

**ATTITUDE AND  
PERSONAL ORIENTATION  
DIFFERENCES BETWEEN  
CLERGY OF ANGLICAN  
AND PENTECOSTAL  
DENOMINATIONS WITH  
PARTICULAR REFERENCE  
TO SEXUAL ETHICS.**

**Thesis**

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TO SUSAN. FOR MYSELF

"Besides hunger and the lust for power there is nothing that so fills our lives and impels, torments and delights us as does the mystery of our sexuality."

Helmut Thielicke  
"How the World Began"  
1960.

"So God created man in his own image, in the image of God he created him; male and female he created them."

Genesis 1:27.

"I myself am aware that I live in a period during which great social changes are taking place, that I am a product, if you will, of an era in which morality is beginning to approach reality, in which the mist of sexual disenlightenment is beginning to clear."

Birgitta Linnér.  
"Sex and Society in Sweden"  
1968.

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LIST OF ABBREVIATIONS.

p (as in  $p < 0.05$ ) refers to the 'probability that the recorded discrepancy is due to chance'.

P.O.I. refers to Personal Orientation Inventory.

Std. Dev. standard deviation.

Th. L. theological liberalism.

Th. C. theological conservatism.

For abbreviations of the various scales of the Personal Orientation Inventory the reader is invited to consult appendix C.

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# ABSTRACT

The introduction provides a concise discussion of the confused condition of our Western sexuality. It is noted that this confusion has also manifested itself in ecclesiastical circles, and that the contribution of the church towards the resolution of 'moral' confusion in this sphere is in fact minimal. The study then proceeds to a more empirical investigation of certain phenomena which might enable us to demonstrate the close relationship which exists between the individual's psychological condition, or 'state of consciousness', and the type of theology or ethics he formulates or adopts.

The present study was an investigation designed to determine whether Anglican clergy and Pentecostal pastors differed significantly with regard to theological orientation, level of self-actualization or the degree of flexibility they showed in the application of sexual values. Furthermore we were concerned to discover the inter-relation between these various traits. A third group of ordinands from St. Paul's College (C.P.S.A.) was also incorporated into the study. All forty eight subjects completed a series of tests and questionnaires which were scored according to eighteen different scales relating to self-actualizing traits, theological orientation and the application of sexual ethics.

In brief the results showed that the Anglican clergy were significantly more self-actualizing, theologically 'liberal' and more flexible in the application of sexual values than were Pentecostal pastors. Little difference was found to exist as a function of age and education, or between Anglican clergy and ordinands. Furthermore theological conservatism, general conservatism, dogmatism and inflexibility in the application of sexual ethics were all shown to correlate negatively with self-actualization.

In the discussion of results the writer attempted to demonstrate the close relationship between the churchman's psychological make-up and the way in which he construes his world and formulates his theology and ethics.

In the concluding discussion the writer once again widened the scope of concern in order to demonstrate how the findings of the present study can be fitted into the broader context of the life of the church. It has been suggested that the type of approach adopted by churchmen to problems of sexuality is very much determined by their psychological make up. Hence in this sense both the status of the church in modern society and the degree to which the church can assist in the resolution of our culture's problems in the field of human sexuality, is greatly dependent upon the 'states of consciousness' of our clergy.

# PREFACE

The motivations behind this particular research project are varied; further, the project itself involves several diverse elements which have had to be woven together so that I could explore several issues of personal concern. In this respect the objectives underlying the project were certainly reached.

However this type of unorthodox methodology creates certain difficulties: the more elements it includes the more difficult it becomes to bind the parts into the whole. Further the boundaries of the study have had to be strictly demarcated and the project thus superficially assumes an esoteric quality.

The ideas which have been explored are merely a drop in a large ocean. I have attempted to show that the clergyman is limited by his psychological condition and the way he construes his world; hence he is limited in the way he does his theology, formulates his ethics, gives counsel to his parishioners, or whatever the case may be.

I chose to incorporate the sexuality element as this has been one of the areas of my own particular interest. A general reading of 'popular' Christian literature during the last two years has made me intensely aware of how unsuited this material is to the needs of modern man.

It appears that almost every literary work written in this vein is characterised by a legalistic or casuistic orientation. Often difficult and vital issues receive scant and superficial consideration as the author becomes the victim of a driving need to justify a once-attained position irrespective of a change in facts, time or context. I do not believe that this type of approach can assist in the resolution of the difficulties our Western culture experiences in the field of human sexuality.

However, what is it that causes individuals to persist in adopting this line of approach? What makes the dogmatic or censorious pastor dogmatic or censorious? What do these qualities do to the way in which he regards theological issues? Are our clergy in actual fact sufficiently healthy, psychologically speaking, adequately to fulfil the role of counsellor which to some extent has been thrust upon them by the laity? If a clergyman has a capacity to establish warm and meaningful human relationships quickly, what implication does this have for his proclamation of the evangel, or his work as pastor of the 'flock'? Or if he for some psychological reason has a powerful need to seek the approval of others, what implications will this have for the teaching he gives to his congregation?

There is actually no end to this line of enquiry and I have had to be content with an examination of only a few of these questions.

As the hinge on which the whole enquiry turns is that of 'mental health' as understood by humanistic psychology, the project is essentially a psychological one rather than one of a theological nature. My objective

has been to investigate the field of interest, which I believe is of enormous importance to the church, rather than to placate either the theologically or psychologically orientated reader. It is a great pity that on the South African scene theology and psychology have hardly begun to enter into formal academic dialogue.

So, rather than attempt yet another ethical treatise, I have chosen to penetrate the front-lines where ethical debate actually occurs, and conduct an examination from a psychological perspective of some of the elements that cause different persons to evolve differing codes of so called 'Christian ethics.'

I was rather surprised but nevertheless delighted by the enormous interest shown by so many of my fellow theological students in the study. This indicates to me a certain amount of 'common concern', and if the final product, which you now hold in your hands, merely serves to facilitate increased discussion of the issues dealt with, or even produces a broader awareness of the confused condition of our prevailing Western sexuality, then the study will have achieved its purpose for as Fritz Perls says, awareness per se can be curative.

A.B.D.



# CHAPTER 1

# INTRODUCTION

"Anarchy in sexual relationships is a symptom of man's alienation from God, his neighbour and himself."

(Confession of United Presbyterian Church  
U.S.A. 1967, part 2 section 4.)

