05191	-.06201	.06008	.30131	.12838
Var 7	.55863	.06666	.00182	.06244	.03208	.00394	.04865
Var 8	.56564	.02571	-.07661	.10151	.02695	.02571	.14842
Var 9	.43906	-.07455	.01296	.13200	-.08648	-.06024	.06743
Var 10	.41048	.29508	.03381	.08931	.08520	-.18767	.12392
Var 11	.65628	.09627	-.02612	-.14987	-.11298	.19593	.11842
Var 12	.55617	.06542	.04960	-.00737	-.01759	.11337	.20571
Var 13	.57904	-.18445	.04975	.28892	-.14913	.14825	.17886
Var 14	.34405	.05476	.00853	.22577	.08052	-.05577	.05844
Var 15	.14882	.17894	-.05720	.11216	.08243	-.00812	-.06510
Var 16	.12320	.02662	-.19867	.08014	-.08567	.11789	-.07440
Var 17	.32089	.01394	.06201	.11389	-.26923	.03788	.18726
Var 18	.18122	.50740	.07658	.10540	.09382	.10099	.13158
Var 19	.41131	.19769	.15906	.18665	.02620	-.03336	.15387
Var 20	.39233	.35964	.12070	.12308	.00918	.03135	.05151
Var 21	.19703	.32301	-.05381	.01541	.00587	.16712	.10872
Var 22	.19028	.02281	.34138	-.01658	.25933	.13567	.14202
Var 23	.21242	.54272	.14886	.29459	-.02916	.08413	-.02133
Var 24	-.12691	.07032	.37617	.15807	.28013	-.09454	.02056
Var 25	.41968	.52946	.11796	.00696	.02902	.05540	.04266
Var 26	.35523	.37202	-.00652	-.12175	-.18187	.36088	.20491
Var 27	-.20830	-.03175	-.07298	.11553	.29895	-.18395	-.48669
Var 28	-.06754	.37852	.00636	.24360	.13295	.05722	.01793
Var 29	.16842	.06219	.11480	.45180	.14911	.18132	.04685
Var 30	.03427	.35143	-.02081	-.03310	.28775	.03032	-.09617
Var 31	.41774	.32874	.09887	.16371	-.15718	.18869	-.06463
Var 32	.05610	.14794	.41478	.03435	-.00108	-.03070	-.05001
Var 33	-.00641	.20093	-.20949	.10666	.29639	.02082	-.05846
Var 34	-.11152	.18730	.09581	.45089	.11249	.06771	.08686
Var 35	.11966	.07747	-.08370	.21966	.02693	.26380	.07402
Var 36	.15635	.12689	.36829	.19330	-.00378	.03726	-.04978
Var 37	-.16584	.11668	.06151	.10029	.02104	-.07180	-.46023
Var 38	.02604	.63271	.14899	.37333	-.06062	.15418	.10901
Var 39	.12607	.31172	.11177	.40979	-.01720	.15884	.03180
Var 40	.24725	.24163	-.03471	.22819	.15672	-.00644	.15473
Var 41	.43909	.38907	-.01944	.12455	-.15662	.20627	.24286
Var 42	-.08287	.33135	.04141	.18011	.20316	.12766	-.12808

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Var 43	.29889	.19013	.24113	.13349	-.08766	.29055	.03502
Var 44	-.08244	.05041	-.07117	.45988	.25943	.21101	-.05122
Var 45	.39985	.03287	.11451	.25191	-.02116	.12363	.34541
Var 46	-.05260	.03050	.07910	-.07858	.19204	-.07814	-.00609
Var 47	.26540	.32570	.29355	-.02472	.16656	.26932	.02256
Var 48	.41560	.28522	.11544	.14295	-.17930	.31208	.08593
Var 49	.14104	.07683	.02809	.13483	.05486	.08551	.28092
Var 50	-.03774	.06666	-.03393	.07615	.38144	-.04435	-.07218
Var 51	.16353	.26554	.11002	.04600	.12130	.54298	.06599
Var 52	.11396	.36152	.32854	-.05996	.08237	.42184	.09041
Var 53	-.11187	.48866	.23868	.02603	.18846	.23397	-.09039
Var 54	-.14945	-.09956	.24994	.20563	.13038	-.11819	-.43612
Var 55	.08509	.18015	.06486	.12972	.09603	.52388	.00651
Var 56	.03206	.31070	-.12368	.24207	-.14822	.30785	.00331
Var 57	-.04392	.55217	.22040	.01099	.02636	.30325	-.06023
Var 58	.22203	-.08491	.18627	.24822	.00927	-.15474	.39223
Var 59	.15508	.19356	.16141	.47688	.03508	-.05543	-.10943
Var 60	.14453	-.12776	.13001	.20941	.31280	-.24683	.02176
Var 61	-.07289	.11550	.01719	.04321	-.04965	.34370	-.06223
Var 62	-.25068	.02509	.03908	.10932	.31438	.08928	-.35501
Var 63	.17422	.34074	.36927	.17069	-.28654	.15496	-.01591
Var 64	.05458	.15834	.07524	.37252	.04309	.05432	-.07994
Var 65	.09767	.32378	.02233	-.00002	.41073	.05989	.13238
Var 66	.28509	.02747	.12116	-.06641	.02237	.55299	.00945
Var 67	.00246	.37467	.33409	.06045	.18382	.33584	.05827
Var 68	.45533	.14667	.24312	.10499	-.16475	.44674	-.03654
Var 69	.08626	.18711	.22217	.38267	-.03136	-.05173	-.01800
Var 70	-.18323	-.45785	-.32630	-.02276	.00820	-.16146	-.01382
Var 71	.31780	.10297	.18607	.09940	-.15558	.44913	.03066
Var 72	.10328	.29429	.35280	.04055	.13948	.23526	.12928
Var 73	.08521	.27571	.29489	.13483	.24587	.27419	-.06120
Var 74	.07693	-.04256	-.05333	.44869	.02166	-.05453	-.08164
Var 75	-.37844	.13699	.15741	-.07966	.31517	.00443	-.40640
Var 76	-.00012	-.05330	-.31661	-.05997	-.09936	-.18251	.02082
Var 77	-.08747	.13062	.21680	.21524	.46229	.20646	-.21976
Var 78	.14986	-.00668	.07743	.05569	-.15557	-.00280	-.00927
Var 79	-.07322	.21123	.11380	-.05174	-.14593	-.07113	.39112
Var 80	-.04162	-.01532	.13257	.10568	.38653	.07043	-.17625
Var 81	-.14551	-.01752	.18103	-.07982	-.02907	.13356	-.17281
Var 82	.23250	.02184	.47370	.08418	.07873	.15264	.02479
Var 83	.28681	-.03187	.30538	.13075	-.08652	.12658	.24886
Var 84	-.14220	.21845	.14736	.07278	.23971	-.04005	.00280
Var 85	.00490	-.01698	.11641	.15381	.35046	.01966	.00252
Var 86	.32571	.03530	.25957	-.23473	-.10074	.23000	.08884
Var 87	.10715	.03789	.13328	-.11024	-.01835	-.08950	.49681
Var 88	.12638	.09307	.38213	.16380	.09831	.07335	.29708
Var 89	-.18583	.02962	.17692	.09476	.03658	-.16999	-.14009
Var 90	.28635	.15779	.42442	-.00252	-.12047	-.00398	.06357

