A Study of Religious Experiences as Related to Church Orthodoxy

Joel Lane Tapley

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A STUDY OF RELIGIOUS EXPERIENCES
AS RELATED TO CHURCH ORTHODOXY

A Thesis
Presented to the
Department of Sociology
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Joel Lane Tapley
May 1969
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Finally, the writer would like to give special thanks to his wife, Frances, for her patience, love, and support given throughout the entire study.
CHAPTER I

INTRODUCTION

The Research Problem

Virtually no sociological theory or empirical investigation has been conducted in the area of religious experience or dealt with the relationship between religious experience and church orthodoxy. The purpose of this study is to: (1) construct a religious experience typology which will be used to discover whether or not a sequential order exists of religious experience from the least to the most intimate type, (2) examine the relationship between religious experience and church orthodoxy, and (3) investigate the influence of various background factors which may clarify some of the social conditions under which the relationship between religious experiences and church orthodoxy may vary.

The basic assumption of this study is that religious experiences and church orthodoxy are somewhat situational from denomination to denomination. For example, if a denomination advocates that its membership will

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2 Religious experiences refer to events or feelings defined by the respondent as an encounter between himself and a supernatural being (i.e., God, the Father, Jesus Christ, the Holy Ghost, an angel, a translated being, or a resurrected being).

3 Church orthodoxy refers to the degree to which a church member adheres to the beliefs and overtly participates in prescribed church activities. Church orthodoxy will be considered synonymous with religiosity, religious involvement, and religious commitment. These terms will be used interchangeably throughout the study.
incur religious experiences as a "sign" of their church orthodoxy or that church orthodoxy is requisite to incur religious experiences, then its members will probably encounter many such experiences and those who do encounter religious experiences will most likely tend to be more orthodox than those who do not encounter religious experiences. Therefore, there may be a high relationship between religious experiences and church orthodoxy. On the other hand, if a denomination views religious experiences as abnormal and advocates that religious experiences are not necessary as a "sign" of their church orthodoxy or that church orthodoxy is not a requisite to encounter religious experiences, then its members will probably encounter few religious experiences and a weak relationship between religious experiences and church orthodoxy may exist. Since the particular religious denomination to be studied emphasizes religious experiences and "good works" (church orthodoxy) as essential parts of their religious life it may be speculated that many of its members will encounter religious experiences and that a relationship will exist between religious experiences and church orthodoxy.

Literature Review

The literature reviewed for this study is presented in three sections, namely, the literature pertaining to: (1) religious experiences,

4 The religious denomination studied is The Church of Jesus Christ of Latter-day Saints. In this study it will be occasionally referred to as the L. D. S. Church or the Mormon Church.

5 James E. Talmage, Articles of Faith, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960); Gospel Doctrine, (Salt Lake City, Utah: Deseret Book Company, 1961); The Doctrine and Covenants, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1961).
(2) church orthodoxy, and (3) selected background factors to be used as control variables.

**Religious Experience**

Prior to the twentieth century religious experiences were studied by theologians and philosophers within the framework of theology. However, at the beginning of the twentieth century the quest for understanding religious experiences was taken over by many scholars several of which had a psychological orientation. Three notable psychologists of religion who contributed significantly to the subject were James Leuba, Edwin Starbuck, and William James.

Leuba's research was limited primarily to the analysis of religious ecstasy in the lives of saints. His work was divided into three parts: the analysis of conversion (a type of religious experience), a comparison between Christian doctrines and psychological analysis of conversion, and an attempt to point to the possible psychological correlates of the psychic facts analyzed in the study.

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9 Leuba's study of religious experiences was rather narrow in scope when the overall spectrum of religious experiences is taken into account. His study of ecstasy experiences is only one of numerous facets of religious experiences that can be studied.

Starbuck's research dealt primarily with Protestant conversions. 
He empirically analyzed the relationship between various factors which contribute to religious conversion. Examples of Starbuck's findings can be summarized as follows: (1) The greatest frequency of conversions occur among those persons of the ages 15, 16, and 18. (2) Intense religious training in childhood and strong emotional pressure hasten early conversion. (3) Depression, sadness, and meditation most frequently precede conversion.

William James, well-known psychologist of religion, gave descriptive accounts of religious feelings, acts, and experiences. James explored the philosophical content of religious experiences and its role in individual personality. His essays delve into the psychological, pragmatic, metaphysical, and epistemological aspects of religious experience.

With the advent of World Wars I and II scholars lost interest in the scientific pursuit of religious experience and, as a consequence, during that period "virtually nothing of merit...[was]...added to our understanding of religious experience." Within the last twenty-five years

---

11 Again, conversion is only one aspect of religious experiences.


13 James, op. cit.


there has been a renewed interest in the vital role played by religious experiences in the life of the religious man. Many of the present-day scholars of religion are of a philosophical and theological background and they deal mainly with the ontological, metaphysical, and epistemological aspects of religious experience. Joachim Wach is an example of a religious philosopher who has given impetus to the growth of theory by developing a classification scheme for ordering "the forms of expression" of religious experiences common to all religions.

The renewed interest in religious experiences has also been the concern of two sociologists, Charles Glock and Rodney Stark, who are pioneering the work in this area. They view religious experiences as one dimension in a five dimensional approach in understanding the religious man. Using this five dimensional approach Faulkner and DeJong discovered that among 24 Pennsylvania State University students religious experiences is amenable to Guttman scaling. However, no one has yet attempted to find out whether or not a sequential order of religious experiences exists from the least to most intimate type or examined the relationship between religious experiences and church orthodoxy.

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17 The forms of expression include the intellectual, practical, and sociological aspects. Wach, op. cit., p. 30-47.

18 Glock and Stark, op. cit., p. 18-36

Glock and Stark state that if theory construction and empirical investigation are to continue a religious experience typology is necessary. They state,

While the taxonomy...seems appropriate...any final judgment of its worth can only come when its utility is demonstrated in empirical investigations of man's religious experiences. If it is to be useful, the assumption that these types of religious experience represent a developing sequence of felt encounters between men and the supernatural must be verified by findings empirically that the data scale in this manner. If this proves to be the case, then the various theoretical considerations we have presented will give us some clearer understanding of why the data do scale, and ought to point out some beginnings for predicting the occurrence of religious experience.

Glock and Stark developed a religious experience typology for use among Protestants and Catholics which includes four types of religious experiences, namely, confirming, responsive, ecstatic, and revelational experiences. The religious experience typology used in this study is a modification of Glock and Stark's typology to be used among members of the L. D. S. Church residing in Provo, Utah. Explanations of the four types of religious experiences used in this study's typology are as follows:

1. **Confirming experience** is an experience in which the respondent feels or senses the presence of a supernatural being. For example, an individual feels an "outpouring" of the Spirit to the extent that he gains a "knowledge," a "feeling," or an "intuition," that his beliefs are true.

2. **Responsive experience** is an experience in which the respondent not only feels the presence of a supernatural being but also that the supernatural being is taking specific notice of him such as a person knowing God

---

has answered his prayer.

3. Ecstatic experience is an experience in which the respondent has an "ongoing, lasting" relationship with the supernatural being. This relationship is an affective relationship similar to love or friendship. The individual always has the ability to be in constant communication with the supernatural being and be continually "spiritually close" to Him.

4. Revelational experience is an experience in which the individual's physical senses are involved in receiving communications from a supernatural being. The physical senses include the ability to see, hear, and touch. The revelational experience may include visions or face-to-face communications with a supernatural being.

With the sparsity of research and theory in the area of religious experience it is thought that a contribution can be made by discovering whether or not a sequential order of religious experience types exists. This may have the theoretical importance of contributing towards further explanation of the relationship between religious experiences and church orthodoxy and predicting to what extent a person is orthodox when only his religious experiences are known.

Church Orthodoxy

Since this study concerns itself with the L. D. S. Church the literature reviewed will deal mainly with church orthodoxy studies relevant to this denomination.

The following review of literature presents some of the more important church orthodoxy studies pertinent to this research.

---

Vernon's study in 1955 suggests the plausibility of scaling religious belief and participation among Mormons. Of 194 Mormons sampled, Vernon was able to scale twelve items with a coefficient of reproducibility of .91.

Using a factor-analytic technique to measure religious belief and behavior of 155 respondents in Salt Lake City, Utah, Cline and Richards found (1) belief items such as belief in God, church, church leaders and scripture and (2) participation items such as prayer, attendance at meetings, tithing, health code observance, and family religious activities were important factors related to their degree of involvement in the church. Similar items were used in this study to measure church orthodoxy.

It was noted that Charles Glock and Rodney Stark have made a significant contribution to the study of the religious man by proposing that the investigation should include five dimensions. They point out


26 Glock and Stark, op. cit., p. 18-38.
that most research focuses upon one or two dimensions, usually attendance and belief, as measures of the total commitment of the religious person. They found that each of the five dimensions mentioned influence the religious man. 

Faulkner and DeJong found in their study of 24 Pennsylvania State University students that Glock and Stark's church orthodoxy dimension is amenable to Guttman scaling.

The literature reviewed has suggested various questionnaire items that can be used in a study of this nature, that both religious experience and church orthodoxy have an influence on the religious man, hence, a relationship may exist between the two variables, and that the dimensions of religious experience and church orthodoxy may be scalable.

The Relationship Between Religious Experience and Church Orthodoxy

The study by Faulkner and DeJong has a bearing upon the relationship between religious experience and church orthodoxy. They found "that not all of the five dimensions (Glock and Stark's five dimensional proposal) investigated...have equal weight in importance with the respondents." It was found also that among this sample there was a tendency to emphasize the intellectual aspects of religion and minimize the importance of religious experiences. This finding provides further justification for analysis of

28 Faulkner and DeJong, op. cit.
29 The church orthodoxy dimension includes both ritualistic and devotional criteria. See Glock and Stark, op. cit., p. 23-30.
30 Faulkner and DeJong, op. cit.
31 Ibid., p. 10.
relationship between religious experience and church orthodoxy.

**Background Factors**

Due to the fact that several variables have been shown elsewhere to be related to church orthodoxy, the following literature is presented. Age, sex, type of church membership, missionary experience, occupation, and income will be used as control variables.

Age, sex, type of church membership, occupation, and income have been included as other studies dealing with religious commitment have indicated their importance. It was thought that the control variable of missionary experience needed to be included due to the emphasis placed on it within the organization studied. A brief discussion will indicate the findings pertinent to each of the variables employed in this study.

**Age**

Most studies indicate that religiosity varies with age. Vernon found in his study of church orthodoxy among 194 sampled Mormons in Idaho that the youth display a high degree of orthodoxy, decreasing during their twenties, but then increasing in orthodoxy until approximately 60 years of age.

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The selected variables used in this study found to be related to church orthodoxy in previous studies include age, sex, type of church membership, occupation, and income.


33 The most important studies include Fichter, op. cit.; Woolston, op. cit.; and Vernon, *Sociology of Religion*, op. cit.

age.

Sex

It is generally found among Protestant and Catholic denominations that women are more religiously involved than men. However, Vernon's study of church orthodoxy among Mormons indicates that men tend toward the extremes of an orthodoxy continuum while women tend to cluster toward the middle. Vernon suggests that Mormon men may be more orthodox than women.

Type of Church Membership

Both Vernon and Fichter found that converts to the church are more religiously orthodox than "life" members.

Missionary Experience

The writer is not aware of any available research relating missionary experience to church orthodoxy. It is assumed, however, that within the L. D. S. Church those who embark upon missionary work are orthodox in their commitments to the church. Each potential missionary is interviewed by his bishop and stake president as to his "worthiness" to serve a mission. Each potential missionary must successfully pass the interview in order to be considered to serve a mission for the church.

36 Allport, et. al., op. cit.; Bultena, op. cit.; Lazarwitz, op. cit.; and Lenski, op. cit.
37 Vernon, "Background Factors Related to Church Orthodoxy," op. cit.
38 Ibid.
39 Fichter, op. cit.
40 A bishop is one who presides over a single congregation in the L. D. S. Church.
41 A stake president is one who presides over several congregations in the L. D. S. Church.
Occupation

Some studies suggest that the higher the occupational level of an individual the more he participates in church activities. However, Demerath concludes that people holding lower prestigious occupations participate less in church activities but believe in fundamental religious principles more than those who are of higher occupational prestige.

Income

Previous research has suggested that there is a positive relationship between income level and religious commitment. As a social class indicator Demerath points out that people earning little income will usually participate less in formal church activities but be more personally devoted, believe in fundamental religious principles, and be more emotionally involved.

In summary, the background factors of age, sex, type of church membership, occupation, and income affect church orthodoxy. It can only be assumed that missionary experience may have an affect upon church orthodoxy. In order to more clearly understand the relationship between religious experience and church orthodoxy these background variables will be used because most studies indicate that they are significantly related to church orthodoxy.

42 Lenski, op. cit. and Lazerwitz, op. cit.
45 Demerath, op. cit.
Research Hypotheses

Selected literature has been presented relevant to religious experience, church orthodoxy, the relationship between religious experience and church orthodoxy and background factors to be used in this study. In addition, religious experience types have been developed for testing. At this point hypotheses will be introduced. In order to empirically test the problems of this study, eight hypotheses were constructed. They are as follows:

Hypothesis 1: Religious experiences develop in a sequence from the least to the most intimate type, that is, an individual encounters a confirming experience before a responsive experience; a responsive experience is encountered before an ecstatic experience; an ecstatic experience is encountered before a revelational experience.

Hypothesis 2: There is a direct positive relationship between religious experiences and church orthodoxy.

(a) An individual who encounters a religious experience will display greater church orthodoxy than a person who does not encounter a religious experience.

(b) The greater the variety of religious experiences encountered the greater the degree of church orthodoxy displayed.

(c) The greater the frequency of religious experiences encountered the greater the degree of church orthodoxy displayed.

The six remaining hypotheses were constructed to test the relationship between background variables and church orthodoxy.

Hypothesis 3: As a person becomes older he will display greater church orthodoxy.

