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RELIGIOSITY AND WELL-BEING OF
PENTECOSTALS AND CATHOLICS

A thesis presented in partial fulfilment of
the requirements for the degree of
Master of Arts in Psychology
at Massey University.

Thenmollee Joe nee Ratnam

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ABSTRACT

This study examined the differences in religiosity and well-being between Catholics and Pentecostals. Subsidiary investigations were also carried out in the area of purpose in life and affect intensity. Religiosity was expected to moderate purpose in life in terms of well-being and affect intensity was expected to differ between the two groups. Subjects were selected from Catholic and Pentecostal Bible study groups. There were 122 Catholics and 125 Pentecostals. Respondents completed a questionnaire which contained measures of well-being, affect intensity, purpose in life, religiosity, and demographic information. Results indicated that there were differences between the two groups on all religiosity variables except knowledge. Both did not differ on well-being measures except on positive affect. There were no differences in affect intensity between them. Lastly, religiosity did not moderate purpose in life but both religiosity and purpose in life had independent effects on well-being. Purpose in life accounted for a greater proportion of variance than religiosity.

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CHAPTER I

INTRODUCTION

In the path of religious psychology, religious psychopathology (Freud, 1939) and the development of religious institutions and beliefs (Wundt, 1916) were amongst the concerns of early psychologists. Later attention was focussed on processes that were explicitly observable due to the dominance of Watson's (1925) Behaviorism. Studies of such nature include Allport's (1934) works on religious behaviours and social norms. Lately, however, a renaissance of interest in religious psychology has been occurring (Bergin, 1980 cited in Bergin, 1983). Of these, religiosity and well-being are becoming popularly researched.

Several studies have been completed in this area under a variety of topics such as: frequency of church attendance and well-being (Steinitz, 1980; St. George and McNamara, 1984; Gurin, Veroff, and Field, 1960), religious commitment and well-being (Hadaway and Roof, 1978), religious mindedness and well-being (Campbell, 1981; Hadaway, 1978), and church participation and well-being (Sprietzer and Snyder, 1974; Clemente and Sauer, 1976). All of these studies indicate a positive relationship between religiosity and well-being, although research (Bergin, 1983; Petersen and Roy, 1985) also indicates that the

relationship differs according to how religiosity and well-being are measured.

Most of the above research concentrated on either one or two dimensions of religiosity such as church attendance and church participation, and its effect on well-being (Peterson and Roy, 1985). None has so far examined all dimensions of the different typologies of religiosity to well-being (e.g. Glock's (1962) typology; King and Hunt's (1972a) typology; Hilty, Morgan and Burns's (1984) typology).

Research in the area of denominational religiosity and well-being is limited. Studies that have been completed in this area consist mainly of measuring and conceptualising religiosity such as Nudelman's (1971) factor-analytic study on Glock's typology using Catholics, Protestants, and Christian Scientists.

In psychology, the interest in subjective well-being is recent. So far, numerous studies have been conducted in the area of quality of life (Campbell, Converse and Rodgers, 1976; Andrews and Withey, 1976; Cantril, 1965) as well as in the area of predictors of well-being such as income (Braun, 1977; Campbell et al, 1976), race (Andrews and Withey, 1976; Bradburn 1969), employment (Cohn, 1979; Weaver, 1978), marital status (Sauer, 1977; Andrews and Withey, 1976), personality (Kozma and Stones, 1978, Wilson, 1960) and religion (Clemente and Sauer, 1976; McClure and Loden, 1982). The findings in the area of religiosity and well-being are mixed and Diener (1984) claims that this is

due to different operationalisations of religiosity.

The main focus of this study will be on two main denominations and their well-being; Catholics and Pentecostals. This study will firstly look at differences in religiosity between Catholics and Pentecostals using the religiosity scale revised by Hilty, Morgan, and Burns (1984). Secondly, the differences in well-being between the two groups will be examined using life satisfaction scales (Andrews and Withey (1976) Life 3; and Diener, Emmons, Larsen, and Griffen (1985) Satisfaction with Life Scale) and negative and positive affect scales (Kammann and Flett's (1983) Affectometer 2).

Affect Intensity is the third aspect of this study. Affect Intensity may be described as regular experiences of strong emotions irrespective of their content (Larsen and Diener, 1987). Research in the area of affect intensity is recent as well as limited. This component emerged as a result of the debate about the independence of positive and negative affect in the well-being domain (Diener, Larsen, Levine, and Emmons, 1985).

Catholics and Pentecostals will be tested on their level of affect intensity and whether there are differences between the groups. In relation to affect intensity, the Pentecostals could be described as highly emotional in comparison to Catholics based on the evidence of their spiritual experiences which will be explained later in this study. It could also be suggested that Pentecostalism is attractive to those who have an intense

emotional or affective temperament and Catholicism to those who are not highly intense or emotional.

Meaning in life, as a concept, is of central importance in the area of existential psychiatry and psychology. Frankl (1967) made a substantial contribution toward its theoretical development and as well as clinical implications of loss of meaning in life. When search for meaning in life is blocked it eventually leads to a pathological condition known as "noogenic neurosis" (Frankl, 1967; Maddi, 1967). Peterson and Roy (1985) comment that one function of religion is to provide meaning and purpose in life. Meaning in life has been associated with religiosity in a number of studies such as Soderstorm and Wright (1977), and Bolt (1975). The emphasis on meaning in life is evident in religious messages such as in Christian messages with Jesus Christ giving purpose to life. Further, meaning in life has also been reported to be a strong and consistent predictor of positive well-being (Zika and Chamberlain, 1987). The final purpose of this study is to examine whether religiosity moderates purpose in life in predicting well-being. Religious people could have a purpose in life arising from factors other than religiosity. This is based on the assumption that religiosity is not the sole contributor to purpose in life but that there are other factors in life which also contribute to it (Battista and Almond, 1973) and in turn to well-being.

CHAPTER II

DEFINITION OF RELIGIOSITY

Religiosity is difficult to define due to the wide and varied religious practices and beliefs in existence (Scobie, 1975). For the purpose of this study it refers to,

a system of beliefs in a divine or superhuman power, and practices of worship or other rituals directed to that power (Argyle and Beit-Hallahmi, 1975, p.2).

In research, religiosity is defined in terms of its dimensional structure. This will now be discussed.

Religiosity as a Dimensional Construct

Religiosity is conceptualised either as multidimensional or unidimensional. Clayton and Gladden (1974) have argued in favour of a unidimensional approach to religiosity. However, a vast majority of researchers support the multidimensional view (Glock, 1954; Fukuyama, 1961; Glock and Stark, 1965; Faulker and De Jong, 1966; King, 1967; Stark and Glock, 1968; King and Hunt, 1972a, 1975; Davidson, 1975). One defect or problem of the multidimensional view is the variation in terms of numbers and content of dimensions. These different typologies are a response to varied theoretical conceptualisations and different analytical approaches used to define the dimensions.

:

For instance, Allport and Ross (1967) suggested two

dimensions, the intrinsic and the extrinsic. Intrinsic people are those that portray a deep commitment to their belief and serve their religion. Extrinsic people are those that use religion to serve themselves, such as attending Church for social purposes and social status. This two dimensional view has been quite popular amongst researchers (Baker and Gorsuch, 1982; Hunt and King, 1971; Kahoe, 1974; Donahue, 1985).

Initially, Glock's (1954) model comprised of four dimensions; Ideological (beliefs), Ritualistic (focusing on religious practice), Experiential (feelings identifying with the supernatural), and Consequential (the effects of applying a religious attitude to one's life). Then an intellectual dimension was identified by Fukuyama (1961) and subsequently incorporated by Glock (1962). Davidson (1975) found support for these dimensions. However, Fukuyama (1961), and Glock and Stark (1965) found support for only four of the five dimensions; Ideological, Ritualistic, Experiential, and the Intellectual dimension (cited in Hilty et al, 1984). Stark and Glock (1968) also identified another dimension which they labelled as Parishioners' Involvement. Glock's (1962) dimensions of religiosity were also most popularly investigated.

All the research stated above were based on the rational theoretical strategy, that is, the methodologies are either rational or theoretical. Later there was a move towards statistical research.

The most comprehensive work in this regard was done by King (1967) and King and Hunt (1972b). Their analyses were based on a more direct empirical approach which involved mathematical relationships "among sets of items from a large pool of indicators" (Cornwall Albrecht, Cunningham and Pitcher, 1986). Their analyses were based on a review of other major works, such as: Allport, 1960; Demerath, 1965; Fukuyama, 1961; Glock, 1962; and Lenski, 1961 (cited in Hilty, Morgan and Burns, 1984).

King and Hunt's theoretical model is comprised of eleven dimensions. These are: Creedal Assent, Knowledge of Religion, Theological Orientation, Dogmatism versus Openness to Growth and Change, Extrinsic Orientation versus Intrinsic Orientation, Worship, Involvement in Organisational Activities, Involvement socially with friends in the congregation, Regular Church attendance, Financial contribution to the Church, and the final dimension questioned peoples' attitudes to moral issues (King and Hunt, 1972b). According to Mueller, (1974) this represented at that time, the "breadth of the religious involvement research" (cited in Hilty et al, 1984).

However another set of researchers, Hilty et al (1984) questioned the validity and reliability of King and Hunt's scale development procedures. According to them, King and Hunt's approach utilised "statistical and non-statistical" techniques (Hilty et al, 1984, p. 255). The high correlation between some

scales led them to consider the possibility of overlapping items. They explored this possibility by using confirmatory factor analyses. Their analyses revealed that only seven dimensions could be established instead of eleven dimensions hypothesised by King and Hunt.

Hilty et al (1984) renamed some of the factors to avoid confusion with the King and Hunt scales.

The first dimension is "Personal Faith". This measures intrinsic orientation to religion. It looks at the amount of time spent in personal devotion or Bible study as well as the extent to which the individual attempts to follow the instructions in the Bible closely. This would mean having an understanding of the principles of forgiveness, the need for prayer, and sharing the faith to the unconverted.

Dimension two is "Intolerance of Ambiguity". This factor was not renamed but is a revision of the King and Hunt's Intolerance of Ambiguity scale and includes questions from the extrinsic scale. This dimension studies the pattern of thinking of the believers, their openness towards certain situations and their levels of prejudice.

The third dimension is "Orthodoxy". This factor comprises a set of beliefs which measures the extent to which these beliefs are accepted by the believer. It measures obedience portrayed by the believer within his faith.

The fourth dimension is "Social Conscience". It measures the extent to which the Church is tolerant towards society in terms of supporting minority groups.

The fifth dimension measures an individual's knowledge of religion. The questions are from the Old Testament, the New Testament and some centering on historical Christian leaders.

The sixth dimension is "Purpose in Life". It measures the extent to which one derives meaning in life from religion.

The seventh dimension is "Church Involvement". It measures the amount of participation by the members within the Church. This includes regular Church attendance as well as financial contributions to the Church.

Research is still at an early stage in the multidimensional construction of religious scales. Glock's dimensions were the most extensively investigated. Then King and Hunt's scales tried to cover the whole breadth of the domain of religiosity. As expected other researchers have suggested different religious dimensions such as Cornwall, Albrecht, Cunningham, and Pitcher (1986). However, Hilty et al's (1984) religious scale is the most suitable scale for use in this study as it covers the whole breath of the domain of religiosity. In addition, it has been statistically tested and revised.

CHAPTER III

CATHOLICISM AND PENTECOSTALISM

In this chapter, the major differences between Catholics and Pentecostals will be outlined in terms of their beliefs and worship practices.

Definition of Catholics

The word Catholic means "universal." (Kelly, 1971). This is indicated by the large number of Catholics in different parts of the world. The Catholics believe that the Church was founded by Jesus Christ and that He is the human incarnation of God. They also believe that other Christians have, to a greater or lesser extent, departed from the path laid down by Christ. There are seven outward signs or sacraments which would give a clearer understanding of the Catholics and their form of worship.

The first sacrament is Water Baptism which consists of one person pouring water on the head of the person to be baptised. This act cleanses and washes away the "sin" as,

... in Baptism there is a complete washing, regeneration, and purification of the baptized person... (Fouyas, 1972, pp. 184).

This usually happens in infancy where the water is sprinkled over the infant that is to be baptised.

:

The next sacrament is Confirmation. For this, a Bishop

anoints the head of the person to be confirmed and prays over him/her. This means a conscious and deliberate membership. This sacrament gives the person the grace to live a Christian life.

Eucharist is the third sacrament. It means thanksgiving and this is the "communion", that is, taking the bread and the wine. This act is common in other Christian Churches but different meaning is attached to the taking of bread and wine between the Catholics and other Christian Churches. To the Catholics it signifies literally eating the body (bread) and drinking the blood (wine) of Christ. Other Churches such as the Methodist Church, consider taking the bread and wine to be an act of remembrance of Christ.