## THE PRESENT STATE OF SEXUAL CONFUSION.

After four years of intense research conducted on an international level Vance Packard produced a highly informative book which he appropriately entitled "The Sexual Wilderness" (1968). The title is expressive of the bewilderment and normlessness which at present characterises male-female relationships in our Western culture of the 1970's.

Recently Time Magazine reported the following: (1)

"While television cameras rolled, the Rev. Charlie Boykin of Tallahassee, Fla., set fire to \$2,000 worth of rock records. He did the same thing a month ago after learning that a poll of North Florida high schools revealed 984 of the 1,000 unmarried girls sampled had become pregnant listening to pop songs - during fornication of course. Next month he plans to

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1. December 29, 1975 p.41.

take his protest to Pansey, Ala.. Actually, he might just as well burn the air waves. Just a twist of the AM dial demonstrates how far things have gone. On the average 15% of air time is devoted to songs like 'Do It Any Way You Wanna', 'Let's Do It Again', 'That's the Way I Like It' and 'I want'a do something freaky to You'. Radio's hottest song right now is also the most lubricious: 'Love to Love You Baby', Donna Summers' marathon of 22 orgasms."

In a more academic vein, Carl Rogers, while running a course at California Western University as part of a doctoral programme in educational leadership and human behaviour, motivated his students (who were ministers of religion, educationalists, clinical psychologists etc.) to produce anonymous letters in response to the following question:

"What is the single, most important, unsettled value issue for you right now?"

He records the following three issues as predominating difficulties raised:

1. Whether or not to accept the literal interpretation of the life of Christ as presented in the New Testament.
2. How can we or should we be influenced in our modern day thinking and actions from the standpoint of moral and religious values, when the basis of Christian religion is set down in the Bible.
3. Counselling people with respect to adultery or fornication.  
(1)

Recently the local press quoted the Director of the Family Life Bureau of the Archdiocese of New York, the Rev. G.A. Kelly as saying:

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1. C. Rogers "Freedom to Learn" (1969) p.65.

"Premarital chastity is the accepted, reasonable morality of civilized men. The basic, natural God-given conscience of men tells them what is right and moral in this area of conduct". (1)

However F.S. Perls, the founder of the Gestalt School in humanistic psychology, writes that:

"Our manipulation of ourselves is usually dignified by the word 'conscience'. In ancient times, conscience was thought to be a God-made institution. Even Immanuel Kant thought that the conscience was equivalent to the eternal star, as one of the two absolutes. Then Freud came and he showed that the conscience is nothing but a fantasy, an introjection, a continuation of what he believed was the parents. I believe it's a projection onto the parents ...." (2)

At the same time a psychologist addressing a conference of marriage guidance counsellors is quoted as follows: (3)

"We should not only stop teaching that premarital sexual intercourse is bad, but we should teach young people how to exercise their own critical faculties in deciding under what sorts of circumstances and with what sorts of partners it (sexual intercourse) is likely to be functionally desirable."

The cinema and theatre has served to increase the confusion which characterises our 'sexual wilderness'. Despite the renascent romanticism of "Love Story" the last barriers began to fall before a wave of totally explicit erotica. The turning point in cinema-

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1. The Rand Daily Mail. December 4, 1975.
  2. Gestalt Therapy Verbatim. p.18.
  3. Daily Mail, 4th December, 1975.

film production seems to have occurred in 1971 with the appearance of David Lean's "Ryan's Daughter"; "Klute"; "The Mephisto Waltz"; "Roseland" and "Africa Erotica" amongst others.

In a sense South Africa, with a strict system of governmental censorship in operation, has been largely protected from these kinds of stimuli. However there is undoubtedly a growing trend towards promiscuity being depicted on stage and screen.

The box office successes of the theatrical world are productions like "The Birds of Paradise" and "Don't just lie there, say something". South Africans of the 70's are not that interested in Shakespeare, rather success attends the 'naughty' or explicitly erotic productions. This was confirmed by the reception which attended Richard O'Brian's "Rocky Horror Picture Show" during its 1975-6 run. Box office takings on the cinema film in South Africa exceeded all the takings in the rest of the world put together - excluding the U.S.A. and Canada.

In a sense this was not surprising since sexual deviance has been successfully repressed for so long that a reversal of the original trend was inevitably to be accompanied by an over-compensation. However one may postulate the existence of an unabated appetite amongst the general public for erotic, promiscuous and sometimes perverted portrayals of sexual activity and allusions.

Interestingly enough nearly all 'futuristically orientated' cinema-films portray sexualities which are radically different from our present one - a clear acknowledgment of the present unsatisfactory

state of affairs. Woody Allen's production of "Sleeper" set in 2173 mechanised sex, but succeeded in integrating it very much into daily life. Bormann's "Zardoz" set in 2193 interestingly enough favoured a complete denial of sexuality in favour of a developed sensuality.

David Mace speaking of sexual confusion - in particular of trends in premarital intimacy - said as early as 1965 that:

"The present situation throughout the United States is one of chaotic confusion. Most generalizations can be contradicted from community to community. What is happening is that we have been moving from a fairly agreed position to an absence of position". (1)

Undoubtedly the situation is a difficult and confusing one - however it requires confrontation. Many people avoid the issue by employing the 'what's the world coming to?' approach of grim resignation and simultaneous withdrawal. The ecclesiastical version of this abandonment usually exists in a type of blanket thinking which resigns hope for a sinful, apostate, disobedient world, doomed to pay for its evil ways, and the individual's concern usually then extends no further than a desperate attempt to coax a few new souls into the fold of salvation before night falls and we have a replay of Sodom and Gamorah. It is the opinion of the writer that there are few things more damaging for the Church than this kind of simplistic blanket thinking.

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1. V. Packard (1968) p.137.

SEXUAL CONFUSION AND THE CHURCH.

"The Church comes under the judgement of God and invites rejection by man when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time".

("Confession of 1967" United Presbyterian Church. U.S.A. part two, section four.)

This fundamental confusion in the field of human sexuality is an issue which the church must confront: a crisis exists which cannot be avoided by the ecclesia. H. Kraemer (1) once wrote that:

"Strictly speaking, one ought to say that the Church is always in a state of crisis and that its greatest shortcoming is that it is only occasionally aware of it. The Church ought always to be aware of its condition of crisis on account of the abiding tension between its essential nature and its empirical condition". (By 'essential nature' he refers to the fact that the church is essentially a divine-human society living 'between the times'.)