Hypothesis 4: Males will display greater church orthodoxy than females.

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46 The variety of religious experiences refers to the respondents encountering one or more types of religious experiences.

47 The frequency of religious experiences refers to the daily, weekly, monthly, more than once a year, less than once a year, or never occurrences of religious experiences.
Hypothesis 5: Converts to the church will display greater church orthodoxy than those who have been members of the church all of their lives.

Hypothesis 6: Those persons who have had missionary experience will display greater church orthodoxy than those persons who have not had missionary experience.

Hypothesis 7: The higher a person's occupation level the greater the church orthodoxy the person will display.

Hypothesis 8: The higher a person's annual income is the greater the church orthodoxy the person will display.

The examination of the above hypotheses will be made from data obtained from members of The Church of Jesus Christ of Latter-day Saints residing in Provo, Utah. This religious denomination was selected because of its proximity to the institution at which the writer is pursuing his degree.

Summary

Virtually no sociological theory or empirical investigation has been conducted in the area of religious experience or have dealt with the relationship between religious experience and church orthodoxy. Therefore, this study attempts to investigate religious experiences as they relate to church orthodoxy. Religious experience types will be constructed which will be used to discover whether or not religious experiences can be ordered from the least to the most intimate type.

The literature reviewed reveals that religious experiences and church orthodoxy are both dimensions used to measure the total commitment of the religious man and may influence one another. The background variables of age, sex, type of church membership, missionary experience, occupation, and income are to be used in this study since previous studies indicate that they influence church orthodoxy.
In this study, religious experiences will be used as the independent variable and church orthodoxy as the dependent variable. This is not to imply causation between religious experiences and church orthodoxy. It concerns itself only with correlation and significance of which inferences may be drawn. However, this study may have the predictive value of ascertaining the extent of an individual's church orthodoxy when only his religious experiences are known.
CHAPTER II

RESEARCH DESIGN AND METHODOLOGY

Sample Design

A systematic cluster sampling technique was utilized consisting of a combination of (1) simple random sampling, (2) cluster area sampling, and (3) systematic random sampling. The sample size consisted of 360 adult Mormons residents of Provo, Utah. Eighty-four or 23 percent of the possible 360 sampled residents were disqualified from the total sample because of their incomplete responses or their refusal to participate in the study. This left a final total of 276 respondents whose questionnaires were analyzed for the purpose of testing the hypotheses of this study.

Data Collection

Thirty-five undergraduate sociology students assisted in the distribution and collection of the questionnaire.

1 A systematic cluster sampling technique is defined as a group of residential housing blocks of which every "nth" house within the group of residential housing blocks are sampled. See Claire Selitiz, et. al., Research Methods in Social Relations, (New York: Holt, Rinehart and Winston, 1967), p. 534. Refer to Appendix B for an area description of Provo, Utah and the exact geographical location of the cluster units included in the sample.

2 Provo, Utah was selected because of: (1) its large Mormon population; (2) its heterogeneity with respect to background variables, i.e., age, sex, type of church membership, missionary experience, occupation, and income; (3) its accessibility and the limited time and expense involved; and (4) its proximity to the institution at which the writer is pursuing his degree.

3 The specific hypotheses of this study are found in Chapter I.

4 The questions used in this study will be found in Appendix A.
This study aided the students in their class work since a research project was required. Conveniently, this study became the object of their research project and enhanced the rapidity of distribution and collection of the questionnaires for the study.

Prior to the dissemination of the questionnaires all student "data gatherers" were given detailed briefings as to their respective areas, procedures for questionnaire presentation, answering respondents' questions, and questionnaire collection. Above all else, the student was informed to assure the respondent that anonymity would be preserved.

The entire distribution and collection of the questionnaires took approximately ten days. The "data gatherers" were urged to distribute and collect each questionnaire the same day if possible. It was hoped that this procedure would avoid the possibility of the respondent misplacing the questionnaire or procrastinating its completion.

After all questionnaires had been collected the "data gatherers" were given the responsibility of transferring the questionnaire information onto I. B. M. #555 optical scanner code sheets. Each "data gatherer" was responsible for the questionnaires he collected. Code sheets were provided for each "data gatherer" as well as supervision to insure greater accuracy of the transference. Approximately 90 percent of the optical scanner sheets used to transfer the data information were checked for coding reliability by the writer.

The I. B. M. #555 optical scanner code sheets were submitted to the "Optical Scanner" machine in which I. B. M. computer cards were automatically punched. It was thought that this process provided greater accuracy to the study and saved considerable time.
A self-administered questionnaire was developed by the writer and others for use in a larger project. The validity of the questionnaire technique may be justifiably questioned. However, it must be recognized that this study infringes upon the moral and ethical values of the individual to divulge "sacred" information concerning encountered religious experiences. Ellis points out that respondents give more self-incriminating information in a questionnaire than if they were in an interview situation. Therefore, it was thought that an anonymous questionnaire would provide more valid results in this study than if an interview technique was employed.

The questionnaire contained two scales, a religious experience scale and a church orthodoxy scale, as well as selected background information pertinent to this study. Since there was a lack of previous research in the area of religious experience the writer had to develop a scale from the suggestions found in the literature as well as those suggestions made by several individuals. With respect to church orthodoxy, the writer used a modification of Vernon's church orthodoxy scale. The background infor-

7 The analysis of the two scales is found in Tables 1, 2, 3, and 4.
8 Refer to the section in Chapter I entitled "Literature Review."
9 Vernon, "An Inquiry into the Scalability of Church Orthodoxy," op. cit. Vernon's scale was modified due to the fact that the pretest results indicated that it was unreliable. See the section in this chapter entitled "Church Orthodoxy Scale."
Religious Experience Scale

The formulation of the index of religious experiences comprises of four items with each item dealing with one religious experience type, namely, the confirming, responsive, ecstatic, and revelational type. It was thought that they sufficiently cover the full range of religious experiences encountered by members of the L. D. S. Church. Glock and Stark support this viewpoint since their taxonomy of religious experiences includes only four categories.

The coefficient of reproducibility is .95 which is higher than the .90 criterion arbitrarily established by Guttman. Three of the four items lay between a 25 percent and 75 percent margin of discrimination. The spread of the marginal frequencies on the four dichotomous items was sufficient to provide an adequate distribution. None of the items had more error than non-error. All errors appeared to be gradient rather than random or grouped. This information leads to the conclusion that the scale allows us to consider religious experiences as a unidimensional attribute. The detailed results of this analysis are reported in Tables 1 and 2.

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10 The specific types are discussed in Chapter I and in the "Religious Experience" section of Appendix A.


12 Guttman scalogram analysis is a method by which it can be determined whether or not the attribute in question involves one or several dimensions. Hence, establishing a .90 level of reproducibility allows us to conclude that there are probably no other dimensions involved. See S. A. Stouffer, et al., Measurement and Prediction, Studies in Social Psychology in World War II, Vol. IV, (Princeton, New Jersey: Princeton Press, 1950), p. 77-80.
TABLE 1
GUTTMAN SCALE CRITERIA, INDEX OF RELIGIOUS EXPERIENCES
PROVO CITY SAMPLE

1. Coefficient of reproducibility: .95

2. Range of marginal frequencies:
   (a) The extreme modal frequencies are
   (b) Three of the four items fall between 75% and 25%.
   (c) The spread is sufficient to provide a full range of scores.

3. Minimum marginal reproducibility: .68

4. Difference between coefficient of reproducibility and the coefficient of minimum marginal reproducibility is: .27

5. Number of items and response categories: four dichotomous items.


7. Error to non-error ratio:
   (a) Ratio for all items: no item has more error than non-error.
   (b) Item by item error:

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<th>Error</th>
<th>Non-error</th>
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<td>(3-4)</td>
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<td></td>
<td>(3-4)</td>
<td>9</td>
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<td>QUESTION #2</td>
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<td>(2-4)</td>
<td>1</td>
</tr>
<tr>
<td>QUESTION #1</td>
<td>(1)</td>
<td>24</td>
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<tr>
<td></td>
<td>(2-4)</td>
<td>1</td>
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The response categories indicate the responses after they had been dichotomized. Refer to Table 2 for response category meaning.
### TABLE 2

**SCALE OF RELIGIOUS EXPERIENCES**

<table>
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<th>Scale Items</th>
<th>Scale Type (read down.)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. This type of religious experience involves one or more of the...</td>
<td></td>
<td>n,N</td>
<td>n,N</td>
<td>n,N</td>
<td>n,N</td>
<td>n,N</td>
</tr>
<tr>
<td>(revelational experience.) Y,y</td>
<td></td>
<td>Y,y</td>
<td>Y,y</td>
<td>Y,y</td>
<td>Y,y</td>
<td>Y,y</td>
</tr>
<tr>
<td>2. A &quot;lasting, ongoing&quot; relationship exists between an individual...</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
<td>n,N</td>
</tr>
<tr>
<td>(ecstatic experience.) Y,y</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
<td>n,N</td>
</tr>
<tr>
<td>3. The individual feels that a supernatural being is communicating...</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
<td>n,N</td>
</tr>
<tr>
<td>(responsive experience.) Y</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
<td>n,N</td>
</tr>
<tr>
<td>4. The individual feels the presence of a supernatural being.</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
</tr>
<tr>
<td>(confirming experience.) Y</td>
<td></td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>Y</td>
<td>n,N</td>
</tr>
</tbody>
</table>

Y = "Yes, I know I have."; y = "Yes, I think I have."; n = "No, I do not think I have."; and N = "No, I know I have not."

---

See religious experience types and questions in Appendix A of the section entitled, "Religious Experiences."
As a result of the scaling analysis each respondent was assigned a scale score according to the various types of religious experiences he encountered. A respondent who had encountered all four types of religious experiences was assigned the scale score of 1; a respondent who encountered all but one type of religious experience was assigned a scale score of 2; a respondent who encountered two types of religious experiences was assigned a scale score of 3; a respondent who encountered only one type of religious experience was assigned a scale score of 4; and a respondent who did not encounter a religious experience was assigned a scale score of 5. These scale scores are used in the subsequent statistical analysis of the findings.

**Church Orthodoxy Scale**

Prior to a pretest of the questionnaire Vernon's church orthodoxy scale was to be used in this study to measure church orthodoxy. As a result of the pretest it was found that Vernon's 12 item church orthodoxy scale, comprising of both belief and participation items, was not reliable at the .91 level of reproducibility that he reported. Among the pretest sample Vernon's church orthodoxy scale was reproducible at .68. Several items did not sufficiently discriminate when a 25 percent-75 percent

Further elaboration on the occurrence and frequency of religious experiences encountered by the respondents is found in Appendix C.

After the initial version of the questionnaire was prepared, the same thirty-five undergraduate sociology students which helped with the distribution and collection of the questionnaires also were the pretest sample. These students were members of a research methods class attending Brigham Young University for the summer session, 1967.


Most of the items which did not sufficiently discriminate were the belief items.
discriminating margin was imposed. Consequently, the present church orthodoxy scale used in this study is a modification of Vernon's original church orthodoxy scale. Therefore, the formulation of the index of church orthodoxy used in this study comprises of eight belief and participation items.

The coefficient of reproducibility of these eight items was .88 with a minimum marginal coefficient of reproducibility of .66. Seven of the eight items lay between a 25 percent and 75 percent margin of discrimination. The spread of the marginal frequencies on the eight dichotomous items was sufficient to provide a full range of scores. All errors appeared to be gradient rather than random or grouped. This information leads to the conclusion that the scale will allow us to consider church orthodoxy as a unidimensional attribute. The detailed results of this analysis are reported in Table 3 and 4.

Since it was found that church orthodoxy was amenable to unidimensional scaling, the respondents were assigned to one of five church orthodoxy categories according to the scale score received. The five church orthodoxy categories were established on the basis of scale scores. The ultra-orthodox category received a scale score of 1, the orthodox category received the scale scores of 2 and 3, the semi-orthodox category received the scales scores

---

19 A comparison between Vernon's church orthodoxy scale and the scale used in this study can be made by comparing the "Belief and Participation" section of Appendix A with Vernon's "An Inquiry Into the Scalability of Church Orthodoxy," op. cit., p. 327.
20 See Appendix A, "Belief and Participation."
21 According to Guttman scalogram analysis each respondent is given a scale score. In this study, a respondent could have received a scale score ranging between 1 and 9.
22 An evaluation of the church orthodoxy of the respondents sampled is found in Appendix C.
of 4 and 5, the unorthodox category received scale scores of 6, 7 and 8, and
the extremely unorthodox category received the scale score of 9. The sub-
sequent statistical analysis of the findings will utilize these five church
orthodoxy categories.
TABLE 3
GUTTMAN SCALE CRITERIA, INDEX OF CHURCH ORTHODOXY
PROVO CITY SAMPLE

1. Coefficient of reproducibility: .88
2. Range of marginal frequencies:
   (a) The extreme modal frequencies are 24% and 76%.
   (b) Seven of the eight items fall between 75% and 25%.
   (c) The spread is sufficient to provide a full range of scores.
3. Minimum marginal reproducibility: .66
4. Difference between coefficient of reproducibility and the coefficient of minimum marginal reproducibility is: .22
5. Number of items and response categories: eight dichotomous items.
7. Error to non-error ratio:
   (a) Ratio for all items: only item #6 has more error than non-error in the latter response category.
   (b) Item by item error:

<table>
<thead>
<tr>
<th>Response Category</th>
<th>Error</th>
<th>Non-error</th>
</tr>
</thead>
<tbody>
<tr>
<td>QUESTION 52</td>
<td>(1-2)</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>(3-5)</td>
<td>14</td>
</tr>
<tr>
<td>QUESTION 54</td>
<td>(1-2)</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>(3-6)</td>
<td>12</td>
</tr>
<tr>
<td>QUESTION 63</td>
<td>(1-3)</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>(4-9)</td>
<td>30</td>
</tr>
</tbody>
</table>

The response categories indicate the responses after they had been dichotomized. Refer to Table 4 for response category meaning.
### Table 4 - Continued