Another sacrament is the sacrament of Penance. The Church teaches that the sacrament of Penance was instituted by Christ for the forgiveness of sins committed after Baptism. It involves "Contrition" and "Confession". Contrition is the sincere expression of being at fault for one's actions. Confession is the disclosure of one's sins to a priest so that forgiveness can be gained from God through the priest's intercession. All Confessions are kept confidential by the priest. The Penance then consists of "paying" for one's sins through recitation of prayers. If a priest needs to confess, he would go to another priest.

The fifth sacrament is known as Holy Unction. This means anointing of the sick. In the past it was usually performed as a

preparation for death. But now, it is intended for healing.

According to the Epistle of James, Holy Unction is ... intended for recovery of the sick by means of faith in connection with the miraculous power of healing possessed by the apostolic church (Fouyas, 1972, pp. 198).

The priest is usually called in to pray for the sick and he would anoint the sick with oil. It is important to note that prayer is expressed in faith, which is belief that a request to God for help will be granted.

Matrimony is considered a sacrament. It is a sacred affair,

... which unites a Christian man and a Christian woman, whether Catholic or non-Catholic, as husband and wife, and gives them the grace to fulfil their duties in the married state (Kelly, 1971, pp. 29).

Divorce is not permitted in the Catholic Church although in extraordinary situations, a separation is allowed. Even then however, the bond remains as long as both parties are alive.

Holy Order is the seventh sacrament which imparts to man the gift of the Holy Spirit so that he can perform validly and worthily the duties of Deacon, Priest, Bishop or Pope. The Pope is the highest ranking in the hierarchy within the Catholic Church. The Catholic Church depends upon the Pope for guidance unlike other Churches which depend upon the Bible.

The order of the sacraments are not important but the

observance of them is considered important. The Catholic Church strongly emphasizes its creed and rituals. Failure to adhere to them could mean ostracism.

Even though these sacraments are very important there are five main beliefs which need mentioning. They are; "Suffering", "Sin", "Resurrection", "Love", and "Grace" (Kelly, 1971). "Suffering" refers to the suffering of Christ. He went through all aspects of suffering, among these; loneliness, bereavement, and the tortures and the agony of death. This has supposedly given value to the meaning of suffering amongst people. The reason given for suffering is "Sin".

This goes back to the story in the Old Testament of Adam and Eve. Eve's refusal to accept the authority of her Creator, God, led her into sin. From this original sin, people went and committed other sins. This action, according to all Christian teachings, separated people and God, and only through Christ could a reconciliation be made. Christ's death was an atonement for peoples' sins. However the emphasis of Christianity is not on the death of Christ but on the effects of his "Resurrection".

Resurrection means freedom from death, that is, upon dying,

... all men will then either resume their glorified, transformed bodies and exist in a state of everlasting happiness... (Kelly, 1971, p.18).

Upon dying, people will reach Heaven, which is a place of God and angels, to begin their second living, a "state of everlasting happiness" (Kelly, 1971, p.18). Resurrection also indicates freedom from sin which means that the power of God is able to keep people from sinning.

"Love" is an important element in a Catholic's life. God is love and the neglect of it reflects the unimportance of God in one's life. According to Scripture, love should not only be directed to one's loved ones, such as family, relatives, and friends, but to all people, "... including those who try to persecute and kill" (Kelly, 1971, p. 18). This represents the extent of God's love for His people.

"Grace" is another important belief in the Catholic Church. It means "divine gift" (Kelly, 1971). Grace is the power of God given to a believer to overcome temptations and to live by His commandments or set of rules.

This next section will look at worship services, manner, and object of worship of Catholics. Their worship service is known as Mass. It is considered not only as an important event, but as a sacrifice. It

... is a bloodless re-anaction, a real continuation within time of the sacrifice of Calvary, when Christ at the altar offers himself to the Father on behalf of all members of the church, the living, and dead (Kelly, 1971, p. 34).

It begins with an introduction consisting of prayers, readings from the scripture, and usually a sermon delivered by

the priest. This is followed by the creed, after which is the offertory, the consecration and the communion. There are many set prayers, largely composed by saints or taken from the Bible. The kind of prayers commonly used are "Our Father" and "Hail Mary". Here, one can note that unlike other Christians the Bible is not the focus of their prayers. This is due to the fact that Bible reading has been discouraged historically and only recently is it becoming tolerated (Gruner, 1985). The Catholic Church has two sources of Christian doctrine; the Holy Scripture (Bible) and Holy Tradition which is the unwritten teachings of the Apostles (Fouyas, 1972). Catholics have been led largely by Holy Tradition,

... the Roman Church's exaltation of Tradition above Scripture as the central principle in matters of doctrine and practice (Fouyas, 1972, p. 122).

This also led to the major emphasis on Mary and in association the "Immaculate Conception", the "Virgin Birth" and the "Assumption" (Kelly, 1971).

Catholics honour Mary, for she is considered the purest of women to have been granted the greatest blessing, that of conceiving Jesus Christ. According to them, it was an immaculate conception, for Jesus was conceived sinless which led to the virgin birth. An angel which greeted Mary addressed her as, "Hail Mary, full of grace" (Bruner, 1970, p. 41) and Catholics who worship Mary even now use those words.

Most Catholics possess a circle of beads known as the Rosary and recite prayers nearly all of which are "Hail Marys", one for each bead. Another belief is the Assumption, the belief that Mary, unlike other mortal beings did not die but was united body and soul with her son when her time was near. This is mainly a Catholic belief. Catholics do not pray only to the "Father, the Son, and the Holy Spirit" (Kelly, 1971) but to the other saints whom they believe have been united with God in Heaven. The statues of saints are an object of worship in the Catholic Church. According to the Catholics the statues help them to concentrate on prayers and exclude irrelevant thoughts. Petitions are also made to the saints for they are also believed to be close to God. The Catholics are also encouraged to pray to angels. The Church teaches them that angels were created before human beings and they were tested in order to be free to choose the love of God or to reject it. Those who chose love remained as angels and were sent to help mankind but those who rejected God, like Lucifer (Satan or the Devil) were cast out.

Summary

In summary, the Catholic worship practices and beliefs are based on the observances of sacraments as well as adhering to the five main beliefs which have been outlined. Those of the Priestly order seems to play a very important role in the lives of Catholics. Church mass or worship seems to create a feeling of awe with its recitations and other ceremonial details. The Church's central focus is on Holy Tradition. Further, Mary and Jesus Christ are an important part in the Catholics' lives.

Definition of Pentecostals

Pentecostals do not differ from Catholics in terms of the five main beliefs (Suffering, Sin, Resurrection, Love, and Grace) which are the foundation of Christianity but differ significantly in the manner of worship.

Pentecostalism refers to a movement outside larger Christian denominations such as Anglican or Methodist and they are characterised by features such as "Speaking in Tongues", "Baptism in the Spirit" and "Gifts of Healing" (Brown, 1985). Pentecostalism also includes the "Charismatic Renewal" which is a movement within larger denominations and has similar beliefs to Pentecostals such as speaking in tongues (Brown, 1985). The Pentecostals too, have several sacraments. The main ones are Baptisms and the "Lord's Supper" which is taking of "bread and wine". They have three Baptisms; Baptism by Water, Baptism in the Holy Spirit and Baptism by Fire. Of these, Baptism in Water and in the Holy Spirit are the most stressed. Water Baptism is similar to other Churches beliefs in that new believers need to be baptised by water to have their sins washed away. Baptism in the Holy Spirit seems to be a key difference between Catholics and Pentecostals.

The Baptism in Holy Spirit is supposedly a powerful experience. Here,

: ...the person is supernaturally, experientially,
and in full consciousness immersed in or submerged
by the power of the Holy Spirit (Bruner, 1970. p.60).

The initial evidence of the power is "Speaking in Tongues" after which other gifts follow such as "interpretation of tongues", "prophecy", "word of knowledge", "healing", "wisdom", and "faith" (New American Standard Bible, 1975, p. 1092).

Pentecostalism desires that it be seen as "experiential christianity" (Bruner, 1970). It stresses the importance of being healed of diseases and delivered of Demons, which involves using the power of the Holy Spirit. The ability to do all of these and more, comes after being baptised in the Holy Spirit. According to the Pentecostals these are the ways the power of the Holy Spirit is exercised.

Futhermore, the Pentecostals believe that it is an experience which every Christian can and should experience. Pentecostals believe that the Holy Spirit has baptised every believer into Christ, but that Christ has not yet baptised every believer into the Spirit and thus the need for Baptism in the Holy Spirit (Bruner, 1970). The whole basis of their belief of Baptism in the Holy Spirit is based on the Bible, such as Acts, Chapter Two;

And suddenly there came from Heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting.

And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

And they were filled with the Holy Spirit and begun to speak with other tongues, as the Spirit was giving them utterance (New American Standard Bible, 1975, p. 1034),

which according to Pentecostals justify supernatural experiences such as "speaking in tongues" and "prophecy", and other gifts. Here, the emphasis on the Bible is strong. The Pentecostals do not follow any of the "Holy Tradition" like the Catholics and place little emphasis on Mary and the saints.

Pentecostals believe that to be baptised in Spirit, certain definite conditions need to be met. The most important is the earnest seeking for it; other conditions are faith, obedience, and prayer (Bruner, 1970).

In the Church meetings, the "gifts" find their most proper and prominent place of participation (Bruner, 1970). The major elements of the meetings can be described briefly under the headings of music, prayer, and ministry. The Pentecostal meetings are marked by wide participation, in music and communal prayers. The whole congregation prays not only in silence but often in vocal concert. One or both hands are often raised in "petition" or "praise". In many Pentecostal assemblies the congregation also takes a vital part in reading or prophesying from the Bible. Also, most Pentecostal meetings include what is called a testimonial time. Individuals are encouraged to share from their Christian experiences for the benefit of all.

The testimony is often of personal spiritual experience during the preceding week; of answers to prayer; not infrequently the testimony concerns some kind of healing; occasionally the subject is an evangelistic experience ... (Bruner, 1970, p. 135).

Evangelism is stressed as an important function of Pentecostals and high priority is given to it. The Church members are often on streets trying to witness to people or giving out leaflets and information based on their belief.

Summary

In summary, Pentecostalism emphasizes the experiential element of being religious. This is due to Baptism in the Holy Spirit and its "gifts". There is an intense spirituality about Pentecostals, and Hood (1973) suggests that such persons could be intrinsically oriented, that is, the person lives for his or her religion. Worship services are participative in character with the singing, sharing of testimonies and sharing of scripture readings. The emphasis is on Jesus Christ and He is the centre of worship.

Thus from the above section, one could conclude that even if both groups worship the same God, there are certainly differences in the manner of worship. This is firstly evident in the high exaltation of Mary and Jesus Christ amongst Catholics and Jesus Christ and the Holy Spirit amongst Pentecostals. It is demonstrated further by Catholics' worship of angels and saints. Secondly, Catholics believe that Holy Spirit is only meant for the Priestly order whereas Pentecostals believe that it is meant for everyone. Thirdly, Catholics emphasize Holy Tradition while

Pentecostals emphasize the Bible. Fourthly, Catholic worship comprises of sets of prayers and hymns. Pentecostal worship on the other hand, comprises of "lifting of hands", music and sharing of testimonies.

Reasons for selecting the two groups

There were two main reasons for choosing these two groups. Firstly, both are of the same Judaeo-Christian faith, that is, they believe in Jesus Christ, believe that He was conceived by the Holy Spirit, born of Virgin Mary, suffered, was crucified, died and was buried, descended into Hell, was resurrected, and is with God (Kelly, 1971). This is acknowledged by all the different Christian denominations. Thus even though both differ in the manner of worship, and emphasis of the Holy Spirit, both have the same roots of Christianity.

Secondly, both were chosen due to the popularity of these two different denominations amongst believers in New Zealand. Catholicism, being one of the earliest, has kept its believers to its faith. The 1986 New Zealand Census (Department of Statistics, 1988) figures on religious affiliation indicate that the Catholic Church has nearly half a million people (see Table 1). The Pentecostal movement, on the other hand, has grown into a recognisable force within the past fifteen years (Brown, 1985). The Pentecostals number approximately forty thousand (see Table 1). This could be taken to be a rapid growth (see Table 1, Percentage Change) due to the newness of the Pentecostal movement, for "the Pentecostal Church was legally incorporated in 1925" (Brown, 1985).

The major concern of this study is to determine whether there are differences in religiosity between Catholics and Pentecostals. Thus the first hypothesis of this study is that there will be differences between the Catholic and Pentecostal denomination based on the multidimensional construct of Hilty et al (1984).

Since most of the religious studies have been conducted amongst Americans it is interesting to note that over 93% stated a religious preference in the 1980-1981 American Gallup survey (Bergin, 1983). From the 1986 New Zealand Census of Population and Dwellings (Department of Statistics, 1988), over 90% of the population indicated a religious affiliation. From the American and New Zealand figures we can see that there is high religiousness amongst people. The question we can ask is, why?