The problem with the Church is that with the acceptance of the concept of the Western world being the domain of "Christian civilization", the Church has too much conceived of itself almost exclusively as a body which conserves values and thereby becomes committed to maintain a once-attained position. Such an understanding immediately produces the age-old dichotomy of liberal vs. conservative and the accompanying 'cut and thrust of current controversies'.

This is not only true of ecclesiastical and theological controversy.

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1. "The Christian Message in a non-Christian World" (1938) p. 24-5.



Consider for example Lehmann's observation that the 'sexual revolution' consists of two distinct strands:

"Its proponents herald it as a moral advance, a bid for liberation, at long last, from confining social and ethical restrictions which deprive man of freedom and the maturity which freedom takes. Those who view the sexual revolution with alarm tend to regard it as a bid for licence in the name of liberty, as an exaltation of passion over reason, of uninhibited immediacy over restraint in the relations between male and female, and as the most obvious symptom of moral and social disintegration in our 'sensate' culture". (1)

We shall consider briefly the issue of "homosexuality" as a means of illustrating the present confusion that exists in ecclesiastical circles.

On the one hand the fundamentalist declares that there is in fact no problem; after all Leviticus 18 : 22 outlaws homosexuality and Leviticus 20 : 13 imposes the death sentence upon transgressors of this prohibition. Furthermore Paul was undoubtedly opposed to homosexuality (Romans 1 : 18 - 32; 1 Corinthians 6 : 9 - 10; 1 Timothy 1 : 9 - 10). Thus for the fundamentalist all is clear - this vice is not to be tolerated.

The 187th General Assembly of the United Presbyterian Church (U.S.A.) in 1975 rejected a report of the "Presbyterian Gay Caucus" on the grounds that ....

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1. "Sexual Ethics and Christian Responsibility". p.55.



" .... the Scripture as understood in our Reformed tradition does not condone (the) sexual orientation and life-style of homosexuals." (1)

The once attained position adopted by the 182nd General Assembly (1970), where a clause was adopted that "adultery, prostitution, fornication, and/or the practice of homosexuality" should be considered sins, was maintained.

On the other hand there exists a growing body of opinion which differs radically in its approach to homosexuality.

Helmut Thielicke, for example, has strongly attacked the "doctrinaire prejudices" which distort the theological problems presented by homosexuality. Such prejudices, he writes,

"manifest themselves .... in the fact that the value judgement 'homosexuality is sinful' is not isolated from an objective assessment of the phenomenon but is rather projected into it, and the result is that one arrives at an a priori defamation of those who are afflicted with this anomaly." (2)

A. Kinsey (3) found that ....

"37 per cent of the total male population has at least some overt homosexual experience to the point of orgasm between adolescence and old age. This accounts for nearly two males out of every five that one may meet".

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1. A.D. magazine. United Presbyterian edition. July - August 1975. p. 22.
  2. "The ethics of Sex". p.270.
  3. "Sexual Behaviour in the Human Male". (1948)

Patrick Henry (1) argues that the church should in fact approve homosexuality "both theologically and morally". He observes that ...

"The prohibition of homosexual intercourse in Leviticus 18 is part of a catalogue that includes the prohibition of intercourse with a menstruating woman - if you are going to call one of the prohibitions a binding revelation of the divine will, then you must treat the other in the same way. In 1 Corinthians 6 Paul lists types of persons who will not inherit the Kingdom of God .... Paul also says, however, eight chapters later in the same letter (14 : 35), that "it is shameful for a woman to speak in church". If we qualify his authority here as, thank God, we do, then we are free to qualify his authority elsewhere". (2)

Thielicke regards Paul's discussion of homosexuality in Romans chapter one as not being "Kerygmatically binding". He observes during the course of his treatment of homosexuality that ....

" .... theologically one dare not put an endogenous homosexuality, which is a kind of symptomatic participation in the fate of the fallen world, on the same level with concrete acts of libidinous excess, no matter whether these acts are the result of the actualization of this inherited constitution or of infection by a diseased environment in the form of an induced or a mere meretriciously misused homosexuality". (3)

Norman Pittenger (4) has argued that not only are homosexual acts between persons who intend a permanent union in love not criminal, but that they are not sinful either.

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1. "Theology Today". April 1976.
  2. "Theology Today". April 1976. p.35.
  3. "The Ethics of Sex". p.282-3.
  4. "Time for Consent : a Christian's approach to homosexuality."

Now it would appear that the present confusion in theological circles has not bypassed South African clergy and pastors. During the course of the research for this study clergy were asked to indicate their personal response to the following statement:

"We should not outrightly condemn homosexuality".

Whereas 82% of Pentecostal pastors indicated their disagreement only 18% agreed. Amongst the clergy of the Church of the Province of South Africa only 38% indicated disagreement while 62% agreed. Amongst the Anglican ordinands 43.5% agreed while the same proportion disagreed, 13% indicated that they were "unsure". (1)

However it is not the purpose of the present study to champion either a liberal or conservative cause. Rather the objective is to undercut the current controversies, analyse certain trends and hopefully contribute to the re-establishment of dialogue between existing factions: for as J.A.T. Robinson once remarked, (2)

" .... so much of the inability to 'hear' what the other side is saying comes from unexamined presuppositions that go very deep, and they are reinforced psychologically by insecurities and fears which make us unreceptive and aggressive when on the defensive".

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1. The writer does not intend this as a reliable finding as it involves only one response and Gorsuch and McFarlane (1972) have shown that multiple item scales are better measures of Christian orthodoxy. However this finding does indicate widespread disagreement.
  2. "Christian Freedom in a Permissive Society". p.9.

The trends which we shall consider in particular are conservative vs. liberal theological orientations, flexibility vs. inflexibility in the application of sexual ethics, and self-actualizing vs. non-self-actualizing traits. We shall also examine the inter-relationship between these various orientations.

However, it is the task of the next chapter to introduce the reader to the methodology, the hypotheses and the content of 'the present study', and it is to this task that we now proceed.

## CHAPTER 2

# THE PRESENT STUDY

## THE SELECTION OF SUBJECTS.

The population selected for the study was composed of:

- (1) accredited Anglican clergymen resident on the Witwatersrand. (C.P.S.A.)
- (ii) Accredited Pentecostal pastors on the Witwatersrand from:
  - (a) The Full Gospel Church of God.
  - (b) The Assemblies of God.
- (iii) Ordinands in training for the C.P.S.A. ministry at St. Paul's Theological Seminary, Grahamstown.

It was unfortunate that the study had to be restricted to a consideration of only three groups, but in the limited time available the study could not feasibly be extended to include Methodist, Presbyterian and Catholic clergymen.