<table>
<thead>
<tr>
<th>Question #</th>
<th>Response Category</th>
<th>Error</th>
<th>Non-error</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>(1)</td>
<td>10</td>
<td>151</td>
</tr>
<tr>
<td></td>
<td>(2-3)</td>
<td>22</td>
<td>93</td>
</tr>
<tr>
<td>1</td>
<td>(1-2)</td>
<td>30</td>
<td>169</td>
</tr>
<tr>
<td></td>
<td>(3-6)</td>
<td>15</td>
<td>62</td>
</tr>
<tr>
<td>6</td>
<td>(1-2)</td>
<td>5</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>(3-5)</td>
<td>53</td>
<td>29</td>
</tr>
<tr>
<td>8</td>
<td>(1)</td>
<td>4</td>
<td>205</td>
</tr>
<tr>
<td></td>
<td>(2-5)</td>
<td>22</td>
<td>45</td>
</tr>
<tr>
<td>7</td>
<td>(1)</td>
<td>7</td>
<td>214</td>
</tr>
<tr>
<td></td>
<td>(2-5)</td>
<td>12</td>
<td>42</td>
</tr>
</tbody>
</table>
## TABLE 4

**SCALE OF CHURCH ORTHODOXY**

<table>
<thead>
<tr>
<th>Scale Items</th>
<th>Scale Type (read down.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How often do you do temple work of any kind?</td>
<td>3M</td>
</tr>
<tr>
<td></td>
<td>MOY, MOY, MOY, MOY,</td>
</tr>
<tr>
<td></td>
<td>LOY, LOY, LOY, LOY,</td>
</tr>
<tr>
<td>2. Do you hold family home evening?</td>
<td>2mo.</td>
</tr>
<tr>
<td></td>
<td>M, MOY, M, MOY, M, MOY,</td>
</tr>
<tr>
<td></td>
<td>LOY, LOY, LOY, LOY,</td>
</tr>
<tr>
<td>3. Do you have &quot;family&quot; prayer in your home?</td>
<td>2w</td>
</tr>
<tr>
<td></td>
<td>W, M, MOY, W, M, MOY,</td>
</tr>
<tr>
<td></td>
<td>LOY, LOY, LOY, LOY,</td>
</tr>
<tr>
<td>4. During 1966 did you pay a full tithe?</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td>Part, Part, Part,</td>
</tr>
<tr>
<td></td>
<td>None, None, None</td>
</tr>
<tr>
<td>5. How often do you attend Sunday School meetings?</td>
<td>2mo.</td>
</tr>
<tr>
<td></td>
<td>M, MOY, M, MOY, MOY,</td>
</tr>
<tr>
<td></td>
<td>LOY, LOY, LOY, LOY,</td>
</tr>
<tr>
<td>6. To what degree do you participate in card playing?</td>
<td>N, R</td>
</tr>
<tr>
<td></td>
<td>N, R</td>
</tr>
<tr>
<td></td>
<td>S, O, S, O,</td>
</tr>
<tr>
<td></td>
<td>Al, Al</td>
</tr>
<tr>
<td>7. The General Authorities are inspired of God.</td>
<td>SA</td>
</tr>
<tr>
<td></td>
<td>SA</td>
</tr>
<tr>
<td></td>
<td>A, U, A, U,</td>
</tr>
<tr>
<td></td>
<td>D, SD, D, SD</td>
</tr>
<tr>
<td>8. The L. D. S. Church possesses divine authority.</td>
<td>SA</td>
</tr>
<tr>
<td></td>
<td>SA</td>
</tr>
<tr>
<td></td>
<td>A, U, A, U,</td>
</tr>
<tr>
<td></td>
<td>D, SD, D, SD</td>
</tr>
</tbody>
</table>

3M = at least once every three months; MOY = more than once a year; LOY = less than once a year; 2mo. = twice a month; 2w = twice a week; W = weekly; M = monthly; R = rarely; SA = strongly agree; A = agree; U = undecided; D = disagree; SD = strongly disagree; N = never; S = sometimes; O = often; and Al = always.

See church orthodoxy items in Appendix A in the section entitled, "Belief and Participation."
Validity and Reliability

The most important technical criteria for evaluating an instrument is that of validity. An instrument is valid if it measures what it purports to measure. Selltiz, et. al., indicate that validity can be established four different ways.

Content or "face" validity was used to validate this research. Guttman himself suggests that content validity should be used to validate a scale. Therefore, upon the strength of Guttman's suggestion the help of five officers within the Mormon Church was solicited to determine the validity of the two scales. The officers concluded that the scales were sufficiently valid.

The use of concurrent, predictive, and construct validity was not used to validate the scales. Since Vernon's church orthodoxy scale was not utilized due to the pretest results which indicated that several items did not sufficiently discriminate and due to the fact that no previous research had been attempted in respect to this particular religious experience scale,

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25 Claire Selltiz, et. al., op. cit., p. 154-166.
26 The four types of validity are content validity, concurrent validity, predictive validity, and construct validity. Content validity, sometimes called "face validity," is the determination by qualified observers to what degree the instrument is representative of what it is supposed to measure. Concurrent validity is established if another instrument or scale is devised which helps to distinguish the variables in question. Predictive validity is established when future performances can be predicted from the scale or instrument. Construct validity is the attempt to get at underlying meanings and explanations of an abstract concept drawn from theory.
27 Stouffer, et. al., op. cit., p. 53-54.
28 The five officers within the Mormon Church which viewed the religious experience and church orthodoxy scales as valid included three bishops and two stake presidents.
concurrent and construct validation were impossible. Content validation was given precedence over predictive validation upon the strength of Guttman's statement. It is difficult to establish the reliability of a scale and this is a major criticism of scalogram analysis. An instrument is reliable if it consistently measures the same thing with different sample populations. A "test-retest" reliability technique would be important to future research in this area, but none was done in this study. However, some degree of reliability seems to be indicated by the utilization of the Guttman scaling technique. Guttman states five purposes of scaling of which two seem to lend themselves directly to establishing some degree of reliability. The two purposes of scaling which lend themselves to reliability are: (1) Scaling is undertaken to obtain variables which characterize sample populations and (2) Scaling is undertaken to predict outside variables from the scale scores. Since the sample population is considered representative of the universe and the results of the tested scales allows us to consider them as unidimensional this leads to the conclusion that some degree of reliability has been approached.

Analysis of the Data

Since most of the data was ordinal, it was decided to use the Tau C statistic as a measure of association between religious experience, church orthodoxy, and background variables. Tau C provides a coefficient of rank

29 Stouffer, et. al., op. cit., p. 53-54.


correlation and can be used when there are a large number of ties. It is also a measurement to which significance tests can be applied.

In a few instances where the ordinal level of measurement was not possible a corrected coefficient of contingency was used as a measure of association with chi square as a measure of significance.

The .05 level of probability was arbitrarily established as the criteria for determination of significance. The statistical analysis of the data is found in the next chapter.

Summary

The study of religious experiences as they relate to church orthodoxy was conducted among 276 adult members of the L. D. S. Church residing in Provo, Utah. Representativeness of the sample was maintained through the use of a systematic cluster sampling technique. Sociology students distributed and collected the anonymous questionnaires which were then analyzed to test the hypotheses formulated for this study.

Two scales, religious experience and church orthodoxy, were constructed to measure the two phenomena. As a result, they produced coefficients of reproducibility of .95 and .88 respectively. Content validation was used to validate the two scales. A major drawback to this study is its lack of reliability. Sample representativeness and the scaling results indicate that reliability may exist. These scales need to be given to another sample with the results being compared.

---

The data is to be analyzed by use of the chi square, corrected coefficient of contingency, and Tau C statistics to find the significance and strength of association of all relationships.
CHAPTER III

PRESENTATION OF FINDINGS

Introduction

As stated in Chapter I, the purposes of this study are: (1) to construct a religious experience typology which will be used to discover whether or not a sequential order of religious experiences from the least to the most intimate type exists, (2) to examine the relationship between religious experiences and church orthodoxy, and (3) to investigate the influence of various background factors which may clarify some of the social characteristics which affect the relationship between religious experiences and church orthodoxy.

The following is a presentation of the findings, interpretations, and conclusions which may be drawn from the data. All inferences concluded from the results of these findings will appear in the interpretation chapter (Chapter IV).

The Sequential Order of Religious Experiences

The following hypothesis was tested to discover whether or not a sequential order of religious experiences exists from the least to the most intimate type.

Hypothesis 1: Religious experiences develop in a sequence from the least to the most intimate type, that is, an individual encounters a confirming experience before a responsive experience; a responsive experience is encountered before an ecstatic experience; an ecstatic experience is encountered before a revelational experience.

32
The use of Guttman scalogram analysis of religious experiences (see Chapter II) supports this hypothesis. The data for this hypothesis is presented in Table 5. Scalogram analysis revealed that most of the respondents who did encounter one religious experience type encountered a confirming experience; most respondents who encountered two religious experience types encountered confirming and responsive experiences; most of the respondents who encountered three religious experience types encountered confirming, responsive, and ecstatic experiences; and, of course, those respondents who encountered all four types of religious experience types encountered confirming, responsive, ecstatic, and revelational experiences.

**TABLE 5**

<table>
<thead>
<tr>
<th>Scale Types of Religious Experiences</th>
<th>number</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those respondents who encountered four religious experience types.</td>
<td>31</td>
<td>11.2</td>
</tr>
<tr>
<td>Those respondents who encountered three religious experience types.</td>
<td>44</td>
<td>16.0</td>
</tr>
<tr>
<td>Those respondents who encountered two religious experience types.</td>
<td>67</td>
<td>24.3</td>
</tr>
<tr>
<td>Those respondents who encountered one religious experience type.</td>
<td>44/186</td>
<td>16.0</td>
</tr>
</tbody>
</table>

For a number and percentage distribution of the occurrence and frequency of each of the religious experience types see Appendix C, Tables 1 and 2. An evaluation of religious experiences is found in Appendix C. Those who encountered four religious experience types received a scale score of 1; those who encountered three religious experience types received a scale score of 2; those who encountered two religious experience types received a scale score of 3; and those who encountered one religious experience type received a scale score of 4. Ninety (32.6%) respondents did not encounter a religious experience and were assigned a scale score of 5.
The Relationship Between Religious Experiences and Church Orthodoxy

Three hypotheses were formulated to examine the relationship between religious experiences and church orthodoxy.

Hypothesis 2a: An individual who encounters a religious experience will display greater church orthodoxy than an individual who does not encounter a religious experience.

A comparison was made between the church orthodoxy of those who encountered a religious experience and those who did not encounter such an experience. Ninety respondents (32.6%) indicated that they had not encountered a religious experience as opposed to 186 (67.5%) respondents who did report a religious experience.

Table 6 presents the data for this hypothesis. When the church orthodoxy of these two groups was compared a difference significant past the .001 level was observed. A low correlation of .15 (C) exists in

TABLE 6
A COMPARISON\(^a\) OF THE CHURCH ORTHODOXY OF THOSE RESPONDENTS WHO REPORTED A RELIGIOUS EXPERIENCE AND THE CHURCH ORTHODOXY OF THOSE WHO DID NOT REPORT A RELIGIOUS EXPERIENCE

<table>
<thead>
<tr>
<th>Religious Experience Encounters</th>
<th>Church Orthodoxy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
</tr>
<tr>
<td>Those respondents who have encountered a religious experience.</td>
<td>37.6%</td>
</tr>
<tr>
<td>Those respondents who have not encountered a religious experience.</td>
<td>18.9</td>
</tr>
<tr>
<td>Total N</td>
<td>87</td>
</tr>
</tbody>
</table>

\( x^2 = 33.11, \) df = 4, \( C = .15, \) P = .001, (Statistically significant)

\(^3\) Elaboration of the church orthodoxy categories is found in Appendix C.
the predicted direction suggesting that persons who encounter a religious experience will be more orthodox than their non-experiencing counterparts.

**Hypothesis 2b:** The greater the variety of religious experiences encountered the greater the degree of church orthodoxy displayed.

Table 7 presents the support of this hypothesis. The results of

<table>
<thead>
<tr>
<th>Religious Experiences</th>
<th>Church Orthodoxy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
</tr>
<tr>
<td>Individuals who have encountered four types of religious experiences.</td>
<td>41.9%</td>
</tr>
<tr>
<td>Individuals who have encountered three types of religious experiences.</td>
<td>47.7</td>
</tr>
<tr>
<td>Individuals who have encountered two types of religious experiences.</td>
<td>43.3</td>
</tr>
<tr>
<td>Individuals who have encountered one type of religious experience</td>
<td>15.9</td>
</tr>
<tr>
<td>Individuals who have encountered no religious experience.</td>
<td>18.9</td>
</tr>
</tbody>
</table>

**TABLE 7**

THE RELATIONSHIP BETWEEN THE VARIETY OF RELIGIOUS EXPERIENCES ENCOURAGED AND CHURCH ORTHODOXY

| Total N | 87 | 57 | 72 | 31 | 29 | 276 |

\[ Z = 5.89, \quad \text{Tau} \ c = .29, \quad P = .001, \quad \text{(Statistically significant)} \]
the tested relationship indicate that the hypothesis can be accepted. A significant relationship between the variety of religious experiences and church orthodoxy does exist. The moderate correlation (\(\text{Tau } c = .29\)) is in the predicted direction and is significant past the .001 level. This suggests that the greater variety of religious experiences an individual encounters a moderate increase in his church orthodoxy will result.

**Hypothesis 2c**: The greater the frequency of religious experiences encountered the greater the degree of church orthodoxy displayed.

The results of the tested relationship between the frequency of religious experiences and church orthodoxy when controlled by each of the scale types of religious experience (see Table 5) indicate that no relationship exists between the frequency of religious experiences and church orthodoxy except when a respondent encountered two religious experience types. This finding is not logical when the frequency of religious experiences is related to church orthodoxy and controlled by the scale types of religious experiences. Tables 1, 2, 3, and 4 in Appendix D have been constructed to present these findings.