A possible reason for the high religiousness is that it contributes to a sense of well-being. This will be discussed in the next chapter.

Table 1: New Zealand Census of Religious Profession
(Catholic and Pentecostal Churches) 1976-1986.

	1976	1981	1986
<u>Religious Profession</u>			
Catholics	475,452	452,871	496,158
Pentecostals	13,977	30,465	40,638
<u>Percentage Change</u>			
	1976-1981	1981-1986	
Catholics	4.7	9.5	
Pentecostals	117.9	33.4	

CHAPTER IV

WELL-BEINGDefinition of Well-being

The definition of well-being or happiness can fall into three categories. Firstly, it can be defined in terms of an external criteria such as virtue or holiness. Thus, if an external criteria or standard has been set and the desired standards are reached or are within one's reach, this leads to a sense of well-being or happiness. The second category is related to overall life satisfaction. If an individual is not satisfied, he/she is not happy. Dissatisfaction leads to unhappiness. It is a judgement on the quality of the person's life, a cognitive appraisal. The third category of well-being measures the emotional aspects which are the positive and negative affects.

Of these three definitions (Diener, 1984), only the last two are relevant for this study. They are the affective and cognitive satisfaction categories of well-being. These two definitions also constitute two of the three main features or hallmarks of well-being. The third feature of well-being is its subjective nature, that is, it is related to past or subjective experiences of a person and is not correlated to health, comfort, virtue, or wealth. These three features also highlight the fact that well-being is a multidimensional construct.

Research, so far, has been intensive in the area of well-being. Affective components and life satisfaction have been popular amongst subjective well-being (SWB) researchers.

This section will examine the evidence for the affects and life satisfaction components of well-being. Positive and negative affects have been generally agreed as components of affective well-being (Diener, 1984). However, the relationship of these two affects has been quite a controversial issue. Some researchers argue that the two affects are independent and some argue that they are not (Diener, Larsen, Levine, Emmons, 1985; Brenner, 1975). In this study the two affects will be considered to be independent based on numerous studies (Andrews and Withey, 1976; Beiser, 1974; Bryant and Veroff, 1982; Diener and Emmons, 1984; Zevon and Tellegen, 1982). Studies also suggest that negative and positive affects have different correlates (Bradburn, 1969; Beiser, 1974; Diener and Emmons, 1984; Warr, Barter, and Brownbridge, 1983). These studies overall reveal that the correlates of positive affect are; extroversion, high self-esteem in terms of personality dimensions and healthy social contact, availability of support, and satisfaction with friends in terms of social support. The correlates of negative affect are; neuroticism, lack of personal control in terms of personality dimensions and stressors, hassles, and negative life events. These different correlates further support the independence of the two affects.

As stated earlier, life satisfaction is a judgement on the quality of a person's life. When people speak of happiness they cognitively focus on experience (Campbell, 1980, cited in Bryant and Veroff, 1982). It is a comparison of experiences to that of one's desired state or standard with a focus on the standard one sets for oneself. This component of well-being has also been identified in other studies (Andrews and Withey, 1976; Diener, Emmons, Larsen, and Griffen, 1985; McClure and Loden, 1982; Bryant and Veroff, 1982).

There may be numerous causes for subjective well-being. Philosophers and writers placed the source of happiness on materialism, some on activity and others gave psychological causes of happiness such as high self-esteem. Theories (Houston, 1981; Kozma and Stones, 1980; Schwarz and Clore, 1983) and research (Andrews and Withey, 1976; Beiser, 1974; Campbell, Converse and Rodgers, 1976; Campbell, 1981; Clemente and Sauer, 1976; Gurin et al, 1976; Spreitzer and Synder, 1974) have been conducted along these lines. Correlates of subjective well-being to objective conditions were found to include; income, demographic variables of age, gender, race, employment, education, marriage, family, social contacts, activities, personality, health, and religion (Diener, 1984). Research (Clemente and Sauer, 1976; cited in Hadaway and Roof, 1978) indicated that when variables such as race, age, sex, marital status, perceived health, social participation, education and income were taken together they did not contribute highly to subjective well-being. In addition, material goods did not heavily contribute to life satisfaction.

However, there is an indication that people are beginning to be concerned with fulfilling psychological needs (Hadaway and Roof, 1978) such as; personal happiness, self actualization and general well-being. Further, there is concern about one's purpose in life and related philosophical questions. In seeking to fulfill such needs some are turning to religion. Religion seems to have an answer to their needs.

In the next chapter, religiosity and its contribution to well-being will be discussed.

CHAPTER V

RELIGIOSITY AND WELL-BEING

The findings in the area of religiosity and well-being are mixed. Some research found that religiosity does not contribute positively or at all to well-being and some found that religiosity does contribute positively to well-being.

Early research showed that religiosity was a source of disturbance to mental health. Research by Martin and Nichols (1962), and Rokeach (1960) indicated that studies of the 1950's saw religious believers to be emotional misfits. They were supposed to be distressed, rigid, prejudiced, unintelligent, anxious, and tense. However, research reviewed through the 1960s and middle 1970s by Sanua (1969), Dittes (1971), Becker (1971), Spilka and Werme (1971), Stark (1971), and Argyle and Beit-Hallahmi (1975) revealed that there "were many inadequacies in the data base" (cited in Bergin, 1983). These researchers found that literature had deficiencies in terms of measures and criteria used. Bergin (1983) also attributed this situation to a lack of understanding concerning religion and minimal appreciation of religion by researchers.

Because professionals are less involved religiously than most people, they underestimate the significance of religion in people's lives; when they do perceive it as significant, they too often consider it a negative force (Malony, 1977, cited in Bergin, 1983, p. 191).

To further support the argument that previous researchers were not accurate in their findings, a meta-analysis (Glass, McGaw, and Smith, 1981, cited in Bergin, 1983) was conducted on 24 studies which had at least one religiosity measure and at least one clinical pathology measure such as the Minnesota Multiphasic Personality Inventory (MMPI) or comparable scales. The analysis revealed that 47% of the 24 studies indicated a positive relationship between religion and mental health, 30% indicated a zero relationship, and only 23% indicated a negative relationship between religion and mental health. These results provided little support for the negative effect of religion, and better than expected support for the positive effect of religion.

Attempts by several researchers to replicate negative relations between religiosity and well-being have not been successful. Martin and Nichols (1962) failed to find negative correlations between religion and well-being. Further replications using manifest anxiety and other MMPI inventory scores did not produce similar findings to earlier negative studies. For example, Bohrnstedt, Borgatta and Evans (1968) found contradictory results when they replicated a study by Wilson and Miller (1968) which found a positive correlation of 0.20 between anxiety and religiosity.

Recent studies also indicated a more positive correlation between religion and mental and emotional well-being. Lindenthal, Myers, Pepper, and Stern's (1970) study indicated a positive

correlation between mental health and church affiliation and attendance after psychiatric evaluations of mental degree impairment on nearly 1,000 persons in New Haven. Argyle and Beit Hallahmi (1975) reported similar findings. Sprietzer and Snyder (1974) and Clemente and Sauer (1976) reported higher Church attendance being correlated with greater feelings of well-being. Hadaway and Roof (1978) found that those who felt their religious faith was important and those who participated in religious activities also tended to feel their lives were more worthwhile. Stark (1971) also showed a positive relationship between religious commitment and mental health. Such findings led Stark to conclude that,

...theories that presume psychopathology to be the primary source of ordinary religious commitment are false (cited in Bergin, 1983, p.177)

Studies also indicated that religion has an impact on social problems. For example, religious involvement is negatively correlated with sexual permissiveness (Cardwell, 1969), drug abuse (Gorsuch and Butler, 1976) and alcohol use (Argyle and Beit-Hallahmi, 1975) and is slightly negatively correlated with deviant or delinquent acts (Burkett & White, 1974; Rohrbaugh and Jessor, 1975). Several researchers also revealed that intense religious experiences were therapeutic for pathological symptoms. In a study by Galanter, Rabkin, Rabkin and Deutsch (1979) there were significant changes over a period of time in neurotic distress in the 237 members of the Unification Church. Galanter and Buckerly (1978) indicated diminished neurotic symptoms, and

less drug and alcohol use amongst 119 members of the Divine Light Mission following intense religious experiences. Ness and Wintrop (1980) found that 43 of 50 Pentecostals had lower emotional stress after "faith healing". Pattison and Pattison (1980) found in their study on Pentecostals, that there was a drop in sexual deviation after conversion experiences.

In general, studies on subjective well-being and religiosity indicate positive correlations. However some studies (Ray, 1979; Argyle and Beit-Hallahmi, 1975) have reported negative correlations. These results could be due to different measuring techniques or due to different conceptualisations of religiosity (Fehr and Heintzleman, 1977). Some of the research suggested that religious people were more likely to be suggestible and dependent, and that religious students are found to be anxious and had feelings of inadequacy. However, a recent study (Campbell, Converse, Rodgers, 1976) which indicated a negative relationship was found to have an error. When this was corrected, the results indicated a positive relationship between religiosity and well-being (Hadaway, 1978). This relates back to the situation of the early religiosity studies where replications in later years failed to produce the expected negative relationships between religiosity and well-being.

Thus it is obvious that research has been extensive and it also evident that the results of these studies are mixed or controversial. In general, the weight of the evidence seems to

support a positive relationship of religiosity with well-being.

Based on this evidence it could be concluded that religiosity contributes positively to the well-being of Catholics and Pentecostals. One of the purposes of this study is to determine whether there are differences in well-being between the two groups based on denomination. The Pentecostals emphasis on the Baptism in the Holy Spirit, classified as supernatural could lead to a higher well-being than the Catholics. This is in support of Hood's (1973) study which indicates that supernaturalism or mysticism usually leads to an intense or intrinsic form of worship. It could also be suggested that the deeply religious have an integrated understanding of the existence of humankind and purpose of living due to the supernatural element of their religion. The Catholics, on the other hand, due to lack of supernatural experiences might have a lower well-being than the Pentecostals. Here, it should be stressed that supernatural experiences embodies more than answered prayers, it is also the witness of unusual supernatural acts in front of believers' eyes as described earlier of Pentecostals.

Chapter VI

FACTORS IN RELATION TO RELIGIOSITY AND WELL-BEING

Two factors, affect intensity and purpose in life will be analysed in relation to religiosity and well-being. A brief introduction to these two factors will now follow.

Affect Intensity

Affect intensity has been earlier described as a regular experience of strong emotional states. Those who experience strong positive states are likely to experience strong negative states. These individuals have also been reported to give stronger emotional ratings to all life events, positive or negative, even when the severity of the events are controlled (Larsen, Diener, and Emmons, 1986). Affect intensity was initially proposed as a component of affective well-being. But, according to later research (Larsen and Diener, 1987), affect intensity has been concluded to be a stylistic temperament rather than a component of well-being. This is due to the fact that it correlated highly with various temperament dimensions such as sociability, activity, and emotionality (Larsen, Diener, and Emmons, 1984). Furthermore, a factor analysis (Diener and Emmons, 1984) revealed that affect intensity loaded on a separate factor with some emotionality variables while the standard well-being scales loaded together on another general factor. Also it had negligible correlations with standard well-being measures such as

life satisfaction, happiness, and general affect (Larsen and Diener, 1987). One of the purposes of this study is to investigate whether there are differences between Catholics and Pentecostals on their level of affect intensity. Pentecostals could be described as highly emotional due to their emphasis on spiritual experiences. Such experiences would surely increase the desire for more such spiritual experiences (positive reinforcement). This could probably cause one to be intense about their religion. Unlike Pentecostals, the Catholic faith is based on adhering to religious rites and rituals. Such Catholic observances would not require the depth of intensity for the majority of worshippers. It could also be said that the emotionalism of the Pentecostalism might particularly be attractive to emotionally intense people and Catholicism to those who are not so emotionally intense. Thus the third hypothesis is that there will be differences between Pentecostals and Catholics on affect intensity with Pentecostals scoring higher than Catholics.

Purpose in Life

Man has an inherent spiritual nature and transcendental need to find meaning in life, proposes the existential theorist, Frankl (1967). If the need is not fulfilled, man experiences the existential vacuum which is characterized by feelings of emptiness, boredom, worthlessness, and meaninglessness. Similar views are also shared by other researchers who contributed to the development of the concept of purpose in life such as; Maslow (1966), May (1953), and Fromm (1941). Frankl's theory was as a

result of his experiences as a prisoner in a German concentration camp during World War II. According to Frankl, individuals can make greater sense out of their life even in times of senseless suffering. His theory not only paved the way for new developments in the area of existential theory but also gave rise to new psychotherapeutic techniques (Carkhuff and Berenson, 1977). Out of his works emerged the logotherapy (therapy of meaning) school of existential psychiatry. Frankl places a strong emphasis upon mature spiritual commitment as a basis for discovering meaning and purpose in life. This led to numerous studies (Bolt, 1981; Paloutzian, 1981; Soderstorm and Wright, 1977) in the area of religiosity and purpose in life. For the purposes of this study, meaning and purpose in life will be referred to as purpose in life.