Pentecostal pastors and Anglican clergy were favoured as a result of the writer's own involvement in these denominations during the past five years. In many ways these two groups are radically different

and in some respects represent the two ends of the ecclesiastical spectrum; however in other respects they are remarkably similar.

For example there are significant differences between the Church of the Province of South Africa and the two Pentecostal denominations with respect to church structure, church government and the selection, training and ordination of clergy.

There are also important socio-political differences between the two groups. Whereas the Anglican church manifests a great deal of social concern with regard to racial, economic and legal discrimination, the pentecostals often tend comparatively towards an a-political orientation where it is sufficient to regard conversion to faith in Christ as the solution to social problems.

Furthermore with regard to the social structure of these churches it is the writer's observation that the Pentecostal churches tend to have a more rigidly defined membership, whereas membership of the Anglican communion is, comparatively speaking, less clearly defined. If this observation is in fact correct one might expect important implications from this greater socio-centric tendency. For example, group members of Pentecostal churches could be expected to be influenced more by their fellow group members than would be the case within the Anglican communion, and this would mean a greater conformity to group ideology.

L. Festinger, (1) *inter alia*, has observed that if a discrepancy

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1. Festinger, Torrey and Willerman. "Human Relations". Self-evaluation as a function of attraction to the group. 1954. 161 - 174.



of opinion, belief etc. exists within the group, the group will attempt to reduce that discrepancy. Thus the stronger the attraction and commitment to the group the stronger the 'pressure' towards conformity. (Thus we might expect to find greater standard deviations in our Anglican statistics than amongst the Pentecostal scores on the various scales employed in this study.)

There are also differences in styles of worship between the two groups. The Anglicans favour a more formalised worship service centred on a set liturgy, whereas worship in Pentecostal denominations involves a more flexible and informal liturgical procedure with the use of choruses, clapping, 'alter-calls', free and spontaneous prayer, singing in tongues etc.. Once again these differences have important implications. For example, the Pentecostal style of worship is more conducive to feelings of confluence, where one's contact boundary breaks down, producing feelings of 'one-ness' and brotherhood.

There are also numerous differences in the theological orientation of the two groups. Perhaps the most important of these, for our purposes, is that of Biblical fundamentalism. The Pentecostal approach tends strongly towards seeing the Scriptures as the true, accurate and infallible Word of God. (1). Although there are Anglican clergymen who adhere to the 'conservative-evangelical' approach to scripture, the trend is towards the 'modernist' under-

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1. See J.I. Packer's exposition of this position in his book "Fundamentalism and the Word of God".



standing thereof. The 'modernist' approach treats the Bible very much as it would any other document of antiquity, recognising that whatever the divine aspect of the Scriptures may be, they nevertheless have a human origin and historicity. This approach does not detract from the divine aspect of scripture, but it does allow for the application of 'higher criticism' to the Biblical texts.

There are also important theological differences between Anglican and Pentecostal understandings of baptism. Whereas the Anglicans approve the practice of infant baptism, the Pentecostals favour 'believer's baptism' by total immersion.

The Pentecostals place a powerful emphasis on the third Person of the Trinity, the gifts of the Holy Spirit and their role in the church's life. (1 Corinthians chapters 12 to 14.) Thus praying or singing in tongues, interpretation of tongues and prophecy are part of normal worship services.

During the last decade pentecostalism has made enormous in-roads into the Anglican communion and it is therefore questionable that the pentecostal emphasis on the Holy Spirit be listed as a 'difference' between the two groups. However this distinction is valid to the writer's mind, simply because the exercise of the gifts of the Spirit are very seldom incorporated into worship services for the edification of the body.

One more issue which requires mention is the different emphasis

eschatology receives in Anglican and Pentecostal circles. Pentecostal preaching devoted to eschatological doctrine is profuse and tends to follow the broad thesis presented by H. Lindsey (1) where the parousia is regarded as imminent. Unfortunately much of this teaching is characterised by loose and suspect exegesis. The Anglican church on the other hand presents no such uniform and highly developed eschatology. This may well account for greater social involvement as the focus tends more towards the here and now existence of man in his world.

#### HYPOTHESES.

The following hypotheses were developed to be tested by the present writer, largely on the basis of personal interaction with and observation of clergy and pastors from Anglican and Pentecostal denominations. Five broad hypotheses were developed, the last of which is composed of a series of anticipations of certain inter-scale correlations.

(A) That Anglican clergy would be ....

- (i) more theologically liberal
- (ii) more self-actualizing, and
- (iii) more flexible in the application of sexual ethics than Pentecostal pastors.

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1. "The Late Great Planet Earth."

- (B) That those subjects in possession of higher educational qualifications would be more theologically liberal and more flexible in the application of sexual ethics than those subjects with lesser academic qualifications.
- (C) That clergy under forty years of age would be more flexible in the application of sexual ethics than those over forty years of age. (The figure of forty was randomly selected.)
- (D) That Anglican clergymen would tend to be more time competent than Pentecostal pastors.
- (E) That the following positive correlations would be found between scales employed in the study:
  - (i) between theological liberalism and self-actualization.
  - (ii) between self-actualization and flexibility in the application of sexual ethics, and therefore
  - (iii) between theological liberalism and flexibility in the application of sexual ethics.
  - (iv) between flexibility in application of sexual ethics and the Existentiality (Ex.) scale of the Personal Orientation Inventory. (This scale is designed to measure flexibility in the application of values in general.)

- (v) between theological liberalism and the Inner directed (I) scale of the Personal Orientation Inventory.

#### THE QUESTIONNAIRES USED IN THE STUDY.

Each subject completed four different questionnaires.

- (i) General Information page
- (ii) The Personal Orientation Inventory
- (iii) Theological Inventory
- (iv) Sexuality Questionnaire.

#### THE GENERAL INFORMATION PAGE.

(See appendix F.)

This was concerned with the following:

- (a) Name of subject.
- (b) Home language. (Questionnaires completed by subjects who were not English speaking and who indicated that they were not competent in this medium were regarded as invalid.)
- (c) Marital status.

13 of the 16 Anglican subjects indicated that they were married.

15 of the 16 Pentecostal subjects indicated that they were married.

12 of the 16 Ordinands indicated that they were married.

(d) Highest educational standard.

All the data obtained from this question was catagorized into four groups:

- (i) less than a matriculation qualification
- (ii) a matriculation certificate or the equivalent thereof
- (iii) a post matriculation diploma
- (iv) university degree(s).