**Summary of Hypotheses 1 and 2**

The findings relevant to hypothesis number one suggest that religious experiences develop in a sequential order, that is, less intimate experiences are encountered before more intimate religious experiences.

Hypothesis number two states that a positive relationship exists between religious experiences and church orthodoxy. It was observed that a respondent who encountered a religious experience was significantly more
<table>
<thead>
<tr>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>Hypothesis Number</th>
<th>Tau  ( c )</th>
<th>Z Score</th>
<th>2</th>
<th>Significance Level</th>
<th>Direction</th>
<th>Table Number</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Experience Encounters</td>
<td>Church Orthodoxy</td>
<td>2a</td>
<td>.15</td>
<td>33.11</td>
<td>.001</td>
<td>Positive</td>
<td>6</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>Variety of Religious Experiences</td>
<td>Church Orthodoxy</td>
<td>2b</td>
<td>.29</td>
<td>5.89</td>
<td>.001</td>
<td>Positive</td>
<td>7</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Frequency of One Experience</td>
<td>Church Orthodoxy</td>
<td>2c</td>
<td>-.05</td>
<td>-.38</td>
<td>NS</td>
<td>Negative</td>
<td>1</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>Frequency of Two Experiences</td>
<td>Church Orthodoxy</td>
<td>2c</td>
<td>.25</td>
<td>3.49</td>
<td>.001</td>
<td>Positive</td>
<td>2</td>
<td>87</td>
<td></td>
</tr>
<tr>
<td>Frequency of Three Experiences</td>
<td>Church Orthodoxy</td>
<td>2c</td>
<td>.07</td>
<td>1.02</td>
<td>NS</td>
<td>Positive</td>
<td>3</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>Frequency of Four Experiences</td>
<td>Church Orthodoxy</td>
<td>2c</td>
<td>.02</td>
<td>.31</td>
<td>NS</td>
<td>Positive</td>
<td>4</td>
<td>89</td>
<td></td>
</tr>
</tbody>
</table>
orthodox than his non-experiencing counterparts. It was noted as well that the variety of religious experiences a person encounters will moderately affect his church orthodoxy. However, there seems to be no relationship between the frequency of encountered religious experiences when controlled by the scales types of religious experiences except for those respondents who encountered two religious experience types. The frequency of religious experiences will moderately affect the church orthodoxy of those who encountered two types of religious experiences. The latter finding is not logical when the frequency of religious experiences is controlled by the scale types of religious experiences.

In conclusion, the data suggest that the greatest influence upon church orthodoxy is dependent upon how many different religious experiences an individual encounters.

Table 8 summarizes the findings of the relationship between religious experiences and church orthodoxy.

**Background Factors Related to Church Orthodoxy**

Selected background factors (see Chapter I) were used as control variables in this study since previous research indicate their usefulness. Therefore, the relationship between various background variables (independent variables) and church orthodoxy (dependent variable) is the focus.

---

4 See the section entitled "Background Factors" in Chapter I which will elaborate on the usefulness of these background factors in previous research relevant to church orthodoxy. It is to be noted that the writer is not aware of any previous research undertaken to investigate the relationship between missionary experience and church orthodoxy. It is assumed, however, in light of the emphasis placed by the Mormon Church on missionary service that it would be an important background variable to use when analyzing church orthodoxy.
of this area of research. The background variables include age, sex, type of church membership, missionary experience, occupation, and income.

These control variables were thought to be important inasmuch as the possibility exists that church orthodoxy may be a function of any or all of the above mentioned variables. The significance and association between background variables and church orthodoxy is important for understanding which individuals are orthodox in their church commitment. It is also important to understand the extent to which these variables affect church orthodoxy so that the relationship between religious experiences and church orthodoxy can be better understood.

As discussed in Chapter I, the following hypotheses were constructed in order to test the various relationships between the selected background factors and church orthodoxy.

Hypotheses:

3. As a person becomes older he will display greater church orthodoxy.
4. Males will display greater church orthodoxy than females.
5. Converts to the church will display greater church orthodoxy than those who have been members of the church all of their lives.
6. Those who have had missionary experience will display greater church orthodoxy than those who have not had missionary experience.
7. The higher a person's occupational level is the greater the church orthodoxy he will display.
8. The higher a person's income is the greater the church orthodoxy he will display.

Age and Church Orthodoxy

The third hypothesis states that there is a direct relationship between age and church orthodoxy. Table 9 shows the relationship between
the two variables. The findings reveal that no significant relationship exists between age and church orthodoxy. A correlation of .01 (Tau c) indicates that the association between age and church orthodoxy is insignificant. Therefore, the hypothesis is rejected, that is, there is no difference between the age of a person and his church orthodoxy.

TABLE 9

THE RELATIONSHIP a BETWEEN AGE AND CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Age</th>
<th>Church Orthodoxy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
</tr>
<tr>
<td>21-30</td>
<td>31.6%</td>
</tr>
<tr>
<td>31-40</td>
<td>35.1</td>
</tr>
<tr>
<td>41-50</td>
<td>38.6</td>
</tr>
<tr>
<td>51-60</td>
<td>15.8</td>
</tr>
<tr>
<td>61 and older</td>
<td>34.1</td>
</tr>
<tr>
<td>Total N</td>
<td>87</td>
</tr>
</tbody>
</table>

a $Z = 0.27$, Tau c = .01, P = .90, (Not statistically significant)

Examination of the data reveals that the age group between 51-60 years of age display the least amount of church orthodoxy while those over 61 years of age seem to display the greatest amount of church orthodoxy. Even though an insignificant correlation exists the data seems to indicate that a person may become slightly more orthodox as the individual becomes older.
Sex and Church Orthodoxy

Table 10 presents the relationship between sex and church orthodoxy. The findings reveal that a significant relationship exists between sex and church orthodoxy. The degree of association is .26 (C) and the relationship is in the predicted direction. It can be concluded that the male respondents display greater church orthodoxy than female respondents.

**TABLE 10**

THE RELATIONSHIP BETWEEN SEX AND CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th></th>
<th>Ultra-Orthodox</th>
<th>Semi-Orthodox</th>
<th>Orthodox</th>
<th>Unorthodox</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>37.6%</td>
<td>25.8%</td>
<td>18.3%</td>
<td>5.4%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Female</td>
<td>28.9%</td>
<td>17.8%</td>
<td>30.0%</td>
<td>13.9%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Total N</td>
<td>67</td>
<td>56</td>
<td>69</td>
<td>32</td>
<td>273</td>
</tr>
</tbody>
</table>

\( \chi^2 = 11.35, \text{ df } = 4, \ C = .26, \ P = .05, \) (Statistically significant)

Type of Church Membership and Church Orthodoxy

Table 11 presents the findings related to the relationship between the type of church membership and church orthodoxy. A comparison was made by dividing the respondents according to whether they are converts to the church or life members and comparing their church orthodoxy.

It is observed that no statistically significant relationship exists between the two variables. A low correlation of .04 (C) is present and the relationship is in the predicted direction. The low correlation suggests that converts may be slightly more orthodox than life members.
TABLE 11
THE RELATIONSHIP* BETWEEN TYPE OF CHURCH MEMBERSHIP
AND CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Type of Church Membership</th>
<th>Church Orthodoxy</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
<td>Semi-Orthodox</td>
<td>Unorthodox</td>
<td>Extremely</td>
<td>Total</td>
</tr>
<tr>
<td>Convert</td>
<td>35.6%</td>
<td>20.0%</td>
<td>31.1%</td>
<td>6.7%</td>
<td>6.7%</td>
</tr>
<tr>
<td>Life Member</td>
<td>31.0%</td>
<td>21.0%</td>
<td>24.9%</td>
<td>11.8%</td>
<td>11.4%</td>
</tr>
<tr>
<td>Total N</td>
<td>87</td>
<td>57</td>
<td>71</td>
<td>30</td>
<td>29</td>
</tr>
</tbody>
</table>

\[ X^2 = 2.49, \text{ df } = 4, \bar{C} = .04, P = .50, \text{ (Not statistically significant) } \]

Missionary Experience and Church Orthodoxy

Table 12 presents the findings of the relationship between missionary experience and church orthodoxy. The relationship was tested by comparing the church orthodoxy of those who reported missionary experience with the church orthodoxy of those who did not report missionary experience.

TABLE 12
THE RELATIONSHIP* BETWEEN MISSIONARY EXPERIENCE
AND CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Missionary Experience</th>
<th>Church Orthodoxy</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
<td>Semi-Orthodox</td>
<td>Unorthodox</td>
<td>Extremely</td>
<td>Total</td>
</tr>
<tr>
<td>Served Mission</td>
<td>52.5%</td>
<td>30.5%</td>
<td>16.9%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Did Not Serve Mission</td>
<td>27.6%</td>
<td>17.3%</td>
<td>26.5%</td>
<td>14.3%</td>
<td>14.3%</td>
</tr>
<tr>
<td>Total N</td>
<td>86</td>
<td>53</td>
<td>60</td>
<td>31</td>
<td>28</td>
</tr>
</tbody>
</table>

\[ X^2 = 30.94, \text{ df } = 4, \bar{C} = .40, P = .001, \text{ (Statistically significant) } \]
The analysis of the relationship between missionary experience and church orthodoxy revealed that a statistically significant relationship does exist. A moderate correlation of .40 (r) exists in the predicted direction. It is concluded that those who have engaged in missionary service will generally display greater church orthodoxy than those who do not serve missions for the church.

Occupation and Church Orthodoxy

Table 12 indicates that there is a statistically significant relationship between occupational level and church orthodoxy. A moderate correlation (Tau c = .20) exists between the two variables in the predicted direction. The interpretation of these findings is that church

TABLE 13
THE RELATIONSHIP\(^a\) BETWEEN OCCUPATION AND CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Church Orthodoxy</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-</td>
<td>Semi-</td>
<td>Extremely</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Orthodox</td>
<td>Orthodox</td>
<td>Unorthodox</td>
<td>Unorthodox</td>
<td>Total</td>
</tr>
<tr>
<td>Professional</td>
<td>50.6%</td>
<td>23.4%</td>
<td>16.0%</td>
<td>4.9%</td>
<td>4.9%</td>
</tr>
<tr>
<td>Manager-Proprietor</td>
<td>36.0</td>
<td>20.0</td>
<td>20.0</td>
<td>12.0</td>
<td>12.0</td>
</tr>
<tr>
<td>White Collar</td>
<td>25.6</td>
<td>17.9</td>
<td>33.3</td>
<td>12.8</td>
<td>10.3</td>
</tr>
<tr>
<td>Skilled Worker</td>
<td>18.8</td>
<td>23.4</td>
<td>25.0</td>
<td>14.1</td>
<td>18.8</td>
</tr>
<tr>
<td>Unskilled, Semi-skilled, rancher</td>
<td>25.4</td>
<td>16.9</td>
<td>33.9</td>
<td>13.6</td>
<td>10.2</td>
</tr>
<tr>
<td>and farmer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total N</td>
<td>87</td>
<td>56</td>
<td>67</td>
<td>29</td>
<td>29</td>
</tr>
</tbody>
</table>

\(^a\) Z = 4.02, Tau c = .20, P = .001, (Statistically significant)
members with high prestigious occupations will generally display greater church orthodoxy than members with low prestigious occupations.

**Income and Church Orthodoxy**

The eighth hypothesis states that there is a direct positive relationship between income and church orthodoxy. The relationship was tested by comparing the family's annual income to the church orthodoxy of the respondent. Table 13 presents these findings.

The relationship between the two variables is significant. A low positive correlation (Tau c = .12) exists which suggests that those who earn a greater annual income display somewhat greater church orthodoxy than those who earn a smaller annual income.

**TABLE 14**

**THE RELATIONSHIP**<sup>a</sup> **BETWEEN INCOME AND CHURCH ORTHODOXY**

<table>
<thead>
<tr>
<th>Income</th>
<th>Ultra-Orthodox</th>
<th>Orthodox</th>
<th>Semi-Orthodox</th>
<th>Unorthodox</th>
<th>Extremely Unorthodox</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>$10,000 and above</td>
<td>43.5%</td>
<td>26.1%</td>
<td>10.9%</td>
<td>4.3%</td>
<td>15.2%</td>
<td>100.0%</td>
</tr>
<tr>
<td>$7,000-$9,999</td>
<td>38.0</td>
<td>15.2%</td>
<td>29.1%</td>
<td>8.9%</td>
<td>8.9%</td>
<td>100.1%</td>
</tr>
<tr>
<td>$5,000-$6,999</td>
<td>22.4</td>
<td>25.4%</td>
<td>22.4%</td>
<td>17.4%</td>
<td>16.4%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Below $5,000</td>
<td>27.4</td>
<td>19.2%</td>
<td>34.2%</td>
<td>15.1%</td>
<td>4.1%</td>
<td>100.0%</td>
</tr>
<tr>
<td><strong>Total N</strong></td>
<td><strong>85</strong></td>
<td><strong>55</strong></td>
<td><strong>68</strong></td>
<td><strong>29</strong></td>
<td><strong>28</strong></td>
<td><strong>265</strong></td>
</tr>
</tbody>
</table>

<sup>a</sup> Z = 1.78, Tau c = .12, P = .05, (Statistically significant)

**Summary of the Background Factors and Church Orthodoxy**

In conclusion, table 15 shows the relationships that were found...
### TABLE 15

**SUMMARY OF THE FINDINGS BETWEEN VARIOUS BACKGROUND FACTORS AND CHURCH ORTHODOXY**

<table>
<thead>
<tr>
<th>Independent Variable</th>
<th>Dependent Variable</th>
<th>Hypothesis Number</th>
<th>Tau c</th>
<th>Significance Level</th>
<th>Hypothesis</th>
<th>Direction</th>
<th>Table Number</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>Church Orthodoxy</td>
<td>3</td>
<td>.01</td>
<td>.90</td>
<td>Rejected</td>
<td>Positive</td>
<td>9</td>
<td>40</td>
</tr>
<tr>
<td>Sex</td>
<td>Church Orthodoxy</td>
<td>4</td>
<td>.26</td>
<td>.05</td>
<td>Accepted</td>
<td>Positive</td>
<td>10</td>
<td>41</td>
</tr>
<tr>
<td>Type of Church</td>
<td>Church Orthodoxy</td>
<td>5</td>
<td>.04</td>
<td>.50</td>
<td>Rejected</td>
<td>Positive</td>
<td>11</td>
<td>42</td>
</tr>
<tr>
<td>Missionary Experience</td>
<td>Church Orthodoxy</td>
<td>6</td>
<td>.40</td>
<td>.001</td>
<td>Accepted</td>
<td>Positive</td>
<td>12</td>
<td>42</td>
</tr>
<tr>
<td>Occupation</td>
<td>Church Orthodoxy</td>
<td>7</td>
<td>.20</td>
<td>.001</td>
<td>Accepted</td>
<td>Positive</td>
<td>13</td>
<td>43</td>
</tr>
<tr>
<td>Income</td>
<td>Church Orthodoxy</td>
<td>8</td>
<td>.12</td>
<td>.05</td>
<td>Accepted</td>
<td>Positive</td>
<td>14</td>
<td>44</td>
</tr>
</tbody>
</table>
between the various background factors used in this study and church orthodoxy. It appears that sex, missionary experience, occupation, and income significantly affect church orthodoxy. This is to say, a person will generally be more orthodox if he is a male, has had missionary experience, has a high prestigious occupation, and has a large yearly income. Age and type of church membership are two variables which may slightly affect church orthodoxy although no significant relationships were observed when tested. All hypotheses generated to test the relationship between selected background factors and church orthodoxy were in the predicted direction.