These studies showed that religious believers usually have a high purpose in life and that amongst the religious there are the committed religious and the uncommitted religious. Both have different levels of purpose in life. The committed believers have an integrated view of their faith and thus a stronger purpose in life than the uncommitted (Soderstorm and Wright, 1977). It is interesting that different levels of religiosity are linked with different levels of purpose in life.

Research in the area of purpose in life and well-being is limited. Most of the studies however concentrated on mental illness and mental health. An early study by Kotchen (1960) revealed that unhealthy groups showed the lowest meaning in life

and the healthy groups had the highest meaning in life. However, the results could not be generalised due to the small size of the sample and dominance of male subjects.

For the purpose of this study, religiosity has been chosen as the moderator of purpose in life. This should indicate the relationship each has on well-being. Thus the hypothesis is that religiosity will have moderating effects on purpose in life in predicting well-being. This is the final hypothesis of this study.

CHAPTER VII

SUMMARY OF OBJECTIVES AND HYPOTHESES

The major objective of this study is to examine whether there are any differences between Catholics and Pentecostals on religiosity and well-being. There is need for research in this area, for no studies have compared religiosity and well-being between these two groups which have similar beliefs but differ in terms of manner and objects of worship.

This gives rise to the first two hypotheses.

Hypothesis 1:

There will be differences between Catholics and Pentecostals on the different religious dimensions with Pentecostals scoring higher on all dimensions than Catholics.

Hypothesis 2:

There will be differences between Catholics and Pentecostals on well-being with Pentecostals scoring higher than Catholics on all well-being measures.

The subsidiary objectives of this study concern the two factors, affect intensity and purpose in life. Pentecostals have been described to be more emotional than Catholics based on their preferences to their type of worship service. This leads to the third hypothesis of this study,

Hypothesis 3:

There will be differences between Catholics and Pentecostals on Affect Intensity with Pentecostals scoring higher than Catholics.

Purpose in life and religiosity could have separate influences on well-being. In this study, the effects of religiosity as a moderator on purpose in life will be examined. This leads to the final hypothesis,

Hypothesis 4:

Religiosity will have moderating effects on purpose in life in terms of well-being.

CHAPTER VIII

METHODThe Samples

Subjects were drawn from two different religious groups, Catholics and Pentecostals. The Catholics were from the St. Patrick's Catholic Church and the Pentecostals were from the New Life Centre, both in Palmerston North. One hundred and twenty-two Catholics were approached to participate in the survey. Of these, 100 (82%) completed the questionnaire, 20 (16.4%) returned blank questionnaires, and 2 (1.6%) did not return the questionnaire. Of the Pentecostals 125 were approached to participate, and 115 (92%) completed the questionnaires, 2 (1.6%) returned blank questionnaires, and the remaining 8 (6.4%) did not return the questionnaires after three reminders. Of the 115, 3 were eliminated from the analysis for not answering more than two pages of the questionnaire. This left 112 (89.8%) usable questionnaires.

Demographic Information

In the Catholic sample, participants ages ranged from 21 to 76 years, with a mean age of 47.4 years. The Pentecostals ranged in age from 17 to 70 years, with a mean age of 32.8 years. Demographic information is presented in detail in Table 2. The Catholics age distribution is nearly evenly distributed except

in the 30-34 years and 50-54 years age range which has a larger proportion of participants. The Pentecostal sample has a higher concentration of younger members in the 20-30 years age range. There is a greater ratio of females in the Catholic group (7:3, females to males) in contrast to the Pentecostals (6:5, females to males). The socio-economic status is quite similar for both samples with a substantial number of subjects in the middle class.

Measures

Well-being

Four measures of subjective well-being were used, two of life satisfaction and two of affective well-being. Life satisfaction was measured with Life 3 and Satisfaction with Life Scale. Negative and positive affect were measured with Affectometer 2.

Life 3 is a global assessment of life quality and was designed by Andrews and Withey (1976). Life 3 comprises a single item which has been repeated. Life 3 is a average score of Life 1 and Life 2. The items are rated on a seven point scale: "Terrible", "Very dissatisfied", "Mostly dissatisfied", "Mixed about equally satisfied or dissatisfied", "Mostly satisfied", "Very satisfied", and "Delighted". According to Andrews and Withey (1976) Life 3 reliability was measured at 0.7 and validity was 0.8.

The Satisfaction with Life scale is a 5 item scale devised by Diener, Emmons, Larsen, and Griffin (1985). It assesses life satisfaction as a cognitive-judgemental process. According to Diener et al (1985) it has favourable psychometric properties. The items indicate a high test-retest reliability of 0.82. The scale also shows a very high alpha of 0.87. All items show high factor loadings on a single common factor (Diener, 1984). It correlates moderately with other subjective well-being scales such as Cantril's (1965) self anchoring ladder (0.62), Gurin et al's (1960) happiness scale (0.59), and Andrews and Withey's (1976) Life 3 (0.68) (cited in Diener et al, 1985). It has low correlations with Affect Intensity Measure (AIM) and the Marlowe-Crowne (Crowne and Marlowe, 1964) scale of Social Desirability.

The Affectometer 2 scale (Kammann and Flett, 1983) measures the frequency of positive and negative affect in recent experience. The Affectometer is patterned on Bradburn's (1969) Affect Balance Scale (ABS). It has 20 items to measure each positive and negative affect. The positive and the negative affect correlates inversely at 0.66. The Affectometer is usually scored by the subtraction of total negative affect from the total positive affect. For the purpose of this study the scores were examined separately, with positive and negative affects considered as two separate components (Andrews and Withey, 1976). The psychometric findings report high validity, high reliability, and low contamination by current mood and social

desirability (Kammann and Flett, 1983). Also, it has a very high convergence with other SWB scales (Diener, 1984).

Affect Intensity

The Affect Intensity Measure (AIM) measures the intensity of emotion of an individual. It was created by Larsen (1984) and consists of forty items. Across four separate studies of daily mood (total N = 204) the correlations between positive and negative affect intensity ranged from 0.70 to 0.77 (Larsen and Diener, 1987, p.3). These results suggest that people who experience strong positive feelings will also experience strong negative feelings. It has a high coefficient alpha in the range of 0.90 to 0.94. Test-retest reliabilities for the AIM are high. At one, two, and three month intervals they were 0.80, 0.81, and 0.81 respectively (Larsen, 1984). Separated in time by two years, the correlation was 0.75 and in a three month daily study the correlation between the daily affect intensity scores ranged from 0.70 to 0.90 (Larsen and Diener, 1987). The AIM is also a valid assessment device for it correlated 0.50 and 0.41 respectively with parental and peer report of emotional response intensity. Other related constructs that covary with AIM fall into several areas: specific daily moods, the complexity of life situation, general mood variability, and the clinical indicators of mood disturbance (Larsen and Diener, 1987). Affect intensity is also significantly related to the temperaments of sociability, activity, arousability and emotionality (Larsen, Diener, and Emmons, 1984). The AIM showed no relationship to indicators of psychological well-being as well as with other measures such as

the Eysenck Personality Inventory Lie Scale (Eysenck & Eysenck 1964), Social Desirability (Crown & Marlowe, 1964), the measures of faking good and bad (Cattell, Eber, Tatsuoka, 1970), and measures of defensiveness and infrequency (Jackson & Messick, 1970).

Purpose in Life

The Purpose-in-Life test (PIL) was designed by Crumbaugh (1968) and is used to measure the degree of meaning which the individual experiences in life. The test consists of 20 items and each is rated on a scale from 1 (low purpose) to 7 (high purpose). Split half reliabilities for the test have been reported in excess of 0.90 (Crumbaugh, 1968; Crumbaugh and Maholick, 1964; Reker, 1977) with test-retest coefficients of 0.83 (Meier and Edwards, 1974) and 0.68 (Reker, 1977). Several studies (Crumbaugh and Maholick, 1964; Crumbaugh, 1968; and Crumbaugh, Raphael and Shrader, 1970) show that the PIL test has a high validity. The PIL test also has significant associations with social attitudes (Pearson and Sheffied, 1975), weltanschauung (Sharpe and Viney, 1973), and depression (Crumbaugh, 1968).

Religiosity

Religiosity was measured using an adaptation of the seven factor religiosity scale developed by Hilty, Morgan and Burns (1984) which was a revision of the King and Hunt scales. This scale reports high construct validity and high alphas which range between 0.79 and 0.87. Hilty et al's religiosity scale consists

of seven factors; Personal Faith, Intolerance of Ambiguity, Orthodoxy, Social Conscience, Knowledge of Religious History, Life Purpose, and Church Involvement. Of these, the Intolerance of Ambiguity factor was left out because the items were judged as inappropriate due to negative responses from several persons who found it quite disturbing while the questionnaire was being formatted. The Purpose in Life factor was treated as a separate scale for the purpose of this study. The Social Conscience dimension was modified slightly. Instead of using "Blacks and the Minority groups" only the term "Minority groups" was used, to make it more relevant for New Zealand.

Procedure

Subjects for the study were derived by approaching the leaders from the two different churches; St. Patrick's Catholic Church and New Life Centre. These are two of the largest Churches of their type in Palmerston North. The leaders gave permission to carry out the survey during group meetings, where members gathered to discuss and study the Bible. The groups were randomly chosen from all available groups. Thirteen Catholic groups and six Pentecostal groups were approached. Leaders of the groups were contacted by telephone and were given a brief introduction and told the purpose of the survey after which their permission was sought to carry out the survey with their groups. All group leaders agreed and dates to meet were arranged. Groups were approached during the start of meetings and the purpose of the survey explained. The confidentiality of the survey was stressed and subjects were asked to be as honest as possible

when answering the questionnaire. They were also reminded not to miss any pages and to answer all questions.

The questionnaires were left with the participants to be completed and to be returned at the next weekly meeting. The names and telephone numbers of participants were taken so that they could be used to contact the participants to remind them to return the questionnaire.

Instructions for completing the questionnaire were printed on the front of the questionnaire. The questionnaire was arranged with the demographic questions at the front followed by the Satisfaction with Life Scale, the Life 1 scale, the Affectometer 2 scale, the Affect Intensity Measure, the Life 2 scale, the Purpose in Life and the Religiosity Scale (see Appendix A for the questionnaire used).

The subjects were promised a summary of the results at the completion of this study. The survey was completed in five weeks.

TABLE 2: AGE, SEX, AND SOCIO-ECONOMIC STATUS FOR CATHOLICS AND PENTECOSTALS.

<u>AGE (YEARS).</u>	<u>CATHOLICS</u>		<u>PENTECOSTALS</u>	
	N	%	N	%
19 or under	0	0.0	8	7.1
20-24	3	3.0	23	20.5
25-29	8	8.0	36	32.1
30-34	16	16.0	6	5.4
35-39	11	11.0	10	8.9
40-44	3	3.0	9	8.0
45-49	11	11.0	7	6.3
50-54	7	7.0	7	6.3
55-59	18	18.0	5	4.5
60-64	7	7.0	1	0.8
65-69	3	3.0	1	0.8
70 and over	9	9.0	1	0.8
Missing	4	4.0	0	0.0
TOTAL	100	100.0	112	100.0
 <u>SEX.</u>				
Males	29	29.0	50	44.6
Females	69	69.0	62	55.4
Missing	2	2.0	0	0.0
TOTAL	100	100.0	112	100.0
 <u>SOCIO-ECONOMIC STATUS.</u>				
Upper-middle Class	11	11.0	4	3.6
Middle Class	67	67.0	81	72.3
Working Class	16	16.0	27	24.1
Other	4	4.0	2	1.9
Missing	2	2.0	0	0.0
TOTAL	100	100.0	112	100.0

CHAPTER IX

RESULTS

The first part of this chapter will describe the scoring of the measurement scales, the criteria and treatment for missing data, and the selection of variables. Following that, comparisons of the Pentecostals and Catholics will firstly be made in terms of religiosity and secondly in the area of subjective well-being. Thirdly, a comparison between the two samples on affect intensity will be made. And lastly, moderating influences of religiosity on purpose in life in determining well-being will be investigated. These analyses will be carried out using correlational and hierarchical multiple regression techniques.

Scoring

The scores for all scales except Life 3 were based on the calculation of total scores. The Life 3 score was an average of the two questions, Life 1 and Life 2. Affectometer 2 was scored to provide two measures, positive affect and negative affect instead of a single measure as recommended by Kammann and Flett (1983). This was done to avoid problems with difference scores (Keppel, 1982) and also because the two affects correlated differently with other variables (see Warr, Barter, and Brownbridge, 1983).

Hilty et al's (1984) religiosity measure was scored to 5 measures; Personal Faith, Orthodoxy, Social Conscience, Church Involvement, and Knowledge.