The breakdown of the educational qualifications of the forty eight subjects used in the study was as follows:

GROUP	(i)	(ii)	(iii)	(iv)
Anglicans	-	-	2	14
Pentecostals	7	4	4	1
Ordinands	2	11	-	3
TOTAL	9	15	6	18*

\* Thirteen of the eighteen university graduates held master's degrees.

(e) Number of years since ordination.

The average number of years since ordination for each of the three groups was as follows:

Anglicans - 14.6 years  
 Pentecostals - 10.0 years  
 Ordinands - not applicable

## (f) Age.

Each subject was requested to indicate which of the following age brackets he fell into. (The Anglican and Pentecostal subjects used in the study were matched according to age.)

AGE (years)	ANGLICANS	PENTECOSTALS
20 - 25	-	-
26 - 30	1	1
31 - 40	6	6
41 - 50	7	7
51 - 60	1	1
61 - 70	1	1
Over 70	-	-

THE PERSONAL ORIENTATION INVENTORY.

The Personal Orientation Inventory has been used as a measure of self-actualization. It was developed by E.L. Shostrom (1963) and is largely based upon the work of A.H. Maslow and F.S. Perls:

"In recent years, Maslow (1954, 1962, 1967) had developed the idea of the self-actualising person - a person who is more fully functioning and lives a more enriched life than does the average person. Such an individual is seen as developing and utilizing all his unique capabilities, or potentials, free of the inhibitions and emotional turmoil of those less self-

actualizing." (1)

Thus observation of people living at what Maslow, Rogers, Allport, Fromm inter alia, consider to be a superior level has produced certain generalisations about the characteristics of psychologically healthy or self-actualizing people. The concept of self-actualization is thus a 'theory of man's optimum behaviour': for when his primary needs are met man "seeks to exercise and fulfil his potentialities."

The P.O.I. consists of 150 pairs of statements and the subject is requested to indicate which statement in each pair is TRUE or MOSTLY TRUE of himself. He is requested to attempt each question unless neither is applicable, or if the statements refer to something which he knows nothing about. (For instructions to subjects refer Appendix H (i))

The following questions have been randomly selected from the P.O.I. as examples:

- (a) I am bound by the principle of fairness.
- (b) I am not absolutely bound by the principle of fairness.
  
- (a) I strive always to predict what will happen in the future.
- (b) I do not feel it necessary always to predict what will

happen in the future.

(a) The truly spiritual man is sometimes sensual.

(b) The truly spiritual man is never sensual.

(a) I have had mysterious or ecstatic experiences.

(b) I have never had mysterious or ecstatic experiences.

(a) I can cope with the ups and downs of life.

(b) I cannot cope with the ups and downs of life.

(a) People have an instinct for evil.

(b) People do not have an instinct for evil.

(a) Honesty is always the best policy.

(b) There are times when honesty is not the best policy.

The 150 items are scored twice. Firstly for two basic scales:

(i) inner directedness / other-directedness

(127 items.) A ratio score is obtained here;

(ii) time competence / time incompetence

(23 items.) A ratio score is obtained here.

Secondly for 10 subscales designed to measure conceptually important elements of self-actualization.

The 10 subscales are measures of the following:



1. To what degree the person holds self-actualizing values.  
(SAV.)
2. Flexibility / Rigidity in application of values.  
Existentiality scale (Ex.)
3. Sensitivity / Insensitivity to own needs and feelings.  
Feeling Reactivity Scale (Fr.)
4. The spontaneity scale which measures freedom in expression  
of feelings behaviourally. (S)
5. Measure of self-worth.  
Self-regard scale. (Sr.)
6. Measure of self-acceptance in spite of weakness.  
Self-acceptance. (Sa.)
7. Nature of man constructive. (Nc.)
8. Measure of synergy. (Sy.)
9. Acceptance of feelings of anger and aggression. (A)
10. Capacity for warm inter-personal relations. (C)

(See Appendix C for interpretation of P.O.I. scales.)

The Personal Orientation Inventory has been accepted internationally as a standardised measure of self-actualization since its publication in 1963. However very recently R.H. Starrett (1) has proposed that modifications be made to this psychometric device in order to reduce the high scale inter-correlations.

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1. Journal of Consulting and Clinical Psychology 1976 Vol. 44  
No. 4. p.676 f.

The question of the reliability of the P.O.I. has been the subject of numerous studies. (1) Braun and LaFaro (1969) concluded after a series of studies designed to investigate the 'fakability' of the P.O.I. that the test demonstrated an "unexpected resistance to faking" which made the instrument "unique among self-report instruments".

Shostrom 1973 (2) has observed that:

"From a clinical stand point, the P.O.I. has a lie score profile which can be identified easily."

J.A. Goldman and O.V. Olczak (3) in a recent and detailed study have investigated the effect of knowledge about the concept of self-actualization on faking the P.O.I. They conclude that ....

"Subjects unfamiliar with self-actualization or the P.O.I. if asked to fake 'good' were unable to do so .... Knowledgeable subjects, on the other hand, could also raise them by faking when compared to their earlier scores or to a knowledgeable control group taking the P.O.I. for the second time under normal conditions. Finally, the present findings indicate that knowledge of self-actualization has a modest effect of increasing P.O.I. scores even when subjects are asked to respond honestly again."

However it is the opinion of the writer that faking presents no problems to the present study. No subjects produced profiles akin to that which Shostrom has termed 'the pseudo-self-actualizing person.'

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1. Knapp 1965; Fisher 1976; Braun 1966; 1969.
  2. The Personal Orientation Inventory. Journal of Counselling Psychology. 1972, 20, (p.480.)
  3. Journal of Consulting and Clinical Psychology. 1976. Vol. 44 No. 4 (p.680.)

"Particularly characteristic of such profiles are extremely elevated Self-Regard (Sr) scores coupled with depressed Self-Acceptance (Sa) and Existentiality (Ex) scores." (1)

If a deliberate attempt to make a favourable impression is made without knowledge of the concepts of actualization then the profile may also take on a uniformly elevated character. Such a pseudo-self-actualizing profile is easily recognised.

#### THE THEOLOGICAL INVENTORY.

The Theological inventory was compiled by A.C. Webster and R.A.C. Stewart of Massey University, New Zealand. (1973)

It is composed of 13 orthodox statements of major conservative theological beliefs, and a further 13 items representing liberal versions of the same set of major beliefs.

Item-analysis conducted by the compilers showed that the 13 conservative items (Th. C.) and the 13 liberal items (Th. L.) consistently differentiated between high and low scorers.