The Influence of Various Background Factors Upon the Relationship Between Religious Experiences and Church Orthodoxy

The previous section presented the findings of various background factors when they are related to church orthodoxy. The findings revealed that sex, missionary experience, occupation, and income affect church orthodoxy.

The same control variables are used to differentiate the kind and extent of the interrelationship existing between religious experiences when they are related to church orthodoxy. This type of analysis will help the reader to understand which variables influence church orthodoxy, that is, whether it is religious experiences or the background variables which influence church orthodoxy. It is also important to understand the variance in the relationship between religious experiences and church orthodoxy when various control variables are imposed. For example, there may be a different kind of relationship existing between religious experiences and church orthodoxy when various age groups are taken into account.
The control variables used are age, sex, type of church membership, occupation, and income. Table 15 summarizes the findings when each of the background variables are used to control the relationship between religious experiences and church orthodoxy.

Age

For those individuals in the sampled population between 21-30 years of age there exists a very strong relationship between religious experiences and church orthodoxy. The relationship weakens markedly as the individual becomes older. Gradually, however, the relationship increases, especially for those 51 years and older.

It may be concluded that religious experiences have the strongest influence upon the church orthodoxy of those between the ages of 21-30 years of age. Religious experiences have little influence upon the church orthodoxy of those between 31-50 years of age. For persons over 51 years of age religious experiences have a moderate influence upon their church orthodoxy.

Sex

There appears to be a moderately high relationship between religious experiences and church orthodoxy for females and only a moderate relationship for males. This finding indicates that religious experiences have a stronger influence upon the church orthodoxy of women than for men. As previously indicated, men tend to be more orthodox than women. It is concluded that even though men are more orthodox than women, religious experiences influence the church orthodoxy of women more so than for men.
Type of Church Membership

There appears to be a stronger relationship between religious experiences and church orthodoxy for life members than converts. This finding suggests that religious experiences may have a greater influence upon the church orthodoxy of a life member than upon the church orthodoxy of a convert.

Missionary Experience

The data suggest that there is a stronger relationship between religious experiences and church orthodoxy for respondents who have had missionary experience than for those who have not had missionary experience. It is concluded that religious experiences have a greater influence upon the church orthodoxy of individuals with missionary experience than individuals without such experience.

Occupation

A stronger relationship between religious experiences and church orthodoxy exists for those of the unskilled, semi-skilled, skilled, and professional occupational groups than those who are considered white collar workers, managers, and proprietors. This finding suggests that religious experiences have the greatest influence upon the church orthodoxy of the lower and upper occupational groups and a less influence upon the middle occupational groups.

Income

A moderately high relationship between religious experiences and
church orthodoxy exists for those earning less than $5,000 per year. A moderate relationship between the two variables exists for all other income groups. This finding suggests that the church orthodoxy of those earning less than $5,000 per year is more strongly influenced by religious experiences than any other income groups.

Summary of Relationship When Controlled by Various Control Variables

In summary, the strongest relationship between religious experiences and church orthodoxy seems to exist under any or all of the following conditions. The individual is between 21-30 years of age, a female life member of the Church, has had missionary experience, is of the lower or upper occupational groups, and earns less than $5,000 per year.

Summary of Findings

The findings of this study indicate that an individual will encounter a less intimate type of religious experience before a more intimate type is encountered.

It was found that a person's church orthodoxy is significantly influenced if he encounters a religious experience of any kind. Also, an individual's church orthodoxy is moderately affected depending upon the variety of religious experiences he encounters. The frequency of religious experiences seemed to have little influence upon the church orthodoxy of a person.

The social background factors of sex, missionary experience, occupation, and income positively affect church orthodoxy. Two background factors, age and type of church membership, do not seem to significantly influence church orthodoxy.

The relationship between religious experiences and church orthodoxy,
TABLE 16
A SUMMARY OF THE RELATIONSHIP BETWEEN RELIGIOUS EXPERIENCES RELATED TO CHURCH ORTHODOXY WHEN CONTROLLED BY AGE, SEX, TYPE OF CHURCH MEMBERSHIP, MISSIONARY EXPERIENCE, OCCUPATION, AND INCOME

<table>
<thead>
<tr>
<th>Control Variables</th>
<th>Religious Experience Typology results correlated with Church Orthodoxy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of Cases</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
</tr>
<tr>
<td>21-30</td>
<td>78</td>
</tr>
<tr>
<td>31-40</td>
<td>74</td>
</tr>
<tr>
<td>41-50</td>
<td>44</td>
</tr>
<tr>
<td>51-60</td>
<td>38</td>
</tr>
<tr>
<td>61+</td>
<td>41</td>
</tr>
<tr>
<td><strong>Sex</strong></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>92</td>
</tr>
<tr>
<td>Female</td>
<td>181</td>
</tr>
<tr>
<td><strong>Type of Church Membership</strong></td>
<td></td>
</tr>
<tr>
<td>Convert</td>
<td>45</td>
</tr>
<tr>
<td>Life Member</td>
<td>229</td>
</tr>
<tr>
<td><strong>Missionary Experience</strong></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>59</td>
</tr>
<tr>
<td>No</td>
<td>196</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
</tr>
<tr>
<td>Not Skilled</td>
<td>60</td>
</tr>
<tr>
<td>Skilled</td>
<td>64</td>
</tr>
<tr>
<td>White Collar</td>
<td>39</td>
</tr>
<tr>
<td>M.O.P.</td>
<td>25</td>
</tr>
<tr>
<td>Professional</td>
<td>81</td>
</tr>
<tr>
<td><strong>Income</strong></td>
<td></td>
</tr>
<tr>
<td>Less $5,000</td>
<td>72</td>
</tr>
<tr>
<td>$5,000-$6,999</td>
<td>67</td>
</tr>
<tr>
<td>$7,000-$9,999</td>
<td>81</td>
</tr>
<tr>
<td>$10,000+</td>
<td>46</td>
</tr>
</tbody>
</table>

5 The religious experience typology results are based upon the scale types (see Table 5).

6 Scale scores were used to assign each respondent to one of five church orthodoxy categories. Refer to Appendix C for further elaboration.
indicating that religious experiences is a main factor influencing church orthodoxy becomes stronger when any or all of the following conditions are met: The individual is between 21-30 years of age, a female life member of the Church, who is of the lower or upper occupational groups, and earns less than $5,000 per year.
CHAPTER IV

INTERPRETATION OF FINDINGS

Theoretical Orientation

As discussed in Chapter I religious experiences have been explained principally from a psychological point of view. However, in light of a total explanation of religious experiences and more importantly, the relationship between religious experiences and church orthodoxy, it is important to consider sociological explanations as well.

The basic theoretical model of this study is that religious experiences and church orthodoxy are somewhat situational from denomination to denomination. The social situation itself as a variable under which religious experiences and church orthodoxy are operant will: (1) diminish or enhance the occurrence and frequency of religious experience and (2) determine the relationship between religious experiences and church orthodoxy. If, for example, a religious denomination emphasizes that its members incur religious experiences and that such experiences are contingent upon being considered orthodox then its members will probably encounter many religious experiences and a relationship will exist between religious experiences and church orthodoxy. On the other hand, if a religious denomination does not encourage its members to encounter religious experiences and does not emphasize a relationship between the two variables then there will probably be few religious experiences encountered and a weak relationship will exist.

---

Upon review of the religious practices of various Protestant and Catholic denominations in the United States, it is apparent that the emphasis placed on denominational members to encounter religious experiences and adhere to established beliefs and practices varies widely. Some fundamentalistic religious bodies view religious experiences as an integral aspect of their religious rites and ceremonies. These religious denominations usually take a strict interpretation of their religious scripture and doctrine, that is, religious experiences are to be encountered, Biblical verses are to be literally interpreted, ecclesiastical commandments are to be rigidly followed, and religious encounters are a "sign" of being orthodox as well as enhancing the member's church orthodoxy. On the other hand, more liberal denominations, especially in the urban setting, view religious experiences as abnormal. Among liberal religious groups religious experiences are frowned upon, seldom discussed except as occurrences in Biblical times, and otherwise dismissed as a phenomenon not to occur in this era of time. These religious denominations usually take a liberal interpretation of their religious scripture and doctrine. This is to say, beliefs and practices of liberal denominations are usually individually interpreted, ecclesiastical commandments are usually not strictly adhered to, and little relationship is emphasized between religious experiences and church orthodoxy. Hence, the social situation found within various denominational bodies plays an important role in determining the occurrence and frequency of religious experiences and the relationship between religious experiences and church orthodoxy.

\[\text{Ibid., p. 18.}\]
Applicability of the Theoretical Model to the Sampled Mormon Population

The Mormon Church views religious experiences as normal and an integral aspect for the development of the religious man. Throughout all Mormon congregations the membership is taught and instructed in the importance of religious experiences as the medium of communication between man and God. Advocated in the teachings of the Church is the concept that all truth comes from God. It is taught and believed that truth, through revelation, is given to individual members of the Church as well as to the leaders of the Church.

In addition, it is taught, advocated, and perpetuated by the L. D. S. Church that a concomitant relationship exists between religious experiences and church orthodoxy. The Church says that at times religious experiences occur prior to a person becoming orthodox. On the other hand, it is taught that religious experiences help maintain and increase a person's church orthodoxy. It is also taught that a person's church orthodoxy will precipitate a religious experience.

---

3 The Doctrine and Covenants, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1952), Sections 3, 11, 20, 42, 71, 75, 94, 102, 128. The Doctrine and Covenants is one of four official scriptures of the L. D. S. Church.

4 James E. Talmage, Articles of Faith, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1960), p.

5 Ibid., p. 296-299.

6 The Holy Bible (King James Version), The New Testament, the conversion of Saul of Tarsus; The Book of Mormon, Mosiah, Chapter 27. Both books are official scripture in the L. D. S. Church. Church leaders concur with this statement as well.

7 This view is espoused by church leaders as well as the writer who is an active participant of the L. D. S. Church.

As a result of the emphasis placed upon the occurrence and frequency of religious experiences within the Mormon Church it was noted that 186 or 67.5 percent of those sampled have encountered one religious experience type at least once.

As previously stated, the L. D. S. Church emphasizes a concomitant relationship between religious experiences and church orthodoxy. It was observed that the occurrence of one religious experience type significantly influences the church orthodoxy of the Church member in a positive direction. It was also observed that the more types of religious experiences encountered by the Church member the more orthodox he would be.

The occurrence of religious experiences within the context of the Mormon Church is emphasized more than the frequency or number of such experiences. This may be a partial explanation why the frequency of religious experiences does not significantly affect church orthodoxy. An explanation of why a moderate correlation does exist between the frequency of religious experiences and church orthodoxy for those church members who encountered two types of religious experiences cannot be made. The finding does not follow a logical sequential pattern since the religious experience scale types were utilized. Certainly this is an area for further exploration.

Since religious experiences are fairly common among the L. D. S. members sampled in this study (see Appendix C, Tables 1 and 2) and the occurrence of one or more types of religious experiences moderately influences church orthodoxy it seems plausible that the social context

The same five Church officials who attested to the validity of the religious experience scale and the church orthodoxy scale stated that the occurrence of religious experiences is emphasized more than the frequency of such experiences within the L. D. S. Church.
in which religious experiences are operative in relationship to church
orthodoxy is a key factor in understanding why such experiences occur
and why they influence church orthodoxy.

It seems plausible that the prevalence of religious experiences
among L. D. S. Church members cannot be reasonably attributed to indi-
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vidual psychic conflicts, as suggested by several early psychologists,
since 186 (67.5 percent) of those sampled have encountered one religious
experience type at least once. If the data is viewed from the standpoint
that people comply to established norms which are emphasized by a religious
denomination and behave in a manner which is perceived as expected then
the presented theoretical model is of value and may contribute to our
understanding of why religious experiences occur and are positively related
to church orthodoxy.

**Conditions Which Influence the Theoretical Model**

Even though it has been observed that religious experiences is
positively related to church orthodoxy selected background variables sign-
ificantly influence the relationship. The following discussion relates
to the findings between religious experiences and church orthodoxy when
controlled by age, sex, type of church membership, missionary experience,
occupation, and income.