Missing data

All statistical analyses were done using the "SPSSX" statistical analyses (Norusis, 1983). Criteria were established for the treatment of missing data. Listwise deletion was done by default. The missing items or values were derived by adding the mean score for the valid items in place of each missing items. A prorated value thus replaced the missing items. Scales were eliminated from the analysis if two or more items were missing. This criteria was established for all scales except the Life 3 scale where a different computation was done. For the Life 3 scale, if one score was missing, the other was treated as a composite score.

Comparison of samples

Several t-tests were carried out to determine whether there were significant differences between Catholics and Pentecostals on religiosity, well-being, and affect intensity measures. The results of these tests are presented in Table 3. The number of cases, means, t-value, degrees of freedom and significance level are given for each variable.

TABLE 3: COMPARISON OF VARIABLE SCORES FOR CATHOLICS AND PENTECOSTALS.

<u>VARIABLE</u>	<u>N</u>	<u>MEAN</u>	<u>T-VALUE</u>	<u>DF</u>	<u>PROBABILITY</u>
LIFE AS A WHOLE					
CATHOLICS	99	5.13	-1.56	208	N.S.
PENTECOSTALS	111	5.31			
LIFE SATISFACTION SCALE					
CATHOLICS	97	25.22	-0.57	206	N.S.
PENTECOSTALS	111	25.67			
NEGATIVE AFFECT					
CATHOLICS	98	8.93	0.48	204	N.S.
PENTECOSTALS	108	8.57			
POSITIVE AFFECT					
CATHOLICS	98	25.64	-2.51	203	<0.05
PENTECOSTALS	107	27.26			
TOTAL AFFECT INTENSITY MEASURE					
CATHOLIC	93	144.16	-1.91	202	N.S.
PENTECOSTALS	111	149.08			
TOTAL PURPOSE IN LIFE					
CATHOLICS	95	108.11	-2.06	205	<0.05
PENTECOSTALS	112	111.76			
PERSONAL FAITH					
CATHOLICS	98	39.68	-4.77	208	<0.01
PENTECOSTALS	112	44.17			
ORTHODOXY					
CATHOLICS	98	76.24	-7.25	164	<0.01
PENTECOSTALS	112	80.30			
SOCIAL CONSCIENCE					
CATHOLICS	98	15.42	7.43	188	<0.01
PENTECOSTALS	92	11.87			
CHURCH INVOLVEMENT					
CATHOLICS	93	77.14	-4.77	202	<0.01
PENTECOSTALS	111	80.49			
KNOWLEDGE					
CATHOLICS	98	24.1	-1.41	183	N.S.
PENTECOSTALS	112	24.63			

Table 3 indicates that there were significant differences between Catholics and Pentecostals on the following religious dimensions; Personal Faith, Orthodoxy, Social Conscience, and Church Involvement except Knowledge. The Pentecostals were higher on Personal Faith ($t = -4.77$, $df = 208$, $p < .01$), Orthodoxy ($t = -7.25$, $df = 164$, $p < 0.01$) and Church Involvement ($t = -4.77$, $df = 202$, $p < 0.01$) than the Catholics. The Catholics were higher on Social Conscience ($t = 7.43$, $df = 188$, $p < 0.01$).

On the well-being measures, only one measure indicated a significant difference between the two groups; Positive Affect ($t = -2.51$, $df = 203$, $p < 0.05$). Pentecostals had higher levels of Positive Affect than Catholics. There were no significant differences between the two groups on Life 3, Satisfaction with Life Scale, and Negative Affect.

There was no significant differences between the two samples on Affect Intensity ($t = -1.91$, $df = 202$, $p > 0.05$).

There was a significant difference between the two samples on Purpose in Life with the Pentecostals scoring higher than the Catholics ($t = -2.06$, $df = 205$, $p < 0.05$).

Interrelationship of Measures

Table 4 presents the intercorrelations of the variables for Catholic and Pentecostal samples. The life satisfaction scales correlate moderately to lowly with religiosity for

Pentecostals and lowly for Catholics. Positive affect is positively correlated with the religious variables for both samples except with Social Conscience for the Pentecostal sample (Pentecostals: $r = -0.12$). The Catholics Positive Affect have slightly stronger correlations than Pentecostals on Personal Faith, Orthodoxy, Social Conscience, and Knowledge. The only exception was Church Involvement. Negative Affect correlates negatively with Personal Faith, Orthodoxy, Church Involvement, and Knowledge except Social Conscience on both samples. The Pentecostals indicate a stronger negative correlation than the Catholics.

The well-being measures correlate moderately to highly with each other for both samples. The intercorrelations are strong between the life satisfaction measures for both the groups (Pentecostals: $r = 0.78$; Catholics: $r = 0.74$).

The religiosity measures correlate moderately with each other for Catholics and moderately to lowly for Pentecostals.

On Affect Intensity with well-being measures, Catholics correlate positively on Negative Affect and Positive Affect and negatively with the life satisfaction measures. The Catholics have higher correlations on Negative Affect than Pentecostals (Catholics: $r = 0.34$; Pentecostals: $r = 0.09$). The Pentecostals correlate positively with all of the well-being measures.

TABLE 4: PEARSON CORRELATION MATRIX OF MEASURES: CATHOLIC SAMPLE ABOVE DIAGONAL AND PENTECOSTAL SAMPLE BELOW DIAGONAL.

									<u>CATHOLICS</u>		
	Life3	Life Satisfac-tion	Negative Affect	Positive Affect	Affect Inten-sity	Purpose in Life	Personal Faith	Orthodoxy	Social Con-science	Church Invol-vement	Knowledge
Life3		0.74	-0.47	0.55	-0.06	0.59	0.29	0.26	0.00	0.26	0.00
Life Satis-faction	0.78		-0.38	0.53	-0.04	0.59	0.28	0.23	-0.08	0.23	-0.05
Negative Affect	-0.50	-0.55		-0.46	0.34	-0.41	-0.07	-0.02	0.08	-0.15	0.05
Positive Affect	0.62	0.53	-0.59		0.08	0.58	0.49	0.46	0.05	0.28	0.09
Affect Intensity	0.19	0.07	0.09	0.16		-0.07	0.22	0.39	0.16	-0.02	-0.08
Purpose in Life	0.77	0.67	-0.53	0.62	0.19		0.44	0.39	0.08	0.39	0.16
Personal Faith	0.51	0.43	-0.32	0.43	0.18	0.62		0.67	0.31	0.70	0.46
Orthodoxy	0.39	0.41	-0.31	0.32	0.10	0.52	0.64		0.40	0.42	0.15
Social Conscience	-0.25	-0.12	0.19	-0.12	0.02	-0.16	0.03	-0.05		0.28	0.21
Church Involvement	0.39	0.37	-0.39	0.35	0.02	0.45	0.44	0.40	-0.11		0.45
Knowledge	0.06	0.09	-0.24	0.08	-0.20	0.06	0.20	0.15	-0.24	0.15	
											<u>PENTECOSTALS</u>

On Affect Intensity with religiosity measures, there is a positive correlation with the religious variables except for Church Involvement and Knowledge on the Catholic sample and Knowledge on the Pentecostal sample. Catholics have higher correlations on Personal Faith (Catholics: $r = 0.22$; Pentecostals: $r = 0.18$), Orthodoxy (Catholics: $r = 0.39$; Pentecostals: $r = 0.10$), and Social Conscience (Catholics: $r = 0.16$; Pentecostals: $r = 0.02$). Church involvement is zero or uncorrelated with Intensity of Affect for Catholics ($r = -0.02$) but correlated positively for Pentecostals ($r = 0.02$).

In summary, there are correlations between well-being measures and religiosity measures for both groups. This indicates that subjective well-being is related to religiosity. The results also indicate that Catholics have higher correlations between Affect Intensity and Personal Faith, Orthodoxy, and Social Conscience whereas Pentecostals have higher correlations than Catholics between Affect Intensity and Church Involvement.

Moderating effects of religiosity on Purpose in Life in terms of well-being measures

Hypothesis 4 predicted that religiosity would have a moderating influence on Purpose in Life in its contribution to well-being. To test this hypothesis, it was necessary to test for the interactive effect of religiosity on Purpose in Life using hierarchical multiple regression analyses. Interaction terms were created by multiplying Purpose in Life with each religiosity variable (Kerlinger & Pedhazzer, 1973).

The dependent variables were the four well-being measures; Life 3, Satisfaction with Life scale, Affectometer 2 scale with its Positive Affect and Negative Affect. Purpose in Life was treated as a separate variable (as a meaning in life variable). The predictor variables were the five dimensions of the Hilty et al (1984) religious scale; Personal Faith, Orthodoxy, Social Conscience, Church Involvement, and Knowledge. The religious scales were always entered first into each analysis, Purpose in Life was second, and the interaction terms on the last step (Pedhazer, 1984).

Life 3

Table 5 represents the results of the hierarchical multiple regression for Catholics and Pentecostals on the well-being measure, Life 3. The multiple correlation R square, R square change, their F-values and significance are given for each independent variable as they are entered into the equation.

The religious variables on all levels contributed significantly to Life 3 for both Catholics and Pentecostals except on Social Conscience and Church Involvement for Catholics and on Knowledge for both samples. Thus Social Conscience and Church Involvement did not have an impact on life satisfaction for Catholics, and Knowledge did not have an impact for both the groups.

Purpose in life with the different religious variables partialled out at each level had an impact on life satisfaction for both the Catholics and Pentecostals (for example, Personal Faith for the Catholics: $F = 52.55$, $p < 0.01$; for the Pentecostals: $F = 48.061$, $p < 0.01$, Orthodoxy for the Catholics: $F = 51.648$, $p < 0.01$; for the Pentecostals: $F = 66.26$, $p < 0.01$). Thus Purpose in Life had a direct impact on life satisfaction.

All the interaction terms indicated a non-significant relationship with Life 3 for both groups. Religiosity and Purpose in Life had direct effects on Life 3. Religiosity had no moderating effect on Purpose in Life in predicting life satisfaction.

Lastly, Purpose in Life at each level accounted for a greater proportion of variance than religiosity variables for Catholics (for example, Purpose in life: Change in R square = 0.365; Personal Faith: Change in R square = 0.072). For the Pentecostals, Purpose in Life accounted for a moderate proportion of variance than religiosity at all levels except Personal Faith (for example, Purpose in Life: Change in R square = 0.263; Personal Faith: Change in R square = 0.283). Purpose in Life: Change in R square = 0.365; Orthodoxy: Change in R square = 0.179).

TABLE 5: SUMMARY DATA ON HIERARCHICAL MULTIPLE REGRESSION ANALYSES BETWEEN RELIGIOUSITY VARIABLES, PURPOSE IN LIFE, AND LIFE3.

<u>VARIABLE</u>	<u>CATHOLICS</u>					<u>PENTECOSTALS</u>				
	R ²	Δ R ²	F	SigF	N	R ²	Δ R ²	F	SigF	N
Personal Faith	0.072	0.072	6.425	<0.05	80	0.283	0.283	33.163	<0.01	82
Purpose in Life	0.438	0.365	52.550	<0.01	80	0.546	0.263	48.061	<0.01	82
Personal Faith x Purpose in Life	0.438	0.000	0.005	N.S.	80	0.546	0.000	0.009	N.S.	82
Orthodoxy	0.079	0.079	7.018	<0.01	80	0.179	0.179	18.253	<0.01	82
Purpose in Life	0.438	0.359	51.648	<0.01	80	0.543	0.365	66.260	<0.01	82
Orthodoxy x Purpose in Life	0.438	0.000	0.084	N.S.	80	0.558	0.015	2.746	N.S.	82
Social Conscience	0.002	0.002	0.186	N.S.	80	0.076	0.076	6.915	<0.01	82
Purpose in Life	0.451	0.448	66.090	<0.01	80	0.571	0.495	95.850	<0.01	82
Social Conscience x Purpose in Life	0.458	0.008	1.133	N.S.	80	0.581	0.009	1.899	N.S.	82
Church Involvement	0.077	0.077	6.850	N.S.	80	0.136	0.136	13.206	<0.01	82
Purpose in Life	0.438	0.360	51.897	<0.01	80	0.547	0.411	75.416	<0.01	82
Church Involvement x Purpose in Life	0.443	0.005	0.770	N.S.	80	0.553	0.006	1.009	N.S.	82
Knowledge	0.000	0.000	0.170	N.S.	80	0.035	0.035	3.058	N.S.	82
Purpose in Life	0.456	0.456	67.978	<0.01	80	0.548	0.513	50.272	<0.01	82
Knowledge x Purpose in Life	0.468	0.012	1.780	N.S.	80	0.573	0.026	36.719	N.S.	82

Satisfaction with Life Scale

Table 6 represents the summary data for Catholics and Pentecostals on the well-being measure, Satisfaction with Life Scale.

Personal Faith and Church Involvement predicted life satisfaction for the Catholic sample (Personal Faith: $F = 5.129$, $p < 0.05$; Church Involvement: $F = 4.194$, $p < 0.05$). The other religious variables did not significantly predict life satisfaction.