A "Theological Orientation Index" was calculated for each respondent by obtaining the ratio of conservative (Th. C.) to liberal (Th. L.) responses. In the present study the Inventory was scored according to a three point scale, ranging from 'agree' to 'disagree'. (For instructions given to subjects refer Appendix H (ii)).

The following are randomly selected items from the Theological

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1. Shostrom's P.O.I. Manual p.22.

Inventory. (The correlations of Webster and Stewart are also recorded.)

- \* Christ changed real water into real wine. (Th. C. 0.831).
- \* The miracle stories of the New Testament must be taken as attempts of a pre-scientific age to express the ecstasy of heightened human experience. (Th. L. -0.731).
- \* Mary conceived Jesus without being known by a man. (Th. C. 0.578).
- \* It is not necessary to hold that Jesus had no human father, since the idea of the virgin birth was to express his uniqueness which is now seen to be better supported by his life than by his conception. (Th. L. -0.779).
- \* Philosophies and religions which do not come from the Bible are a threat. (Th. C. 0.533)
- \* There are many sources of knowledge of God outside the Bible, including art, history, science and psychology. (Th. L. -0.438).

#### THE SEXUALITY QUESTIONNAIRE.

(Reproduced in Appendix G.)

This questionnaire was designed and compiled by the present writer for the purposes of the study. It consists of thirty eight statements and the subject indicates his response to each on a five-point scale, ranging from 'strongly agree' to 'strongly disagree'.

The sexuality questionnaire is scored three times:

- (i) is a total score for all items. (Sexuality total.)
- (ii) is a total score for all items (25) referring to premarital sexual intercourse. (Sexuality premarital total.)
- (iii) is a total score for all items (13) referring to general issues of sexuality. These include, extra-marital sexual relations, birth control, abortion, adultery, masturbation and homosexuality.

Items from the 'sexuality premarital' and 'sexuality general' scales do not overlap.

For a brief description of 'pilot study' procedures used in the compilation of this questionnaire, the reader is invited to consult Appendix A.

#### THE QUESTIONNAIRE TECHNIQUE DISCUSSED.

To some extent answers are predetermined by the nature of the questionnaire employed. Yet this is true of nearly all psychometric testing techniques where stimulus-response elements are used. Even the Rorschach has little to do with the phenomenon with which one is interested; that is, the way in which one construes an ink blot may have little to do with the way one construes people.

Perhaps a good exception is Kelly's Repertory Test, but this is by far an exception rather than the rule in psychometry.

Bonarius (1) says of the Rep. test:

" .... the research has shown convincingly that the individual prefers to express himself and to describe others by using his own personal constructs rather than provided dimensions, such as the usual Q - sort statements or scales from the semantic differential".  
(p.26.)

In a research project of this nature the stimulus-response questionnaire technique is unavoidable. It could be replaced with face-to-face interviews which are recorded, transcribed and from which the data could be extracted. However there are two reasons why this is not necessary for our purposes. Firstly, time was limited and this alternative would be an enormously time consuming process. Secondly, we are not concerned with the discovery of the subtleties of the subject's personal view point so much as group tendencies in thinking in certain areas. Thus to substitute personal interviews for the questionnaire technique for the purposes of the present study would be a superfluous action.

#### RESPONSE TO QUESTIONNAIRES.

138 Questionnaires were sent out to subjects.

67 replies were received (approximately 48%.)

61 were satisfactory for use.

5 were invalid as they either revealed language difficulties on the part of the subject who completed them, or they did not provide complete sets of data.

28 Valid sets of data were obtained from Anglican subjects

17 valid sets of data were obtained from Pentecostal subjects

16 valid sets of data were obtained from Ordinands.

Sixteen Anglican subjects were matched according to age with sixteen Pentecostal subjects. Furthermore all sixteen Ordinand's responses were utilized. Thus the responses of forty eight subjects were employed in the study and constitute the final results.

#### DIFFICULTIES REPORTED BY SUBJECTS.

All subjects were specifically requested to make any comments they had, after completing the questionnaires, on the general information page where provision was made for this.

Three Anglican clergy, who wrote indicating their willingness to participate in the research project, later returned the questionnaires announcing that they questioned the validity of the exercise and were therefore not willing to participate in the study. One such person wrote:

"I have tried to get to grips with the questionnaires and inventories you sent me, but must confess that studying them with care made me realise how unsatisfactory they are as I do not believe that any of the questions could be answered with the stroke of a pen or in one word. Many of the theological questions for instance require a paper each. I genuinely believe that this is both an inadequate and misleading way of dealing with deep issues."

Another wrote:



"I have a suspicion of snap answers."

Four Pentecostal pastors wrote back refusing to participate in the study, stating that they were not interested. Comments include ...

"May I humbly and respectfully inform you that I am not able to comply with your request. I would like to suggest that you send these three questionnaires to the lecturers of the Full Gospel Church of God .... these bretheren .... are by far best suited for this kind of thing."

And ....

"These questionnaires are too much of a personal nature for my liking."

Amongst those who actually completed the questionnaires, objections were raised by seven of the forty eight subjects.

GROUP OF SUBJECTS	THEOLOGICAL	SEXUALITY	P.O.I.
No. of Anglican objections	2	1	1
No. of Pentecostal objections	-	-	2
No. of Ordinand objections	-	-	1

Several subjects expressed the view that the P.O.I. was difficult for "a Christian to answer." Those who objected to the Theological Inventory felt that it treated important issues far too superficially. The objection raised with regard to the sexuality questionnaire was that it did not allow for a clear expression of the respondent's personal views on the issues raised.



DIFFICULTIES REPORTED BY SUBJECTS DISCUSSED.

In the present study we are not concerned with the discovery of the subtleties of the respondent's philosophy, rather we are interested in collective response between the groups. Hence we are not looking for 'snap answers' but rather for the existence of actualizing or non-actualizing values; conservative or liberal theological responses; and flexibility or rigidity in the application of sexual ethics.

It is difficult to imagine why the Personal Orientation Inventory should be difficult for Christians to complete. Man, be he Christian or otherwise, engages in social interaction, personal growth and development, entertains certain 'constructs' (Kelly), has weaknesses, strengths, likes and dislikes, goals and orientations. These are all aspects of personhood which mankind shares in common, whether he believes in the Christian gospel or not.