APPENDIX J

Factors, with Eigenvalue, Percentage of
Variance, and Cumulative Percentage

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	12.63651	45.1	45.1
2	5.81902	20.8	65.8
3	2.68012	9.6	75.4
4	1.99589	7.1	82.5
5	1.86618	6.7	89.2
6	1.64882	5.9	95.0
7	1.39177	5.0	100.0

APPENDIX K

Revised Religiosity Inventory

I have sometimes been very conscious of the presence of God.

I believe in a living, personal God.

Daily fellowship with God, especially a daily prayer life, releases one from undue tension and worry.

In my opinion, one's knowledge of the scriptures and of his church tradition is a vital part of his religious faith.

The Christian religion helps one to appreciate and to enjoy life.

I have definitely experienced a "new birth," which Jesus said was necessary for true believers.

Religion answers man's deepest questions about himself, life, and the universe.

Prayer is a way to organize and to solve one's problems.

There are two Sacraments ordained in the Gospels, Baptism and the Lord's Supper.

A Christian should enjoy being in the fellowship of other believers.

I know that some of my prayers have been answered by the power of God.

The fact that God raised Jesus from the dead is our basic assurance of life beyond death.

I read the Bible or other devotional materials nearly every day.

The Old and New Testaments are both necessary for understanding God's full revelation in Jesus Christ.

A Christian should live a moral life because it is God's will, not because he hopes to be rewarded for it.

I feel that my life has been protected on one or more occasions by the providence of God.

A Christian need not accept and believe everything in the Bible.

I take Holy Communion whenever I participate in a worship service where it is offered.

The Gospels are five in number, and consist of Matthew, Mark, Luke, John, and Paul.

Religion adds a very wholesome and meaningful dimension to one's marriage.

I very often think about matters relating to religion.

Death means eternal separation from one's family and friends.

I seek to be an active member of an organized religion or church.

The Pentateuch, or five books of Moses, consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Bodily health, and the effort to maintain it, are important aspects of Christian stewardship.

I do not feel that being in church is anything special, as one can be aware of the presence of God anywhere.

I do not believe that God has a plan or purpose which He is working out in the world.

A church member should be willing to accept responsibility in the local church.

The Reformation in the 16th century marked the birth of Protestantism.

I am convinced that a Christian need not worry about the future.

Religion is becoming more important to me every day that I live.

Belief in God does nothing to make life on earth more worthwhile.

When I have a problem, I stop and ask God for guidance.

The three disciples apparently closest to Jesus were Peter, James, and John.

I am afraid of what will happen to me after death.

I do not feel confident that my sins are forgiven.

If one's faith is strong enough, his beliefs cannot be changed.

A sinner who attends church is a hypocrite.

Martin Luther was a Roman Catholic priest who tried to correct certain practices in his church.

Capital punishment is incompatible with the gospel and spirit of Jesus Christ.

I feel that my mother is (was) a religious person.

The Bible is a book about the past, largely irrelevant for the present.

Giving a specific percentage of one's income, as a tithe, is a necessary aspect of being a disciple of Christ.

The book of Revelation is a guidebook to the future.

All persons, of whatever race, faith, or sex, should be allowed equal opportunity for education, housing, and other aspects of life together.

I have never had what some people call a "personal religious experience."

What is good or evil is relative, and is not based on eternal principles.

It is my opinion that one need not attend worship unless he is getting something worthwhile from it.

In 1939, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches united to form The Methodist Church.

Christmas is primarily a time for sharing fellowship and gifts.

I do not enjoy talking to others about my religious experience.

There is an irreconcilable difference between scientific and religious knowledge.

I seldom pray, unless in a time of crisis or in a formality, such as grace at mealtimes.

Charles Wesley was a Methodist hymnwriter.

Doubt has no place in the life of a true believer.

I have never felt that I or anyone close to me have been healed of any illness by God.

It doesn't matter what one believes so long as he believes.

Tithing is an Old Testament practice which is irrelevant for modern times.

According to the Bible, the world was created in six days.

I am convinced that missionary work is largely a waste of time.