For Pentecostals, all religious variables except Social Conscience significantly predicted life satisfaction (Personal Faith: $F = 20.406$, $p < 0.01$; Orthodoxy: $F = 16.073$, $p < 0.01$; Church Involvement: $F = 13.920$, $p < 0.01$; Knowledge: $F = 4.247$, $p < 0.05$).

Purpose in Life at each of the variable levels predicted life satisfaction significantly for both Catholics and Pentecostals (for example, Personal Faith for the Catholics: $F = 30.197$, $p < 0.01$; Pentecostals: $F = 33.407$, $p > 0.01$; Orthodoxy for the Catholics: $F = 32.329$, $p > 0.01$; Pentecostals: $F = 39.759$, $p < 0.01$).

None of the interaction terms significantly predicted life satisfaction for both Catholics and Pentecostals. Again there was no moderating effects of religiosity on Purpose in Life. Both had direct effects on well-being.

TABLE 6: SUMMARY DATA ON HIERARCHICAL MULTIPLE REGRESSION ANALYSES BETWEEN RELIGIOUSITY VARIABLES,
PURPOSE IN LIFE, AND SATISFACTION WITH LIFE.

<u>VARIABLE</u>	<u>CATHOLICS</u>					<u>PENTECOSTALS</u>				
	R ²	ΔR ²	F	SigF	N	R ²	ΔR ²	F	SigF	N
Personal Faith	0.059	0.059	5.129	<0.05	80	0.195	0.195	20.406	<0.01	82
Purpose in Life	0.315	0.256	30.197	<0.01	80	0.416	0.221	33.407	<0.01	82
Personal Faith x Purpose in Life	0.316	0.001	0.122	N.S.	80	0.425	0.009	1.301	N.S.	82
Orthodoxy	0.042	0.042	3.563	N.S.	80	0.161	0.161	16.703	<0.01	82
Purpose in Life	0.315	0.273	32.329	<0.01	80	0.418	0.258	39.759	<0.01	82
Orthodoxy x Purpose in Life	0.315	0.000	0.001	N.S.	80	0.419	0.001	0.161	N.S.	82
Social Conscience	0.009	0.009	0.729	N.S.	80	0.015	0.015	1.260	N.S.	82
Purpose in Life	0.337	0.329	40.675	<0.01	80	0.417	0.402	57.200	<0.01	82
Social Conscience x Purpose in Life	0.340	0.002	0.282	N.S.	80	0.418	0.001	0.154	N.S.	82
Church Involvement	0.057	0.057	4.194	<0.05	80	0.142	0.142	13.920	<0.01	82
Purpose in Life	0.315	0.258	30.511	<0.01	80	0.430	0.288	41.838	<0.01	82
Church Involvement x Purpose in Life	0.315	0.000	0.001	N.S.	80	0.448	0.018	2.702	N.S.	82
Knowledge	0.000	0.000	0.024	N.S.	80	0.048	0.048	4.247	<0.05	82
Purpose in Life	0.329	0.329	39.756	<0.01	80	0.430	0.381	55.503	<0.01	82
Knowledge x Purpose in Life	0.334	0.005	0.556	N.S.	80	0.430	0.000	0.081	N.S.	82

Also Purpose in Life accounted for a greater proportion of variance than religiosity at each level for Catholics (for example, Purpose in Life: Change in R square = 0.256; Personal Faith = 0.059). For the Pentecostals, Purpose in Life accounted for a small to moderate proportion of variance than religiosity at all levels (for example, Purpose in Life: Change in R square = 0.221; Personal Faith: Change in R square = 0.195).

Negative Affect

Table 7 presents the summary data on multiple regression analyses of religious variables and Purpose in Life in predicting Negative Affect for the two groups, Catholics and Pentecostals.

The religious variables did not significantly predict Negative Affect for Catholics.

All religious variables except Social Conscience significantly predicted Negative Affect for Pentecostals (Personal Faith: $F = 12.518$, $p < 0.01$; Orthodoxy: $F = 11.293$, $p < 0.01$; Church Involvement: $F = 16.612$, $p < 0.01$; Knowledge: $F = 9.946$, $p < 0.01$).

Purpose in Life significantly predicted Negative Affect on all levels when religiosity was partialled out for both Catholics and Pentecostals (for example, Personal Faith for the Catholics: $F = 20.139$, $p < 0.01$; Pentecostals: $F = 23.185$, $p < 0.01$; Orthodoxy for the Catholics: $F = 21.493$, $p < 0.01$; Pentecostals: $F = 24.636$, $p < 0.01$).

TABLE 7: SUMMARY DATA ON HIERARCHICAL MULTIPLE REGRESSION ANALYSES BETWEEN RELIGIOUSITY VARIABLES,
PURPOSE IN LIFE, AND NEGATIVE AFFECT.

<u>VARIABLE</u>	<u>CATHOLICS</u>					<u>PENTECOSTALS</u>				
	R ²	ΔR ²	F	SigF	N	R ²	ΔR ²	F	SigF	N
Personal Faith	0.003	0.003	0.206	N.S.	80	0.130	0.130	12.518	<0.01	82
Purpose in Life	0.201	0.199	20.139	<0.01	80	0.320	0.190	23.185	<0.01	82
Personal Faith x Purpose in Life	0.202	0.001	0.107	N.S.	80	0.325	0.005	0.642	N.S.	82
Orthodoxy	0.000	0.000	0.011	N.S.	80	0.119	0.119	11.293	<0.01	82
Purpose in Life	0.210	0.210	21.493	<0.01	80	0.320	0.202	24.636	<0.01	82
Orthodoxy x Purpose in Life	0.210	0.000	0.018	N.S.	80	0.331	0.011	1.304	N.S.	82
Social Conscience	0.017	0.017	1.381	N.S.	80	0.029	0.029	2.552	<0.01	82
Purpose in Life	0.209	0.193	19.753	<0.01	80	0.327	0.298	36.696	<0.01	82
Social Conscience x Purpose in Life	0.210	0.001	0.098	N.S.	80	0.339	0.012	1.539	N.S.	82
Church Involvement	0.016	0.016	1.357	N.S.	80	0.165	0.165	16.612	<0.01	82
Purpose in Life	0.181	0.165	16.364	<0.01	80	0.354	0.189	24.231	<0.01	82
Church Involvement x Purpose in Life	0.202	0.021	2.062	N.S.	80	0.361	0.007	0.887	N.S.	82
Knowledge	0.003	0.003	0.216	N.S.	80	0.106	0.106	9.946	<0.01	82
Purpose in Life	0.197	0.194	19.589	<0.01	80	0.376	0.269	35.795	<0.01	82
Knowledge x Purpose in Life	0.197	0.000	0.009	N.S.	80	0.381	0.005	0.715	N.S.	82

The interaction items were not significant in predicting Negative Affect for both groups for all the religiosity variables. Thus religiosity had no moderating effects on Purpose in Life in predicting Negative Effect.

For the Catholic sample, Purpose in life indicated a higher proportion of variance than religiosity at each religious variable level (for example, Purpose in Life: Change in R square = 0.199; Personal Faith: Change in R square = 0.003). For the Pentecostal sample, Purpose in Life indicated a small to moderate proportion of variance than religiosity at all levels (for example, Purpose in Life: Change in R square = 0.190; Personal Faith: Change in R square = 0.130).

Positive Affect

Table 8 represents the summary data of the religious variables, Purpose in Life and Positive Affect using multiple regression analyses.

All religious variables except Social Conscience and Knowledge significantly predicted Positive Affect on both the samples (Personal Faith for the Catholics: $F = 21.213$, $p < 0.01$; Pentecostals: $F = 26.670$, $p < 0.01$; Orthodoxy for the Catholics: $F = 21.317$, $p < 0.01$; Pentecostals: $F = 16.026$, $p < 0.01$; Church Involvement for the Catholics: $F = 6.989$, $p < 0.01$; Pentecostals: $F = 8.975$, $p < 0.01$).

TABLE 8: SUMMARY DATA ON HIERARCHICAL MULTIPLE REGRESSION ANALYSES BETWEEN RELIGIOUSITY VARIABLES,
PURPOSE IN LIFE, AND POSITIVE AFFECT.

<u>VARIABLE</u>	<u>CATHOLICS</u>					<u>PENTECOSTALS</u>				
	R ²	Δ R ²	F	SigF	N	R ²	Δ R ²	F	SigF	N
Personal Faith	0.206	0.206	21.213	<0.01	80	0.241	0.241	26.670	<0.01	82
Purpose in Life	0.362	0.157	19.886	<0.01	80	0.381	0.140	18.721	<0.01	82
Personal Faith x Purpose in Life	0.365	0.002	0.296	N.S.	80	0.386	0.006	0.733	N.S.	82
Orthodoxy	0.206	0.206	21.317	<0.01	80	0.160	0.160	16.026	<0.01	82
Purpose in Life	0.369	0.163	20.910	<0.01	80	0.373	0.212	28.080	<0.01	82
Orthodoxy x Purpose in Life	0.369	0.000	0.025	N.S.	80	0.392	0.020	2.642	N.S.	82
Social Conscience	0.000	0.000	0.055	N.S.	80	0.023	0.023	1.986	N.S.	82
Purpose in Life	0.312	0.311	36.652	<0.01	80	0.371	0.348	45.935	<0.01	82
Social Conscience x Purpose in Life	0.323	0.011	1.286	N.S.	80	0.373	0.002	0.253	N.S.	82
Church Involvement	0.079	0.079	6.989	<0.01	80	0.097	0.097	8.975	<0.01	82
Purpose in Life	0.309	0.231	27.083	<0.01	80	0.371	0.275	36.222	<0.01	82
Church Involvement x Purpose in Life	0.313	0.003	0.377	N.S.	80	0.372	0.001	0.147	N.S.	82
Knowledge	0.008	0.008	0.640	N.S.	80	0.032	0.032	2.731	N.S.	82
Purpose in Life	0.305	0.298	34.707	<0.01	80	0.374	0.342	45.343	<0.01	82
Knowledge x Purpose in Life	0.309	0.003	0.388	N.S.	80	0.377	0.004	0.474	N.S.	82

Purpose in Life with the religious variables partialled out predicted Positive Affect significantly at all variable levels for both Catholics and Pentecostals (for example, Personal Faith for the Catholics: $F = 19.886$, $p < 0.01$; Pentecostals: $F = 18.721$, $p < 0.01$; Orthodoxy for the Catholics: $F = 20.910$, $p < 0.01$; Pentecostals: $F = 28.08$, $p < 0.01$).

The interaction term predicted a non significant relationship with Positive Affect on all variable levels for both Catholics and Pentecostals.

In terms of variance for the Catholic sample, between Purpose in life and religious variables, two religious variables (Personal faith and Orthodoxy) indicated a higher proportion of variance than Purpose in Life. On the other levels, Purpose in Life indicated a greater proportion of variance than religiosity (for example, Purpose in Life: Change in R square = 0.311; Social Conscience: Change in R square = 0.000). For the Pentecostal sample, Purpose in Life indicated a greater proportion of variance than religiosity at all levels except Personal faith (for example, Purpose in Life: 0.140; Personal Faith: Change in R square = 0.241).

Summary on results of moderating effects of religiosity on purpose in life in terms of well-being

The results on religious variables in predicting well-being measures for the two groups were mixed. However, the

Pentecostal sample consistently had personal faith, orthodoxy and church involvement predicting all well-being measures. Social conscience and knowledge did not consistently predict all well-being measures.

The Catholics, on the other hand, had personal faith predicting well-being measures consistently. Orthodoxy and church involvement and knowledge did not consistently predict well-being. Social conscience did not significantly predict life satisfaction, positive nor negative affect.

Purpose in life, when religiosity was partialled out, significantly predicted all well-being measures on all levels of religiosity for both the groups. This suggests that purpose in life has direct effects on well-being.

The interaction terms did not significantly predict any well-being measures on all levels of the religious variables. This indicates that there are no moderating effects of religiosity on purpose in life in predicting well-being.

In terms of variances between purpose in life and religious variables for the Catholics, purpose in life accounted for a greater proportion of variance than most religious variables on the well-being measures. Personal faith and orthodoxy were the only religious variables which indicated a higher proportion of variance than purpose in life when predicting the well-being measure, positive affect. On the Pentecostal sample, purpose in life accounted for a small to

moderate greater proportion of variance than most religious variables. However, on two well-being measures (Life 3 and Positive Affect), personal faith accounted for a higher proportion of variance than purpose in life.

CHAPTER X

DISCUSSION

The first hypothesis has been partly supported. There were significant differences between the two groups on the various religious variables. There were differences between the two on Personal Faith, Orthodoxy, Church Involvement and Social Conscience. On all of these the Pentecostals scored higher than the Catholics except on Social Conscience.