Thus it may validly be asserted that the 'testing' techniques employed in the present study are appropriate and satisfactory instruments for our purposes. However the question of 'how' the data which they yield is used is a crucial issue. The use of a stimulus-response technique has certain built-in limitations simply because answers are to some extent predetermined by the question; thus this method cannot be used to make dogmatic and simplistic statements concerning the views of clergymen on certain issues dealt with briefly in the questionnaires. Rather

the data should be used to analyse group trends in thinking.

Therefore we may conclude that provided the limitations of the measuring instruments are acknowledged, and are not exceeded, there is no reason why the validity of the methodology employed should be called into question.

# CHAPTER 3

# RESULTS

## STATISTICAL PROCEDURES.

(All statistical tests were run on an I.C.L. 1902 T. computer installation at the Rhodes University Computer Centre.)

The possibility of a systematic bias existing is real, for it cannot be determined whether the reasons for not responding were such as would have influenced the results in a complete sample.

Thus 'Kurtosis' tests or tests for normality were performed on all group results employed in the study: that is,

- (i) the group composed of Anglican clergymen
- (ii) the group composed of Pentecostal pastors
- (iii) the group composed of C.P.S.A. ordinands
- (iv) subjects over 40 years of age
- (v) subjects below 40 years of age
- (vi) subjects who held university degrees
- (vii) subjects who held matric or lesser educational qualifications.

It was found that the data was neither 'positively' or 'negatively' skewed: thus once it had been established that we were dealing with a normal distribution, t tests were conducted to determine

whether significant differences on the various scales existed between the groups.

The t test, for analysis of variants, like other parametric tests rests upon certain assumptions which have to be met.

"First, we assume that the two samples are random samples independently drawn from distributions that are normal. Second, we assume that the variances of the populations from which the samples are drawn are the same. This latter condition is referred to as homogeneity of variance." (1)

The first requirement was met by the use of tests for normality, the results of which demonstrated that the observed frequency of distribution did not differ significantly from the expected frequency of a normal distribution.

The problem of homogeneity of variance is more difficult to take care of and Downie and Heath observe that ....

"There has been considerable research related to this problem over the years and today definite statements cannot be made about it to the satisfaction of all statisticians." (p.182)

Boneau (1960) conducted a major study on this issue and he noted that the t test will often result in probability statements that are extremely accurate despite the fact that the assumption of homogeneity of variance of the underlying distributions are untenable. He cites

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1. p.182. Downie & Heath.

many supporting cases which are characterised by two factors. Firstly, that the samples are of equal or almost equal size; and secondly that they have the same or similar shape of underlying population distribution.

Boneau further observes that if the two distributions are not the same shape, there again is little or no problem provided that both distributions are symmetrical. If they are skewed the resulting  $t$  ratios also tend to be skewed and thus results become biased.

A.L. Edwards (1) observes that if the  $t$  test is applied to two independent random samples of approximately 25 or more, the  $t$  ratios are relatively unaffected by rather severe violations of the assumptions of homogeneity of variance and normality of the distributions in the population.

Edwards (2) suggests a simple and relatively effective procedure for deciding whether or not the variances of the two independent samples differ significantly. If there are 20 observations in each group one of the two variances must be approximately 2,5 times as large as the other in order that they may differ significantly at the 5% level. With a larger number of observations, say 30, one variance need only be twice as large as the other for a significant difference to exist.

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1. Statistical Methods for the Behavioral Sciences. New York. Holt, Rinehart, and Winston. 2nd Ed.(1967)
  2. p.162. Experimental design in Psychological Research. 1957.

In the present study all seven tests for normality (listed above) indicated that we were dealing with a normal distribution. Furthermore all groups used in t test procedures were numerically matched, with the exception of the test for differences as a function of age. (In this case the distribution was 22 observations to 26 observations). In the light of Edwards's observations outlined above it can be safely asserted that this difference in sample size is of no real consequence.

In all the t tests performed no one variance was 2,5 times as large as the other variance. Hence, following Edwards, we may legitimately conclude that no significant difference exists. Thus we may regard the assumptions underlying the t test as having been adequately met because the t tests are robust and are not significantly affected by violations of their underlying assumptions, provided that the samples are of equal size.

This is the case with all the samples used apart from the one exception mentioned above. In this case the size of the sample and the absence of significant variances within the sample permits this minor violation without introducing any significant distortion into the resulting t ratios. In further defence of this 'violation' it may be stated that the t test revealed significant differences on only two scales and in both cases the variances were minimal

#### ANALYSIS OF RESULTS.

Tabulated summaries of all results of the statistical tests employed

are recorded below.

TABLE 1 : 1. SUMMARY OF  $\bar{t}$  TESTS FOR THEOLOGICAL INVENTORY.  
(Anglicans and Pentecostals)

ANGLICANS		PENTECOSTALS		$\bar{t}$
Mean	Std. Dev.	Mean	Std. Dev.	
57.125	10.178	72.688	5.793	5.316***

\*  $p \leq 0.05$

\*\*  $p \leq 0.01$

\*\*\*  $p \leq 0.001$

For the above  $\bar{t}$  test there are 30 degrees of freedom.

It can be seen from the above table that there is a significant difference between the scores of the two groups ( $p < 0.001$ .)

The Anglicans tend to be more theologically liberal and the standard deviation within the Anglican group is almost double that of the Pentecostal group.

TABLE 1 : 2. SUMMARY OF  $\bar{t}$  TESTS FOR SEXUALITY QUESTIONNAIRE.  
(Anglicans and Pentecostals)

- (i) total score
- (ii) premarital score
- (iii) general score



	ANGLICAN		PENTECOSTAL		<u>t</u>
	Mean	Std. Dev.	Mean	Std. Dev.	
(i)	119.063	29.359	159.813	14.143	5.002***
(ii)	82.000	20.484	108.563	8.461	4.794***
(iii)	37.062	9.990	51.250	7.010	4.650***

Asterisks indicate p values (see Table 1 : 1)

For all the above t tests there are 30 degrees of freedom.

From table 1 : 2 it can be seen that the Anglican groups' scores on all three scales are significantly more liberal than those of the Pentecostal sample. ( $p < 0.001$ .) The standard deviation within the Anglican group tends to be greater than that within its Pentecostal counterpart.

#### TABLE 1 : 3.

SUMMARY OF t TESTS FOR P.O.I.

(Anglican and Pentecostal.)