**Age**

Most studies indicate that religiosity varies with age. Vernon

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10 Notable psychologists were James Leuba, Edwin Starbuck, and William James.
found that among Mormons the youth display the greatest amount of religiosity. The findings of this research indicate that no relationship exists between age and church orthodoxy, therefore, no support can be given to previous research in this area. However, when the relationship between religious experiences and church orthodoxy is controlled by age groups the strongest relationship between the two variables exists for those between 21-30 years of age. This indicates the religious experiences have the strongest influence upon the church orthodoxy of this age group.

A tentative explanation for religious experiences having the greatest influence upon the church orthodoxy of the 21-30 year age group may be due to the Church's emphasis on youth programs, missionary work for this age group, participation in various auxiliary church programs, and a greater need to belong to a social organization. As a result, there may be higher expectations for the youth and young adults to conform to the established norms of the Church which includes encountering religious experiences and being orthodox in their church commitments.

The trend of the relationship seems to indicate that there is a strong relationship between the two variables for those 21-30 years of age, significantly decreasing after 30 years of age, and again increasing after 50 years of age. This finding indicates that those between 31-50 years of age are influenced least by religious experiences in their religious commitments which may be due to greater occupational, civic, and other social activity involvement than those under 30 or over 50 years of age.
Sex

Previous research indicates that females are generally more religiously inclined than males. Argyle points out that among Catholic and Protestant church members there is a tendency for women to experience more guilt feelings than men, hence, religious involvement is a legitimate means for releasing the guilt feelings. Among L. D. S. Church members, however, Vernon found that males are more religiously involved than females. The findings of this study support Vernon's research in this area. This finding may be attributed to the social structure of the Mormon Church which may "serve to counteract the social factors favoring female religiosity."

This conclusion is based upon the premise that greater opportunity for expression of lay leadership is open to males rather than females, therefore, men will become more involved and conform more strictly to the prevailing church norms with respect to church orthodoxy.

When the relationship between religious experiences and church orthodoxy is controlled by the sex variable there is a stronger relationship for women than men indicating that religious experiences influence the church orthodoxy of women more than for men. A possible explanation for this finding may be, as Argyle suggests, women incur more guilt feelings than men which allows them to have more religious experiences to sustain their church orthodoxy.

Type of Church Membership

Both Vernon's study of Mormons and Fichter's study of Protestants

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and Catholics revealed that converts are more religiously involved than members born into the church. The findings of this research seem to lend some support to the above conclusion. However, only 45 (16.4 percent) of the respondents sampled reported themselves as converts while the remaining 229 (83.6 percent) respondents reported that they were born into the Church. If there were a larger proportion of converts represented in the sample the findings may have strongly supported Vernon and Fichter's conclusion.

Even though some evidence is given that the convert respondents are somewhat more orthodox than life members the data indicate that there is a stronger relationship between religious experiences and church orthodoxy for life members than converts to the Church. The conclusions to be drawn from this finding may be: (1) members born into the L. D. S. Church may be more established in church teachings and expectations so that they conform more strictly to the norms of the Church, i.e., encounter religious experiences and know what is expected in relation to adherence to church beliefs and practices more so than converts and (2) converts, who initially made a commitment to the L. D. S. Church to live its teachings, may comply more strictly to being orthodox rather than encounter religious experiences.

Missionary Experience

Those who have had missionary experience are significantly more orthodox than those who did not have missionary experience. It may be concluded that those who have served missions for the Church were orthodox before engaging in missionary activity and thus, missionary experience
helped perpetuate an individual's church orthodoxy.

The findings suggest that there is a stronger relationship between religious experiences and church orthodoxy for those who served missions than for those who did not serve missions for the Church. This finding, along with the findings of the relationship between missionary experience and church orthodoxy, suggest that both missionary experience and religious experiences are determinants of church orthodoxy rather than either variable. This finding is logical since the L. D. S. Church encourages only those who are orthodox to serve missions and that missionaries while serving a mission are expected to encounter religious experiences. Therefore, it may be speculated that those who have engaged in missionary service already conform to the norms established by the Mormon Church and thus, missionary experience is an important factor which helps to perpetuate conformity to church norms.

Occupation

Previous findings as well as the findings of this study indicate that those of low occupational levels are least orthodox. However, it was also found that the strongest relationship between religious experiences and church orthodoxy exists for those respondents who are unskilled, semi-skilled, or professionals. Admittedly, there is a large discrepancy in occupational prestige between unskilled, semi-skilled, and professional occupations with respect to the religious experience-church orthodoxy relationship. This discrepancy may be explained by the lower occupational status groups conforming differently to church norms than the upper occupational status groups. This is to say, lower occupational status groups
may be more emotionally involved with religion than than higher occupational status groups who may be more formally involved with religion.

The data support this conclusion when it was observed that 20 (40.8 percent) of the respondents who reported they had encountered four types of religious experiences and were either ultra-orthodox or orthodox in their religious commitment were of the professional class. Only 4 (8.1 percent) of the respondents who reported they had encountered four types of religious experiences were classified as ultra-orthodox or orthodox and were of the unskilled, semi-skilled, or skilled occupational groups. Conversely, those respondents who reported that they had encountered four types of religious experiences (8 respondents or 32 percent) were classified as being semi-orthodox, unorthodox, or extremely unorthodox and were of the lower occupational status groups. Only 2 (8 percent) respondents who reported that they had encountered four types of religious experiences were either semi-orthodox, unorthodox, or extremely unorthodox and of the upper occupational status groups.

Income

Previous research as well as the findings of this study indicate that those earning small incomes are least orthodox. However, the strongest relationship between religious experiences and church orthodoxy exists for those who earn less than $5,000 per year. This finding may indicate that those earning less than $5,000 per year are more strongly influenced by religious experiences upon their church orthodoxy than people of higher income levels. This suggests that lower income level individuals may be more emotionally involved with religion than higher income level persons.
Both social class indicators, occupation and income, suggest that those of lower occupational status and who earn a low annual income may be more emotionally involved in their religious commitment than those of high occupational status and who earn a high annual income. This conclusion may suggest that social classes conform differently to established church norms according to the way each perceives the expectations of the

13 L. D. S. Church. Demerath supports this conclusion by stating:

To emphasize these distinctions in kind, consider two hypothetical individuals with contrasting religious styles. The first has inherited his church membership as a family legacy. Although the congregation is across town from his present home and none of his closest friends are members, he remains loyal to the church and reserves Sundays for dispensing his obligations to it. His attendance record is virtually unblemished. As a banker, he is chairman of the parish's financial committee. But while a sincere participant in the congregation's weekly prayers of thanks, he is not given to spontaneous devotion. A modernist, religious doctrine is neither very urgent nor very clear to him. The church provides a point of stability and reinforces his views on business ethics, yet his religious experience is rarely emotional. For all of this, he is esteemed within the church and within the community as an eminently religious man with unassailable integrity and a sense of Christian service.

By contrast, the second person is not a formal church member at all. However, he does have a denominational preference and feels nominally affiliated with the denomination's neighborhood parish. While he attends church infrequently and participates in responsibilities the congregation provides a local symbol of the traditional doctrine that he accepts and applies. Further, most of his close friends are also affiliated with the parish. This affords a religious fellowship that is more meaningful than his contacts on the job, and independent of the church's formal structure. Peaks and depressions in his everyday affairs often lead to private prayer. He and his wife are mindful of an after-life and have fostered in their children a similar regard. In general, religion transcends and uplifts his life, though it is the source of no prestige and is more a feeling than an activity. Now who is to say which of these is the more religious? Both are involved in different kinds of religion; neither is hypocritical.

The first is a mainstay of the church as an institution. Without him, the parish would founder and, in return, the church offers him support for his position in society. This is not only a matter of social standing but it is also justification for his values and way of life.

In conclusion, higher status groups are more apt to participate formally in church activities while the lower status group tends to be more emotionally involved in religion. Hence, lower class persons may conform more strictly to the L. D. S. Church's expectations of emotional involvement while the middle and upper classes may conform more strictly to the Church's expectations of formal involvement.

**Summary of Conditions Which Influence Theoretical Model**

It was observed that those who are most orthodox in their church commitment are males, with missionary experience, who are of a high occupational status group, and earn a large income. However, religious experiences have their strongest influence upon church orthodoxy under any or all of the following conditions. The individual is between 21-30 years of age, a female life member of the Church, who has engaged in missionary work, is of the unskilled, semi-skilled, or professional occupational group, and earns an annual income of less than $5,000. Explanations of the social correlates which influence the theoretical model were made.

**Summary**

The basic theoretical model of this study is that religious experiences and church orthodoxy are somewhat situational from denomination to denomination. The social situation itself as a variable under which religious experiences and church orthodoxy are operant will: (1) diminish
or enhance the occurrence and frequency of religious experiences and (2) determine the relationship between religious experiences and church orthodoxy.

A review of the religious practices of various Protestant and Catholic denominations in the United States seems to lend support to the above theoretical model. Some fundamentalistic religious denominations take a strict interpretation of their religious scripture and doctrine and adhere rigidly to it. More liberal religious denominations usually take a less strict interpretation of their religious scripture and doctrine and allow its membership individual interpretation of church principles.

The Mormon Church does regard religious experiences as normal and a phenomena to be encountered by the membership. The L. D. S. Church teaches that a concomitant relationship exists between religious experiences and church orthodoxy and that one will perpetuate the other.

The findings of this study support the theoretical model. One hundred eighty-six (67.5 percent) reported that they had encountered one religious experience type at least once. The occurrence of one or more types of religious experiences moderately influences church orthodoxy. Therefore, it seems plausible that the social context in which religious experiences and church orthodoxy are operative is a key factor in understanding why such experiences occur and why they influence church orthodoxy.

It was observed that the background variables of sex, missionary experience, occupation, and income significantly affect church orthodoxy as well as religious experiences. However, with respect to background
variables, religious experiences have the strongest influence upon church orthodoxy under any or all of the following conditions. The individual is between 21-30 years of age, a female life member of the Church, who has engaged in missionary work, is of the unskilled, semi-skilled, or professional occupational group, and earns an annual income of less than $5,000. Explanations of the social correlates which influence the theoretical model were made within the text of this chapter.
CHAPTER V

SUMMARY AND DISCUSSION

Summary of the Problem

This study was an attempt to examine certain aspects of the religious experience phenomena as they pertain to adult members of the Mormon Church residing in Provo, Utah.

The purpose of this research was to: (1) construct a religious experience typology which would be used to discover whether or not a sequential order of religious experiences from the least to the most intimate exists, (2) investigate the relationship between religious experiences and church orthodoxy, and (3) investigate the influence that various background factors have upon the relationship between religious experiences and church orthodoxy.

Since little sociological research and theory construction has been done in this area it was thought that this study may be of importance by adding to the knowledge of the sociology of religion and developing some theoretical guidelines which may explain religious experiences as they relate to church orthodoxy. With this in mind, the assumption was made that religious experiences, as well as the relationship between religious experiences and church orthodoxy, may be situational from denomination to denomination. Formal hypotheses, then, were constructed based upon the assumption made.

The formal hypotheses considered in this study were:
(1) Religious experiences develop in a sequence from the least to the most intimate type, that is, an individual encounters a confirming experience before a responsive experience; a responsive experience is encountered before an ecstatic experience; an ecstatic experience is encountered before a revelational experience.

(2) There is a direct positive relationship between religious experiences and church orthodoxy.
   
a. An individual who encounters a religious experience will display greater church orthodoxy than a person who does not encounter a religious experience.

b. The greater the variety of religious experiences encountered the greater the degree of church orthodoxy displayed.

c. The greater the frequency of religious experiences encountered the greater the degree of church orthodoxy displayed.

Six additional hypotheses were constructed to test the relationship between background variables and church orthodoxy in order to clarify some of the social conditions under which the relationship between religious experiences and church orthodoxy may vary. The hypotheses are:

(3) As a person becomes older he will display greater church orthodoxy.

(4) Males will display greater church orthodoxy than females.

(5) Converts to the church will display greater church orthodoxy than those who have been members of the church all of their lives.

(6) Those persons who have had missionary experience will display greater church orthodoxy than those persons who have not had missionary experience.

(7) The higher a person’s occupation level the greater the church orthodoxy the person will display.

(8) The higher a person’s annual income is the greater the church orthodoxy the person will display.

Data for testing the hypotheses were gathered on a questionnaire administered to 276 adult Provo residents who held membership in the L. D. S. Church.

Sample representativeness was maintained by utilizing a systematic
cluster sampling technique (see Chapter II).

A self-administered questionnaire was developed which included two scales, a religious experience scale and a church orthodoxy scale developed by the writer. The two scales produced coefficients of reproducibility of .95 and .88 respectively. In addition, six background information questions were included in the questionnaire.

The data were analyzed by using the Tau C statistic to find the strength of association of the relationships between all ordinal data. When the Tau C statistic was inappropriate chi square and a corrected coefficient of contingency were used.

**Religious Experience Typology**

It has been shown that religious experiences among an L. D. S. Church population can be analytically differentiated into four types with each type emphasizing a different level of intimacy between an individual and a supernatural being. It has also been suggested that this typology has the utility of ordering a variety of religious experiences from the least to most intimate types, that is, a church member will usually encounter a confirming experience before a responsive experience; a responsive experience before an ecstatic experience; and an ecstatic experience before a revelational experience. Therefore, a person who encounters a religious experience will have also encountered a less intimate type of religious experience as well. It was concluded that a person has a less intimate religious experience before an intimate type of religious experience is encountered.

Being able to order religious experiences from the least to most
intimate types (1) allowed the writer to more completely examine the effect of each religious experience type upon church orthodoxy and (2) assign each respondent a scale score so that the relationship between religious experiences and church orthodoxy could be more accurately examined.

The religious experience typology, as a research tool, has the potential of furthering research and theory development in the area of religious experience.

Religious Experience Related to Church Orthodoxy

It was observed that church orthodoxy is significantly influenced depending on whether or not a person encountered a religious experience of any kind. Also, the more types of religious experiences encountered the greater a person's church orthodoxy will be. The frequency of religious experiences when related to church orthodoxy does not seem to have a significant effect upon church orthodoxy.