The differences on Personal Faith between the two groups were expected. Personal faith, as mentioned earlier is based on the extent that a religious person is committed to his/her faith. The Pentecostals seem to be more committed than the Catholics. This was expected for the Pentecostal religion stresses supernatural experiences with their God such as "speaking in tongues". The Catholic emphasis on recitations of prayers to Mary and Jesus might not have led to intense spiritual experiences which could be the cause for the differences between the two on Personal Faith. As mentioned earlier, the Pentecostals due to their mystical experiences with the Holy Ghost, could have integrated their beliefs into their lives and their faith could be stronger due to this. Also, seeing the supernatural elements of healings and deliverances could have strengthened their faith. The Catholics not having experienced the mystical, may not have a strong faith or nearly as high a faith as the Pentecostals.

For orthodoxy, the results indicated that Pentecostals were more orthodox than Catholics. In fact, this is in line with recent research which indicates that "conservative" or "born-again" churches are more orthodox than traditional churches such as the Protestant and Catholic Churches (Pargament, Echemendia, Johnson, Cook, McGath, Myers and Brannick, 1987). Conservatism is defined from an absolutist view as,

... an unquestioning conviction of the truth of a system of beliefs for providing meaning in life, and the belief that other groups do not possess the truth. In Christian groups, religious convertism is most often operationalized through assessments of the degree to which the church or individual holds a literal view of the Bible (Pargament et al, 1987, p.270).

The fact that Pentecostals were more orthodox could be due to a literal view of the Bible with their emphasis on baptism of the Holy Spirit.

In terms of Church Involvement, the Pentecostals seemed more involved than the Catholics. Pargament et al's (1987) study reports that conservative churches are more successful in engendering commitment to their churches than the traditional or Mainline churches. Also, they are more successful in assisting with the personal problems of their members. These suggest that the conservative church members would have a sense of belonging and feel part of their church and would thus be more involved in terms of time and finance to their churches than the traditional ones.

Significant differences were expected between the two groups on religious knowledge for Pentecostals emphasize the Bible more. However, no significant differences were found on religious knowledge between the groups. This could be due to the fact that both the groups were engaged in Bible study. Further it could also be that the Bible is being given more emphasis amongst the Catholics then it used to be (Gruner, 1985). In addition, the questions of the questionnaire were based on beliefs held generally by most Christians except for the questions on historical knowledge.

The Pentecostals when attempting to answer the questions on Social Conscience complained that they were confused by the term "minority groups". Some stated that they thought that the term referred to groups such as the Chinese and the Indians. Others stated that they thought that it referred to organisations such as the "Lesbian Support Groups", and "Gay support Groups" and either refrained from answering or gave a negative answer. This, to a certain extent, might have influenced the results of the Pentecostals on Social Conscience. The Catholics on the other hand did not express any problems with this section of the questionnaire and had higher scores than the Pentecostals resulting in significant differences between the two on Social Conscience. This indicates that the Catholics have a conscience towards minority rights.

It is interesting to note that the Pentecostals indicated a significantly stronger sense of purpose in life than Catholics.

These results support Soderstorm and Wright's (1977) and Bolt's (1981) studies. Their studies revealed that amongst the religious people there were the committed and the "not so" committed people. The Pentecostals could be described as more religiously committed than Catholics in terms of purpose in life.

The second hypothesis, that there will be differences between Catholics and Pentecostals in well-being have only been partly supported. Differences were found only on one well-being measure, Positive Affect. There were no significant differences on Life 3, Satisfaction with Life or Negative Affect. Thus it could be said that the Catholics and the Pentecostals are similar to each other in terms of satisfaction with life and negative feelings.

Positive feelings can be described as "good feelings" (Kamman, 1983).

Joy is, in fact the mark of the usual Pentecostals assembly. Most of those in attendance at the meeting seem to be glad to be there (Bruner, 1970, p. 133).

This joy could be attributed to the fact that the individuals can express their feelings and emotions freely, not feeling inhibited at all. In fact this freedom is one of the reasons for Pentecostalism's growing popularity. They have a

.. tendency to prefer immediate experience to rational reflection and to denigrate the role of the intellect whether in religious matters or more generally. At least among the middle classes and possibly more widely also, greater frankness, fewer inhibitions, and increased demonstrativeness are

more common than in the immediate past at least. If this supposition is correct it supplies one suggested cause for the growth of the charismatic renewal in churches with a fixed liturgy and a high degree of institutionalisation generally (Brown, 1985, p.110).

McClure and Loden's (1982) study showed that time spent on religious activity was positively related to happiness. Witter, Stock, Okun, and Haring (1985) found that religious activity was positively related to subjective well-being. In this study, Pentecostals indicated a significantly higher Church involvement than Catholics.

As stated earlier, Pentecostals and Catholics are similar to each other in terms of life satisfaction and negative feelings. Both groups are satisfied with their lives. This is interesting, for Pentecostals due to their supernatural spiritual experiences were expected to have a significantly higher satisfaction with life. The Catholics satisfaction could stem from the fact that they do not need to experience the supernatural. Furthermore, the pride of being the earliest Church historically could give them a sense of satisfaction of being a Catholic and in turn satisfaction with life. In terms of negative feelings, differences were expected between the two groups. The Pentecostals were expected to score lower than Catholics due to the intense commitment of their faith. In fact, Pentecostals did score slightly lower than Catholics but not significantly. This indicates that Pentecostals might not have integrated all aspects of their religiosity into their lives.

The third hypothesis, that there will be differences between Catholics and Pentecostals in terms of affect or emotional intensity, has not been supported. Even though differences in worship exist, the results suggest that people are not attracted to these two Churches based on differences in affect intensity. This is substantiated for reports of "healings" and "deliverances" in Pentecostal Churches draw the sick and "afflicted" and thus affect the growth of these congregations. The Catholic Church of being the oldest Church has had generation upon generation of believers and many Catholics have been known for their faithfulness which would not influence affect intensity.

The results of this study do not support the fourth hypothesis, that religiosity moderates purpose in life in predicting well-being.

Religiosity and purpose in life have direct effects on well-being. This is indicated by the non significant relationship of the interaction terms to all well-being measures.

Also, purpose in life has a stronger effect than religiosity variables on well-being. This could mean that religiosity has little significance on both groups in comparison to purpose in life. However, the groups could have answered the purpose in life questions with religiosity in mind. For example, the question on "mission in life" the groups could have equated it to their "Christian mission" in life. On the other hand, some

might have answered it from a non Christian point of view, for example, their mission in life is to be successful in business. Here, it is quite difficult to determine whether both the groups are answering from a Christian or non Christian point of view.

Implications

This study has several implications. The differences in religiosity between the two groups and Pentecostals higher religiosity on personal faith, orthodoxy, and church involvement could indicate that Catholics might have to increase their emphasis on the Bible. One of the reasons for Pentecostals having a higher religiosity could be due to their complete emphasis on the Bible.

The results of affect intensity of the two groups indicate that people of different temperaments could be expected in each of the Churches. It also indicates that the Pentecostal worshipper is not necessarily more emotionally intense than worshippers in other denominations.

Further, the study reveals that both Pentecostals and Catholics are satisfied with their denomination. The supernatural experiences of Pentecostals do not necessarily lead to a higher level of satisfaction than Catholics. Both Catholics and Pentecostals are satisfied with their lives.

One other implication of the study is that churches could use well-being and religiosity measures on their congregation. This would indicate the level of well-being and the church could

take measures to increase well-being if necessary. This could also increase the opportunities for conducting psychological studies on the religious.

Conclusions and Future Research

Although this study has attempted to provide a thorough investigation into the area of religiosity and well-being and a brief look at purpose in life and affect intensity of Catholics and Pentecostals, further research is clearly needed. Several suggestions for future research will be discussed.

Firstly, research should be directed towards devising better sets of measures in the areas of religiosity and well-being. The Hilty et al (1984) religious scale needs to be modified for use in a New Zealand context. In particular, attention should be paid to the Social Conscience and the Intolerance of Ambiguity dimensions.

Secondly, to include a mystical or an experiential scale in the religiosity scale. At present, there is a surge of growth in the Christian churches and the inclusion of the mystical scale could lead to more understanding about Pentecostal Christians and their experiences. It could also tap experiences of the Holy Spirit of many Pentecostals. Hood (1973) has devised a mystical scale and it could be incorporated in future religious research.

Thirdly, questions on purpose in life could incorporate questions that need to be answered from two viewpoints, religious and non religious. This would identify religious and non-religious perspectives of purpose in life.

Fourthly, atheist well-being in comparison to other religious groups should be studied. This would lead to a deeper understanding of their levels of well-being.

Further research should not only be limited to Judaeo-Christian faiths but to other religious faiths such as; Buddhism, Hinduism, and Islam, and their levels of well-being.

Eventually, this should result in religiosity being considered seriously in the psychological field, that is;

... religion should be considered more systematically in personality theories and therapeutic interventions (Bergin, 1983, p. 171).

In conclusion, this study has attempted to give an overall study of Pentecostals and Catholics in terms of religiosity, well-being, affect intensity and purpose in life. This study has shown that Pentecostals and Catholics differ in religiosity. On well-being measures, they differed only on positive affect. Both the groups did not differ on affect intensity and lastly, religiosity did not moderate purpose in life in predicting well-being but both had independent effects on well-being. However, extensive research is still needed due to the high religiousness within New Zealand society itself. Finally, studies of a similar nature should be of benefit to those interested in religion. This includes churches, religious and non-religious and psychologists.

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APPENDIX A: The Questionnaire Used.

M A S S E Y U N I V E R S I T Y



WELL-BEING AND RELIGIOUS VALUES

QUESTIONNAIRE

Thank you for agreeing to help us with this research. The information you give us will be kept confidential. Do not write your name or address on this questionnaire.

This research concerns well-being and religiosity. Your responses will be analysed together with other responses in this survey. Research is centered on church-members in Palmerston North.

This questionnaire will take you about one hour to complete. It is important that you give your own answers to the questions. Therefore we would ask that you do not discuss the questions with others before you have answered them.

Please try to answer all the questions, and be careful not to skip any pages.

Your participation in this study is very important to us. We hope you will find the experience interesting and enjoyable.

Official
use only

--	--	--

How old were you on your last birthday? years

--	--

Are you male or female? male female

--

Do you have paid work?

No Yes

--

If yes how many hours do you work
in an average week?

hours

--	--

Please circle the appropriate number to indicate your
answer to the following questions.

What was the highest level of education you reached?

- some primary school..... 1
- completed primary school..... 2
- some high school..... 3
- completed high school (at least to fifth form).... 4
- technical training beyond high school..... 5
- some university study..... 6
- graduated from university..... 7
- completed post-graduate qualification..... 8
- other..... 9

	10
--	----

If you had to make a choice, would you call yourself upper
middle class, middleclass, working class, or what?

- upper middle class..... 1
- middle class..... 2
- working class..... 3
- other (specify)..... 4

--

To which ethnic group do you consider yourself to belong?

- European/Pakeha..... 1
- Maori..... 2
- Pacific Islander..... 3
- Asian..... 4
- Indian..... 5
- Other..... 6

	12
--	----

Do you attend any church?

No Yes

13

If yes, to which religious group do you consider yourself to belong? (please tick only one)

- Baptist..... 1
- Methodist..... 2
- Roman Catholic..... 3
- Presbyterian..... 4
- Pentecostal..... 5
- Anglican..... 6

The following questions concern satisfaction with life. There are five statements with which you may disagree or agree Using the 1-7 scale, indicate your agreement with each item by circling the appropriate number.

- 1. Strongly disagree
- 2. Disagree
- 3. Slightly disagree
- 4. Neither agree or disagree
- 5. Slightly agree
- 6. Agree
- 7. Strongly agree

In most ways my life is close to the ideal

1 2 3 4 5 6 7

15

The conditions of my life are excellent

1 2 3 4 5 6 7

I am satisfied with my life

1 2 3 4 5 6 7

So far I have gotten the important things I want in my life.

1 2 3 4 5 6 7

If I could live my life all over again I would change almost nothing

1 2 3 4 5 6 7

How do you feel about your life as a whole?

- Terrible..... 1
- Very dissatisfied..... 2
- Mostly dissatisfied..... 3
- Mixed, about equally satisfied and dissatisfied.. 4
- Mostly satisfied..... 5
- Very satisfied..... 6
- Delighted..... 7

20

Next are some adjectives which describe different feelings about yourself and your life. For each item please circle the number that best describes how often you have had that feeling over the last month.

- 0 Not at all
- 1 Occasionally
- 2 Some of the time
- 3 Often
- 4 All of the time

Satisfied0 1 2 3 4
 Lonely.....0 1 2 3 4
 Free and easy.....0 1 2 3 4
 Clear-headed.....0 1 2 3 4
 Helpless.....0 1 2 3 4
 Impatient.....0 1 2 3 4
 Useful.....0 1 2 3 4
 Depressed.....0 1 2 3 4
 Loving.....0 1 2 3 4
 Hopeless.....0 1 2 3 4
 Optimistic.....0 1 2 3 4
 Withdrawn.....0 1 2 3 4
 Enthusiastic.....0 1 2 3 4
 Good natured.....0 1 2 3 4
 Discontented.....0 1 2 3 4
 Confused.....0 1 2 3 4
 Confident.....0 1 2 3 4
 Tense.....0 1 2 3 4
 Understood.....0 1 2 3 4
 Insignificant.....0 1 2 3 4

21

25

30

35

40

The following questions refer to the emotional reactions to typical life-events. Please indicate how YOU react to these events by circling a number from the following scale. Please base your answers on how YOU react, not on how you think others react or how you think a person should react.

1. Never
2. Almost never
3. Occasionally
4. Usually
5. Almost always
6. Always

The sight of someone who is hurt badly affects me strongly.

1 2 3 4 5 6

4 1

When I'm feeling well it's easy for me to go from being in a good mood to being really joyful.

1 2 3 4 5 6

"Calm and cool" could easily describe me.

1 2 3 4 5 6

When I'm happy I feel like bursting with joy.

1 2 3 4 5 6

Seeing a picture of some violent car accident in a newspaper makes me feel sick to my stomach.

1 2 3 4 5 6

4 5

When I'm happy I feel very energetic.

1 2 3 4 5 6

When I receive an award I become overjoyed.

1 2 3 4 5 6

When I succeed at something, my reaction is calm contentment.

1 2 3 4 5 6

4 8

- 1. Never
- 2. Almost never
- 3. Occasionally
- 4. Usually
- 5. Almost always
- 6. Always

When I do something wrong I have strong feelings of shame and guilt.

1 2 3 4 5 6

49

I can remain calm even on the most trying days.

1 2 3 4 5 6

When things are going good I feel "on top of the world".

1 2 3 4 5 6

When I get angry it's easy for me to still be rational and not overreact.

1 2 3 4 5 6

When I know I have done something very well, I feel relaxed and content rather than excited and elated.

1 2 3 4 5 6

When I do feel anxiety it is normally very strong.

1 2 3 4 5 6

My negative moods are mild in intensity.

1 2 3 4 5 6

55

When I am excited over something I want to share my feelings with everyone.

1 2 3 4 5 6

When I feel happiness, it is a quiet type of contentment.

1 2 3 4 5 6

57

- 1. Never
- 2. Almost never
- 3. Occasionally
- 4. Usually
- 5. Almost always
- 6. Always

My friends would probably say I'm tense or "highly-strung" person.

1 2 3 4 5 6

58

When I'm happy I bubble over with energy.

1 2 3 4 5 6

When I feel guilty, this emotion is quite strong.

1 2 3 4 5 6

60

I would characterize my happy moods as closer to contentment than to joy.

1 2 3 4 5 6

When I accomplish something difficult I feel delighted or elated.

1 2 3 4 5 6

When I feel happy it is a strong type of exuberance.

1 2 3 4 5 6

I enjoy being with other people very much.

1 2 3 4 5 6

I feel pretty bad when I tell a lie.

1 2 3 4 5 6

65

When I solve a small personal problem, I feel euphoric.

1 2 3 4 5 6

66

1. Never
2. Almost never
3. Occasionally
4. Usually
5. Almost always
6. Always

My emotions tend to be more intense than those of most people.

1 2 3 4 5 6

67

My happy moods are so strong that I feel like I'm "in heaven".

1 2 3 4 5 6

I get overly enthusiastic.

1 2 3 4 5 6

If I complete a task I thought was impossible, I am ecstatic.

1 2 3 4 5 6

70

My heart races at the anticipation of some exciting event.

1 2 3 4 5 6

Sad movies deeply touch me.

1 2 3 4 5 6

When I'm happy it's a feeling of being untroubled and content rather than being zestful and aroused.

1 2 3 4 5 6

When I talk in front of a group for the first time my voice gets shaky and my heart races.

1 2 3 4 5 6

When something good happens, I am usually much more jubilant than others.

1 2 3 4 5 6

75

- 1. Never
- 2. Almost never
- 3. Occasionally
- 4. Usually
- 5. Almost always
- 6. Always

My friends might say I'm emotional.

1 2 3 4 5 6

76

The memories I like the most are of those times when I felt content and peaceful rather than zestful and enthusiastic.

1 2 3 4 5 6

When someone compliments me, I get so happy I could "burst".

1 2 3 4 5 6

When I am nervous I get shaky all over.

1 2 3 4 5 6

When I am happy the feeling is more like contentment and inner calm than one of exhilaration and excitement.

1 2 3 4 5 6

80

How do you feel about your life as a whole?

- Terrible..... 1
- Very dissatisfied..... 2
- Mostly dissatisfied..... 3
- Mixed, about equally
satisfied and dissatisfied.. 4
- Mostly satisfied..... 5
- Very satisfied..... 6
- Delighted..... 7

For each of the following statements, circle the number that would be most nearly true for you. Note that the numbers always extend from one extreme feeling to its opposite kind of feeling. A 4 implies a neutral judgement. Try to use this rating as little as possible.

I am usually:

1 2 3 4 5 6 7
 completely bored exuberant enthusiastic

2

Life to me seems:

7	6	5	4	3	2	1
always						completely
exciting						routine

 3

In life I have:

1	2	3	4	5	6	7
no goals or						very clear
aims at all						goals and aims

My personal existence is:

1	2	3	4	5	6	7
utterly meaningless						very purposeful
without purpose						and meaningful

 5

Every day is:

7	6	5	4	3	2	1
constantly new						exactly the
and different						same

If I could choose, I would:

1	2	3	4	5	6	7
prefer never to						like nine more
have been born						lives just like
						this one

After retiring, I would:

7	6	5	4	3	2	1
do some of the						loaf completely
exciting things						the rest of my
I have always						life
wanted to						

In achieving life goals I have:

1	2	3	4	5	6	7
made no progress						progressed to
whatever						complete
						fulfillment

My life is:

1	2	3	4	5	6	7
empty, filled only						running over with
with despair						exciting good things

 10

If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very						completely
worthwhile						worthless

In thinking of my life, I:

1	2	3	4	5	6	7
often wonder						always see a reason
why I exist						for my being here

 12

As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely confuses me						fits meaningfully with my life

 13

I am a:

1	2	3	4	5	6	7
very irresponsible person						very responsible person

Concerning people's freedom to make their own choices, I believe people are:

7	6	5	4	3	2	1
absolutely free to make all life choices						completely bound by limitations of heredity and environment

 15

With regard to death, I am:

7	6	5	4	3	2	1
prepared and unafraid						unprepared and frightened

With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out						never given it a second thought

I regard my ability to find a meaning, purpose, or mission in life as:

7	6	5	4	3	2	1
very great						practically none

My life is:

7	6	5	4	3	2	1
in my hands and I am in control of it						out of my hands and controlled by external factors

Facing my daily tasks is:

7	6	5	4	3	2	1
a source of pleasure and satisfaction						a painful and boring experience

I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life						clear-cut goals and a satisfying life purpose

 21

Next we would like to ask you some questions about religious attitudes. (We are not interested in your religious denomination here. These questions can be answered whether you are religious or not).

How often do you pray privately in other places than church?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

22

When you have decisions to make in everyday life, how often do you try to find out what God wants you to do?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

How often do you talk about religion with your friends, neighbours, or fellow workers?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

How often do you ask God to forgive your sins?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

25

How often do you read the Bible?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

How often have you personally try to convert someone to faith in God?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

The amount of time I spend trying to grow in understanding of my faith is?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

28

How often in the last year have you shared with another church member the problems and joys of trying to live a life of faith in God?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

 29

In talking with members of your family, how often do you yourself mention religion or religious activities

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

I make financial contributions to the church

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

How often do you spend evenings at church meetings or in church work?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

How often do you take Holy Communion?

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

During the last year, how often have you made contributions to the church in addition to the general budget and Sunday School

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

If not prevented by unavoidable circumstances, I attend church

1	2	3	4
regularly	fairly frequently	occasionally	seldom or never

 35

It is important to me to spend periods of time in private religious thought meditation

1	2	3	4
strongly agree	agree	disagree	strongly disagree

 36

Private prayer is one of the most important and satisfying aspects of my religious experience

1	2	3	4
strongly agree	agree	disagree	strongly disagree

37

I must admit that I don't do very much to increase my knowledge of God.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe in eternal life.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe in God as Heavenly Father who watches over me and to whom I am accountable

1	2	3	4
strongly agree	agree	disagree	strongly disagree

40

I believe that God revealed himself to mankind in Jesus Christ.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe that Jesus Christ is a living reality.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe that the word of God is revealed in the scriptures.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe in salvation as release from sin and freedom for new life with God.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

Property (house, car, money, investments, etc,) belongs to God; we only hold it in trust for him

1	2	3	4
strongly agree	agree	disagree	strongly disagree

45

I know that I need God's continual love and care.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

4.6

I feel a strong need to continue growing in understanding of my faith.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I have had some very unusual religious experiences.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe that the Bible provides basic moral principles to guide every decision of my daily life; with family and neighbours, in business and financial transactions, and as a citizen of the nation and world.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I know how it feels to repent and experience forgiveness of sin.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

5.0

The main purpose of the church is to reconcile mankind to God and each other, thus establishing the conditions for "newness of life".

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I know that God answers prayers.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

I believe that my local congregation should sponsor projects to protect the rights of Minority groups.

1	2	3	4
strongly agree	agree	disagree	strongly disagree

5.3

Churches should support the struggle of Minority groups to achieve equal rights.

1	2	3	4
strongly	agree	disagree	strongly
agree			disagree

54

I believe that my local congregation should sponsor projects to improve the economic well being of minority groups

1	2	3	4
strongly	agree	disagree	strongly
agree			disagree

The church should take the lead in ending injustice towards minority groups.

1	2	3	4
strongly	agree	disagree	strongly
agree			disagree

I am proud that my denomination has taken a stand in favour of equal rights for minority groups.

1	2	3	4
strongly	agree	disagree	strongly
agree			disagree

I keep pretty well informed about my congregation and have some influence on its decisions

1	2	3	4
strongly	agree	disagree	strongly
agree			disagree

To what extent has God influenced your life?

1	2	3	4	5
very	greatly	moderately	very	not at
greatly			little	all

How would you rate your activity in this congregation?

1	2	3	4
very	active	inactive	very
active			inactive

Which of the following were among the Twelve Disciples of Christ? (Circle one or more numbers).

- Daniel..... 1
- John..... 2
- Judas..... 3
- Paul..... 4
- Peter..... 5
- Samuel..... 6

61

Which of the following books were included in the Four Gospels? (Circle one or more numbers)

- James..... 1
- John..... 2
- Mark..... 3
- Matthew..... 4
- Peter..... 5
- Thomas..... 6

6 2

Which of the following were Old Testament Prophets? (Circle one or more numbers)

- Deuteronomy..... 1
- Ecclesiastes..... 2
- Elijah..... 3
- Isaiah..... 4
- Jeremiah..... 5
- Leviticus..... 6

Which of the following books are in the Old Testament? (Circle one or more numbers)

- Acts..... 1
- Amos..... 2
- Galatians..... 3
- Hebrews..... 4
- Hosea..... 5
- Psalms..... 6

Which of the following principles are supported by most denominations? (Circle one or more numbers)

- Bible as a word of God.....1
- Separation of Church and State..2
- Power of clergy to forgive sins.3
- Final authority of the church...4
- Justification by faith.....5
- Justification by good works.....6

Which of the following were leaders in the Protestant Reformation? (Circle one or more numbers)

- Aquinas..... 1
- Augustine..... 2
- Calvin..... 3
- Cranmer..... 4
- Hegel..... 5
- Luther..... 6

6 6

Which of the following acts were performed by Jesus Christ during his early ministry. (Circle one or more numbers)

- Resisting the temptations of Satan..... 1
- Healing ten lepers..... 2
- Leading his people against the Priests
of Baal..... 3
- Parting the waters to cross the Red Sea 4
- Overcoming Goliath..... 5
- Turning water into wine..... 6

67

Last year approximately what percent of your gross income was contributed to the church? (Answer in terms of your individual income or that of your family whichever is appropriate)

- 10% or more..... 1
- between 5% and 10%..... 2
- between 1% and 5%..... 3
- 1% or less..... 4

During the last year, what was the average monthly contribution of your family to your local congregation?

- \$50 or more..... 1
- between \$25 and \$50..... 2
- between \$5 and \$25..... 3
- \$5 or less..... 4

In proportion to your income what do you consider that your contribution to the church is?

- generous..... 1
- substantial..... 2
- adequate..... 3
- small..... 4

Of all your closest friends, how many are also members of your local congregation?

- all..... 1
- many..... 2
- some..... 3
- very few..... 4
- none..... 5

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We would appreciate having your comments or reactions to the questions, the content of this questionnaire, or any aspect of the study. Please write them here

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Thank you for completing this questionnaire and all the time you have given to take part in this study. We appreciate it very much.