The data seem to support the theoretical model that religious experiences, as well as the relationship between religious experiences and church orthodoxy, are situational from denomination to denomination. If, for example, a religious denomination advocates that its membership will incur religious experiences and emphasizes a relationship between religious experiences and church orthodoxy then its members will usually encounter many such experiences and a relationship will exist between the two variables. If a denomination does not emphasize or encourage its membership to encounter religious experiences and does not emphasize a relationship between religious experiences and church orthodoxy then the
members of the denomination will seldom encounter religious experiences and the relationship between religious experiences and church orthodoxy will be weak.

The adult members of the L. D. S. Church sampled in this study lend support to the theoretical model that religious experiences and the relationship between religious experiences and church orthodoxy are situational depending upon the religious organization studied.

The Mormon Church regard religious experiences as normal and an integral aspect of Mormon theology. The L. D. S. Church membership is continually taught of the importance of religious experiences and the necessity of each member to encounter such experiences. In addition, the Mormon Church teaches that there is a concomitant relationship between religious experiences and church orthodoxy. Specifically, the Church says that at times religious experiences occur prior to a person becoming orthodox and at other times religious experiences occur due to a person being orthodox in his religious commitments.

One hundred eighty-six (67.5 percent) of the L. D. S. Church members sampled indicated that they had encountered one type of religious experience at least once. The data also conclude that there is a moderate relationship between religious experiences and church orthodoxy. Therefore, the theoretical model seems to be supported.

Social Conditions Affecting the Theoretical Model

The social correlates of sex, missionary experience, occupation, and income seem to significantly affect church orthodoxy. This is to say, men, who are returned missionaries for the L. D. S. Church, who are of the upper occupational groups, and earn more than $10,000 per
Limitations of the Study

Several limitations of this study must be mentioned to assist the reader in his interpretation of the findings.

A serious limitation to this study is its lack of reliability of the religious experience scale and the church orthodoxy scale. Although there are indications that both scale are reliable it is still a major drawback to the inferences that can be made from the findings.

Another limitation observed by the writer was the possible lack of representativeness of the sampled population. This was due mainly to 84 (23 percent) respondents of the total sample who did not complete or return the questionnaire. A two-fold problem is manifest as a result: (1) A reduced sample size provides greater error when generalizing to the entire population, and (2) the sample drawn may be biased.

A third limitation was generated when each housing unit was selected as a basis for the sample rather than one adult Mormon resident residing in the housing unit. As a consequence, two female respondents were included in the sample for every male respondent. No control was made for randomly selecting one adult member of the household.

A fourth limitation to the study is the level of generality to
which inferences can be applied. The findings of this study can only be
generalized to the adult Mormon population residing in Provo, Utah. Due
to the fact that Provo, Utah is predominantly L. D. S. in religious pre-
ference there may exist a bias of the characteristics of the Mormon sub-
culture. Therefore, generalizing beyond adult Mormon residents of Provo,
Utah may involve many inferences which are not warranted or justified.

The barrier of question clarity is always a limitation of anonymous,
self-administered questionnaires. The researcher can never be sure that
the respondents interpretated all of the questionnaire items in the same
way.

A self-report technique, such as the one utilized in this study,
may bias the data inasmuch as the respondents may desire to "look good"
on the questionnaire.

Dichotemizing the responses of the two scales for statistical
analysis may have diminished the validity for interpretation purposes.
With a larger sample, contingency table cells would not have had to been
collapsed providing greater accuracy to the study.

Finally, this study does not imply causation but concomitance.
This study was concerned with showing correlation and significance of
the relationships in question. Since scalogram analysis was used only
correlation and significance can be demonstrated. It is assumed that
other variables may be present to limit the possibility of showing the
existence of a cause and effect relationship.

Suggestions for Further Research

Religious experiences as related to church orthodoxy is a rel-
atively unexplored area of the sociology of religion, therefore, the following suggestions are made which may contribute to a better understanding of religious commitment.

First, a replication of the research conducted in this study may help to establish the reliability and validity of the religious experience and church orthodoxy scales. The eight items comprising of the church orthodoxy scale have not been used in this combination or tested together. Neither has the religious experience scale ever been applied to the Mormon subculture. Thus, a standardized instrument to measure church orthodoxy and religious experience for any denomination, let alone for the Mormon Church, has not been developed. If the same population were resampled or a different community were sampled a comparative analysis could be made to check the reliability and validity of the scales.

Second, better methods may be devised to collect data relevant to religious experiences and church orthodoxy. Since 84 (23 percent) of those sampled did not complete or refused to return the questionnaire there is evidence that the self-report technique may not be the best approach to data collection in this area of study. Perhaps interview schedules as opposed to questionnaires would be a better method of obtaining reliable data.

Third, the scales devised for this study need to be refined and retested. There can be improvement made on both scales such as wording, clarity of items, depth and magnitude of solicited responses, and greater comprehensiveness of each item to more fully explore the range of religious experiences and church orthodoxy.

Fourth, the theoretical model utilized in this study only suggests
that religious experiences and the relationship between religious experiences and church orthodoxy need to be viewed in terms of complying to the norms of the religious organization and are situational from denomination to denomination. Certainly much more research is needed in this area to prove, modify, or disprove this theoretical model.
APPENDIX A

QUESTIONNAIRE AND INSTRUCTIONS

I. PERSONAL BACKGROUND INFORMATION

First, we would like to have just a few items of background information about yourself, your family, your job, etc. Please be accurate as possible and please do not leave any question blank.

1. What is your age?
   ___(1) 21-30
   ___(2) 31-40
   ___(3) 41-50
   ___(4) 51-60
   ___(5) 61-70
   ___(6) 71-80
   ___(7) 81+

2. What is your sex?
   ___(1) male
   ___(2) female

3. What is the occupation of the "head of the household?"
   ___(1) unskilled laborer
   ___(2) semi-skilled laborer
   ___(3) skilled laborer (workers and foremen)
   ___(4) farmer or rancher
   ___(5) clerical, retail sales or other "white collar"
   ___(6) manager-proprietor
   ___(7) professional

4. About what do you think the total income will be this year for you-
   self and your immediate family?
   ___(1) under $3,000
   ___(2) $3,000-$4,999
   ___(3) $5,000-$6,999
   ___(4) $7,000-$9,999
   ___(5) $10,000 and over

5. How long have you been a member of the Mormon Church?
   ___(1) All my life
   ___(2) Convert less than 2 years
   ___(3) Convert more than 2 years but less than 5 years
   ___(4) Convert more than 5 years

6. Have you served a mission for the Church?
   ___(1) Yes
   ___(2) No
II. BELIEF AND PARTICIPATION

This particular section deals with various aspects of Church belief and activity. Please answer all questions frankly and be as accurate as possible.

strongly agree agree undecided disagree strongly disagree

1. The L.D.S. Church possesses divine authority.

2. The General Authorities of the L.D.S. Church are inspired of God.

4 times 2-3 times once a month more than less than
23 times a month once a month once a yr. once a yr. never

3. How often do you attend Sunday School?

4. How often do you attend the temple to do any kind of temple work?

(1) more than once a month (2) once every 1-3 months (3) more than once a year
(4) less than once a year

5. Do you have "family" prayer in your home?

(1) twice a day (2) once a day (3) 2-6 times a week
(4) once a week (5) 2-3 times during the month
(6) once a month
(7) more than once a year
(8) less than once a year
(9) never

6. Do you hold family home evenings?

(1) once a week (2) 2-3 times a month (3) once a month
(4) more than once a year
(5) less than once a year
(6) never

7. During the year 1966 did you pay a:

(1) full tithe (2) part tithe (3) did not tithe

never seldom sometimes often always

8. To what extent do you participate in card playing?

III. RELIGIOUS EXPERIENCE

This last section of the questionnaire deals with those communications that man has with God, the Father, Jesus Christ, the Holy Ghost, angels, translated beings, and resurrected beings. Each type of religious experience will be explained after which two questions will be asked of you. Please answer all questions as frankly and accurately as possible.
In the first type of religious experience an individual feels the presence of God, the Father, Jesus Christ, the Holy Ghost, angel(s), and/or translated being(s). For example, an individual feels an "outpouring" of the Spirit to the extent that he gains a "knowledge," a "feeling," an "intuition," that the gospel is true, God lives, Joseph Smith, as well as other latter-day prophets are true prophets of God, etc. A Spirit has borne witness to you. This type of experience can take place in any meeting, gathering, or when you are alone. Also, this type of experience could happen once to you or very frequently.

1. Have you had an experience similar to this?
   (1) Yes, I know I have.
   (2) Yes, I think I have.
   (3) No, I do not think I have.
   (4) No, I know I have not.

2. What is the frequency of such an experience?
   (1) never
   (2) less than once a year
   (3) more than once a year
   (4) monthly
   (5) weekly
   (6) daily

In the second type of religious experience an individual feels the presence of God, the Father, Jesus Christ, the Holy Ghost, angel(s), translated being(s), and/or resurrected being(s) and, in addition, feels that the supernatural beings are communicating with the individual in particular. Included in this type of religious experience would be such experiences as the Lord or Holy Ghost "prompting" an individual to act in a specific way when in a certain situation. Another example would be when a person receives direct "inspiration" as what to do when faced with a decision.

1. Have you had an experience similar to this?
   (1) Yes, I know I have.
   (2) Yes, I think I have.
   (3) No, I do not think I have.
   (4) No, I know I have not.

2. What is the frequency of such an experience?
   (1) never
   (2) less than once a year
   (3) more than once a year
   (4) monthly
   (5) weekly
   (6) daily

The third type of religious experience not only involves the previous two types of religious experiences but also includes a "lasting, ongoing" relationship between the individual and God, the Father, Jesus Christ, the Holy Ghost, angel(s), translated being(s), and/or resurrected being(s). For example, an analogy of this "lasting, ongoing" relationship would be two people, who after becoming acquainted, wanted to expand their relationship, to see each other often and continually, learn new things about each other to the point of establishing an affective relationship (one individual affecting the behavior of the other and vice versa).

Because of this relationship the individual always has the ability to be in constant communication and thus, be continually "spiritually close" to the supernatural being(s). In this "lasting, ongoing" relationship the individual may be given the power to prophesy, speak in tongues, heal, witness miracles, etc.
1. Have you had an experience similar to this?
   - (1) Yes, I know I have.
   - (2) Yes, I think I have.
   - (3) No, I do not think I have.
   - (4) No, I know I have not.

2. What is the frequency of such an experience?
   - (1) never
   - (2) less than once a year
   - (3) more than once a year
   - (4) monthly
   - (5) weekly
   - (6) daily

In the fourth type of religious experience one or more of the physical senses are involved in witnessing God, the Father, Jesus Christ, the Holy Ghost, angel(s), translated being(s), and/or resurrected being(s). The physical senses include hearing, seeing, and touching. An example of this type of religious experience includes a person who may have seen, heard, touched, or conversed with a supernatural being. This type of religious experience may also include visions and dreams in which a supernatural being appeared.

1. Have you had an experience similar to this?
   - (1) Yes, I know I have.
   - (2) Yes, I think I have.
   - (3) No, I do not think I have.
   - (4) No, I know I have not.

2. What is the frequency of such an experience?
   - (1) never
   - (2) less than once a year
   - (3) more than once a year
   - (4) monthly
   - (5) weekly
   - (6) daily
APPENDIX B

AN AREA DESCRIPTION OF PROVO, UTAH

It was thought that an area description of Provo, Utah would benefit the reader with respect to the sampling procedure used in this study and its representativeness. The accompanying map of Provo City was included to indicate those portions of the city from which the sample was drawn. The shaded areas represent the cluster units included in the sample.

Provo, Utah has an estimated population of 42,800 as of 1967 according to the Provo City Chamber of Commerce. Approximately seventy-six percent of the city population are members of the Church of Jesus Christ of Latter-day Saints. The balance of the population, 24 percent, belong to various Protestant and Catholic denominations or are not affiliated with a local church.

The northeast portion of Provo is considered the upper class dwelling area. The northern part of the city, in general, is considered middle and upper-middle class. The immediate southern portion of the city is also considered middle class with some integration of lower-middle class residents. The southwestern portion of the city, in large part, is the dwelling area of the lower class citizenry of Provo, Utah.

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APPENDIX C

AN EVALUATION OF RELIGIOUS EXPERIENCES
OF THE RESPONDENTS SAMPLED

Religious experiences are defined as those perceived encounters with a supernatural being(s) by man. Four types of religious experiences are defined and discussed as fully exploring the range of religious experiences encountered by members of the L. D. S. Church. The four types of religious experiences include the confirming, responsive, ecstatic, and revelational experiences.

Confirming experiences occurred more than any other religious experience type among the L. D. S. Church members sampled. Two hundred thirty-five (85.2%) reported that they knew or thought they had encountered a religious experience. The number of respondents encountering responsive experiences was almost as great as those encountering confirming experiences. Two hundred forty (73.9%) of the respondents knew or thought they had encountered a responsive experience. Ecstatic experiences were encountered by 83 (30.1%) respondents who knew or thought they knew they had encountered such an experience. Only 35 (12.7%) respondents reported that they knew or thought they had encountered a revelational experience.

Tables 1 and 2 report the number and percentage distribution of the occurrence and frequency of reported religious experiences by members of the Mormon Church residing in Provo, Utah.
<table>
<thead>
<tr>
<th>Religious Experience Types</th>
<th>number</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confirming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>...&quot;Feels the presence&quot;...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of a supernatural being.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes, I know I have.</td>
<td>176</td>
<td>63.8</td>
</tr>
<tr>
<td>Yes, I think I have.</td>
<td>59</td>
<td>21.4</td>
</tr>
<tr>
<td>No, I do not think I have.</td>
<td>25</td>
<td>9.0</td>
</tr>
<tr>
<td>No, I know I have not.</td>
<td>16</td>
<td>5.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>276</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td>Responsive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supernatural being...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;communicating with individual in particular&quot;...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes, I know I have.</td>
<td>140</td>
<td>50.7</td>
</tr>
<tr>
<td>Yes, I think I have.</td>
<td>64</td>
<td>23.2</td>
</tr>
<tr>
<td>No, I do not think I have.</td>
<td>46</td>
<td>16.7</td>
</tr>
<tr>
<td>No, I know I have not.</td>
<td>26</td>
<td>9.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>276</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td>Ecstatic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Having a &quot;constant, lasting ongoing, and continually 'spiritually close'... relationship with a supernatural being.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes, I know I have.</td>
<td>49</td>
<td>17.8</td>
</tr>
<tr>
<td>Yes, I think I have.</td>
<td>34</td>
<td>12.3</td>
</tr>
<tr>
<td>No, I do not think I have.</td>
<td>91</td>
<td>33.0</td>
</tr>
<tr>
<td>No, I know I have not.</td>
<td>102</td>
<td>37.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>276</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td>Revelational</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The physical senses perceive a supernatural being.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes, I know I have.</td>
<td>16</td>
<td>5.8</td>
</tr>
<tr>
<td>Yes, I think I have.</td>
<td>19</td>
<td>6.9</td>
</tr>
<tr>
<td>No, I do not think I have.</td>
<td>59</td>
<td>21.4</td>
</tr>
<tr>
<td>No, I know I have not.</td>
<td>182</td>
<td>65.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>276</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
### TABLE 2
FREQUENCY OF RELIGIOUS EXPERIENCES REPORTED BY MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS RESIDING IN PROVO, UTAH

<table>
<thead>
<tr>
<th>Frequency of Religious Experience Types</th>
<th>number</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Confirming</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daily</td>
<td>28</td>
<td>10.1</td>
</tr>
<tr>
<td>Weekly</td>
<td>36</td>
<td>13.0</td>
</tr>
<tr>
<td>Monthly</td>
<td>37</td>
<td>13.4</td>
</tr>
<tr>
<td>More than once a year</td>
<td>87</td>
<td>31.5</td>
</tr>
<tr>
<td>Less than once a year</td>
<td>52</td>
<td>18.8</td>
</tr>
<tr>
<td>Never</td>
<td>36</td>
<td>13.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>276</td>
<td>99.8</td>
</tr>
</tbody>
</table>

| **Responsive**                          |        |            |
| Daily                                  | 16     | 5.8        |
| Weekly                                 | 26     | 9.4        |
| Monthly                                | 25     | 9.0        |
| More than once a year                   | 90     | 32.6       |
| Less than once a year                   | 55     | 19.9       |
| Never                                  | 64     | 23.2       |
| **Total**                              | 276    | 99.9       |

| **Ecstatic**                            |        |            |
| Daily                                  | 9      | 3.1        |
| Weekly                                 | 3      | 1.1        |
| Monthly                                | 14     | 5.1        |
| More than once a year                   | 32     | 11.6       |
| Less than once a year                   | 31     | 11.2       |
| Never                                  | 187    | 67.8       |
| **Total**                              | 276    | 99.9       |

| **Revelational**                        |        |            |
| Daily                                  | 2      | 0.7        |
| Weekly                                 | 0      | 0.0        |
| Monthly                                | 4      | 1.4        |
| More than once a year                   | 6      | 2.2        |
| Less than once a year                   | 27     | 9.8        |
| Never                                  | 237    | 85.9       |
| **Total**                              | 276    | 100.0      |
AN EVALUATION OF THE CHURCH ORTHODOXY OF THE RESPONDENTS SAMPLED

Church orthodoxy is defined as the degree to which church members adhere to the beliefs and practices prescribed by the church. Since there are varying degrees of acceptance of church teachings and practices in the L. D. S. Church its members can be found along a continuum of church orthodoxy. Church orthodoxy was amenable to Guttman or unidimensional scaling, therefore, the respondents were assigned to one of five orthodoxy categories according to the scale score received. Table 3 presents the number and percentage distribution of the respondents assigned to the five church orthodoxy categories.

TABLE 3

LEVELS OF CHURCH ORTHODOXY AMONG MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS RESIDING IN PROVO, UTAH

<table>
<thead>
<tr>
<th>Church Orthodoxy Categories</th>
<th>number</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ultra-orthodox members</td>
<td>87</td>
<td>31.5</td>
</tr>
<tr>
<td>Orthodox members</td>
<td>57</td>
<td>20.6</td>
</tr>
<tr>
<td>Semi-orthodox members</td>
<td>72</td>
<td>26.1</td>
</tr>
<tr>
<td>Unorthodox members</td>
<td>31</td>
<td>11.2</td>
</tr>
<tr>
<td>Extremely unorthodox members</td>
<td>29/276</td>
<td>10.5/99.9</td>
</tr>
</tbody>
</table>

1 The five orthodoxy categories include: (1) ultra-orthodox, (2) orthodox, (3) semi-orthodox, (4) unorthodox, and (5) extremely unorthodox.

2 According to Guttman scaling each respondent is given a scale score. In this study, a respondent could have received a scale score ranging between 1 and 9. Hence, respondents were assigned an orthodoxy category in the following manner: (1) ultra-orthodox respondents had obtained a scale score of 1; (2) orthodox respondents obtained scale scores of 2 or 3; (3) semi-orthodox respondents obtained scale scores of 4 or 5; (4) unorthodox respondents obtained scale scores of 6, 7 or 8; and (5) extremely unorthodox respondents obtained a scale score of 9.
The data disclosed that 96 or 34.8 percent of the respondents attended the temple once every three months or more and that 144 or 41.3 percent of the respondents hold family home evening at least twice a month. Of those sampled 147 (53.2 percent) indicated that they had "family" prayer at least twice a week. One hundred sixty (60 percent) of the L. D. S. Church members sampled said they paid a full tithe during 1966. Attendance at Sunday School of less than twice a month was engaged in by 78 (28.3 percent) of the respondents. Card playing was an activity engaged in by 83 (30.1 percent) who reported that they played sometimes, often, or always. Two hundred fifteen (77.9 percent) of the respondents reported that they strongly agreed that the L. D. S. Church possesses divine authority. Two hundred eight (75.3 percent) reported that they strongly agreed that the General Authorities of the Church are inspired of God. This means that except for the extremely unorthodox respondents virtually every individual sampled strongly agreed that the L. D. S. Church possesses divine authority and that the General Authorities of the L. D. S. Church are inspired of God.

The data seem to indicate that the respondents sampled for this study believe in the doctrines of this religious organization to a much greater extent than they participate in the prescribed activities.
APPENDIX D

TABLE 1

THE FREQUENCY OF RELIGIOUS EXPERIENCES OF THOSE RESPONDENTS WHO ENCOUNTERED ONE RELIGIOUS EXPERIENCE TYPE RELATED\(^a\) TO THEIR CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Those Who Encountered One Type of Religious Experience</th>
<th>Church Orthodoxy</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ultra-Orthodox</td>
<td>Semi-Orthodox</td>
<td>Unorthodox</td>
<td>Extremely Unorthodox</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daily</td>
<td>0.0%</td>
<td>25.0%</td>
<td>75.0%</td>
<td>0.0%</td>
<td>100.0% (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weekly</td>
<td>0.0</td>
<td>50.0</td>
<td>0.0</td>
<td>50.0</td>
<td>0.0</td>
<td>100.0 (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monthly</td>
<td>0.0</td>
<td>50.0</td>
<td>50.0</td>
<td>0.0</td>
<td>0.0</td>
<td>100.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More Than Once a Year</td>
<td>20.0</td>
<td>30.0</td>
<td>15.0</td>
<td>20.0</td>
<td>15.0</td>
<td>100.0 (20)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less Than Once a Year</td>
<td>21.4</td>
<td>21.4</td>
<td>42.8</td>
<td>7.1</td>
<td>7.1</td>
<td>99.8 (14)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total N</td>
<td>7</td>
<td>13</td>
<td>14</td>
<td>6</td>
<td>4</td>
<td>44</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) Z = -.38, Tau c = -.05, P = .70, (Not statistically significant)
TABLE 2
THE FREQUENCY OF RELIGIOUS EXPERIENCES OF THOSE RESPONDENTS WHO ENCOUNTERED TWO RELIGIOUS EXPERIENCE TYPES RELATED\(^a\) TO THEIR CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Those Who Encountered Two Types of Religious Experiences</th>
<th>Church Orthodoxy</th>
<th>Ultra-Orthodox</th>
<th>Orthodox</th>
<th>Semi-Orthodox</th>
<th>Unorthodox</th>
<th>Extremely Unorthodox</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>64.3%</td>
<td>14.3%</td>
<td>21.4%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>100.0%</td>
<td>(14)</td>
</tr>
<tr>
<td>Weekly</td>
<td>53.8</td>
<td>23.1</td>
<td>23.1</td>
<td>0.0</td>
<td>0.0</td>
<td>100.0</td>
<td>(26)</td>
</tr>
<tr>
<td>Monthly</td>
<td>50.0</td>
<td>35.0</td>
<td>10.0</td>
<td>5.0</td>
<td>0.0</td>
<td>100.0</td>
<td>(20)</td>
</tr>
<tr>
<td>More Than Once a Year</td>
<td>23.7</td>
<td>31.6</td>
<td>34.2</td>
<td>10.5</td>
<td>0.0</td>
<td>100.0</td>
<td>(38)</td>
</tr>
<tr>
<td>Less Than Once a Year</td>
<td>23.1</td>
<td>11.5</td>
<td>46.2</td>
<td>3.8</td>
<td>15.4</td>
<td>100.0</td>
<td>(26)</td>
</tr>
<tr>
<td>Total N</td>
<td>58</td>
<td>30</td>
<td>36</td>
<td>6</td>
<td>4</td>
<td>134</td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) Z = 3.49, Tau c = .25, P = .001, (Statistically significant)
### TABLE 3

THE FREQUENCY OF RELIGIOUS EXPERIENCES OF THOSE RESPONDENTS WHO ENCOUNTERED THREE RELIGIOUS EXPERIENCE TYPES RELATED TO THEIR CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Those Who Encountered Three Types of Religious Experiences</th>
<th>Ultra-Orthodox</th>
<th>Semi-Orthodox</th>
<th>Orthodox</th>
<th>Unorthodox</th>
<th>Extremely Unorthodox</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>71.4%</td>
<td>21.4%</td>
<td>0.0%</td>
<td>7.1%</td>
<td>0.0%</td>
<td>99.9%</td>
</tr>
<tr>
<td>Weekly</td>
<td>50.0</td>
<td>13.6</td>
<td>22.7</td>
<td>13.6</td>
<td>0.0</td>
<td>99.9%</td>
</tr>
<tr>
<td>Monthly</td>
<td>40.0</td>
<td>16.0</td>
<td>20.0</td>
<td>24.0</td>
<td>0.0</td>
<td>100.0</td>
</tr>
<tr>
<td>More Than Once a Year</td>
<td>41.5</td>
<td>18.9</td>
<td>17.0</td>
<td>20.8</td>
<td>1.9</td>
<td>100.1</td>
</tr>
<tr>
<td>Less Than Once a Year</td>
<td>55.6</td>
<td>5.6</td>
<td>27.8</td>
<td>0.0</td>
<td>11.1</td>
<td>100.1</td>
</tr>
<tr>
<td>Total N</td>
<td>63</td>
<td>21</td>
<td>24</td>
<td>21</td>
<td>3</td>
<td>132</td>
</tr>
</tbody>
</table>

\[a\]

\(Z = 1.02\), \(\text{Tau c} = .07\), \(P = .20\), (Not statistically significant)
TABLE 4
THE FREQUENCY OF RELIGIOUS EXPERIENCES OF THOSE RESPONDENTS WHO ENCOUNTERED FOUR RELIGIOUS EXPERIENCE TYPES RELATED\(^a\) TO THEIR CHURCH ORTHODOXY

<table>
<thead>
<tr>
<th>Those Who Encountered Four Types of Religious Experiences</th>
<th>Ultra-Orthodox</th>
<th>Semi-Orthodox</th>
<th>Orthodox Unorthodox</th>
<th>Unorthodox</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>31.8%</td>
<td>50.0%</td>
<td>18.2%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Weekly</td>
<td>40.0</td>
<td>40.0</td>
<td>20.0</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Monthly</td>
<td>47.6</td>
<td>9.5</td>
<td>38.1</td>
<td>0.0</td>
<td>4.8</td>
</tr>
<tr>
<td>More Than Once a Year</td>
<td>54.5</td>
<td>24.2</td>
<td>18.2</td>
<td>0.0</td>
<td>3.0</td>
</tr>
<tr>
<td>Less Than Once a Year</td>
<td>35.9</td>
<td>28.2</td>
<td>30.8</td>
<td>0.0</td>
<td>5.1</td>
</tr>
<tr>
<td>Total N</td>
<td>52</td>
<td>36</td>
<td>32</td>
<td>0</td>
<td>4</td>
</tr>
</tbody>
</table>

\(a\) \(Z = 0.31, \ Tau c = .02, \ P = .80,\) (Not statistically significant)
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ABSTRACT

In this thesis: (1) a religious experience typology was constructed and used to discover whether or not a sequential order existed of religious experiences from the least to most intimate type, (2) the relationship between religious experiences and church orthodoxy was examined, and (3) several background variables were investigated to clarify the above relationship.

It was found among 276 Mormons that religious experiences develop in a sequential order from the least to the most intimate type and that a moderate relationship exists between religious experiences and church orthodoxy. The findings support the theory which states that religious experiences and the relationship between religious experiences and church orthodoxy are situational from denomination to denomination and depend upon the emphasis placed upon the church members to incur religious experiences and adhere to the emphasized relationship between the two variables. Men, returned missionaries, high occupational and income status people seem to be most orthodox. However, religious experiences seem to have the greatest influence upon the church orthodoxy of 21-30 year olds, female life members of the Church, lower or upper occupational status people who earn less than $5,000 annually.