SCALES	ANGLICAN		PENTECOSTAL		<u>t</u> scores
	Mean	Std. Dev.	Mean	Std. Dev.	
Ti	6.062	3.065	6.125	2.680	0.061
Tc	16.625	3.181	16.437	2.607	0.182
O	43.375	8.383	55.187	7.204	4.275***
I	82.625	8.747	69.562	8.230	4.350***
SAV	20.125	2.062	17.937	1.982	3.060**
Ex	18.437	4.472	14.187	2.903	3.189**
Fr	14.187	2.373	12.875	2.473	1.532
S	11.437	1.788	10.250	1.612	1.973
Sr	11.375	2.335	11.250	2.113	0.159
Sa	16.625	2.527	13.875	2.527	3.079**
Nc	10.562	2.159	9.062	1.806	2.131
Sy	7.250	1.065	5.625	1.408	3.682***
A	16.500	3.266	13.875	2.630	2.504*
C	16.562	2.421	16.250	3.088	0.319

Asterisks indicate p value (see table 1 : 1).

For all the above t tests there are 30 degrees of freedom.

On all 14 of the P.O.I. scales the Anglican group obtained a more actualizing score than the Pentecostal sample. However, these differences are only significant at the 0.1% level on the O, I and Sy scales. At the 1.0% level significant differences are to be found on SAV, Ex and

Sa scales while at the 5.0% level the results of the A scale are significantly different.

Thus the Anglican clergy were found to be significantly more inner-directed, synergistic, self-accepting, flexible in application of values, ready to accept feelings of anger and aggression and more likely to hold self-actualizing values than their Pentecostal counterparts. The Pentecostal group were significantly more 'other-directed' than the Anglicans.

No significant differences were recorded on the Ti, Tc, Fr, S, Sr, Nc and C scales, although on each scale the Anglicans obtained more actualizing scores than the Pentecostals.

TABLE 2 : 1.

SUMMARY OF t TESTS FOR THEOLOGICAL INVENTORY.

(Anglicans and Anglican ordinands.)

ANGLICANS		ORDINANDS		<u>t</u>
Mean	Std. Dev.	Mean	Std. Dev.	
57.125	10.178	62.750	7.416	1.787

For the above t test there are 30 degrees of freedom.

It can be seen from table 2 : 1 that no significant differences

between Anglican clergy and Anglican ordinands in training was found on the theological inventory. Although the Anglican clergy obtain a more liberal score, the difference recorded may well be due to chance.

TABLE 2 : 2.

SUMMARY OF t TESTS FOR SEXUALITY QUESTIONNAIRE.

(Anglicans and Ordinands.)

- (i) total score
- (ii) premarital score
- (iii) general score

	ANGLICANS		ORDINANDS		<u>t</u>
	Mean	Std. Dev.	Mean	Std. Dev.	
(i)	119.063	29.359	134.188	21.442	1.664
(ii)	82.000	20.484	92.312	16.007	1.587
(iii)	37.062	9.990	41.875	7.191	1.564

For all the above t tests there are 30 degrees of freedom.

It can be seen from table 2 : 2 that no significant differences were found between Anglicans and Ordinands in their responses to the sexuality questionnaire. Again, although the clergymen's scores tend to be more liberal, this difference is not significant and may only be due to chance.

TABLE 2 : 3.

SUMMARY OF t TESTS FOR PERSONAL ORIENTATION INVENTORY.

(Anglicans and Ordinands.)

SCALES	ANGLICANS		ORDINANDS		<u>t</u> score
	Mean	Std. Dev.	Mean	Std. Dev.	
Ti	6.062	3.065	5.250	2.017	0.886
Tc	16.625	3.181	17.187	2.105	0.590
O	43.375	8.382	45.125	7.753	0.613
I	82.626	8.747	79.187	9.481	1.066
SAV	20.125	2.062	18.062	2.670	2.446*
Ex	18.437	4.472	18.875	3.704	0.301
Fr	14.187	2.373	14.000	3.204	0.188
S	11.437	1.788	11.562	2.756	0.152
Sr	11.375	2.335	10.250	2.408	1.342
Sa	16.625	2.527	16.500	2.366	0.144
Nc	10.562	2.159	9.750	2.352	1.018
Sy	7.250	1.065	7.125	1.310	0.296
A	16.500	3.266	15.812	3.167	0.604
C	16.562	2.421	17.125	3.423	0.537

For all t tests there are 30 degrees of freedom.

Asterisks indicate p value (see table 1 : 1)

It can be seen from table 2 : 3 that only one scale on the P.O.I.  
reveals a significant difference between Anglicans and Ordinands.

It is the SAV scale, and the level of statistical significance is  $p \leq 0.05$  (5%). Interestingly enough there are no significant differences on any of the other thirteen scales even at the 10% level (i.e.  $p \leq 0.1$ ). More actualizing scores were obtained by Anglican clergy on the O, I, Fr, Sr, Sa, Nc, Sy and A scales; while the ordinands obtained more actualizing scores on the Ti, Tc, Ex, S and C scales. However, all these differences are not statistically significant and are probably due to chance.

#### DIFFERENCES AS A FUNCTION OF AGE.

All forty-eight subjects were divided into two categories: (a) those of forty years of age and over, and (b) those below forty years of age. One group was composed of 22 observations, the other of 26 observations.

A test for normality showed that in both instances we were dealing with a normal distribution.

TABLE 3 : 1. SUMMARY OF t TESTS FOR THEOLOGICAL INVENTORY.  
(Over 40 and under 40 age groups.)

OVER 40		UNDER 40		<u>t</u>
Mean	Std. Dev.	Mean	Std. Dev.	
66.136	10.421	62.538	9.868	1.227

46 degrees of freedom.

Although the younger age group has a lower (and hence more liberal) mean, this difference is not statistically significant.

TABLE 3 : 2.

SUMMARY OF t TESTS FOR SEXUALITY QUESTIONNAIRE.

(Over 40 and under 40 age groups.)

- (i) total
- (ii) premarital
- (iii) general

	OVER 40		UNDER 40		<u>t</u>
	Mean	Std. Dev.	Mean	Std. Dev.	
(i)	145.545	23.056	130.923	30.185	1.858
(ii)	99.000	15.757	90.308	20.819	1.606
(iii)	46.682	8.769	40.615	10.241	2.182*

Asterisks indicate  $p < 0.05$

For all the above t values there are 46 degrees of freedom.

On all three of the above scales the younger group registers more liberal scores than the older group. However only on the sexuality (general) scale is this difference statistically significant.

( $p < 0.05$ .)



TABLE 3 : 3.

SUMMARY OF  $t$  TESTS FOR PERSONAL ORIENTATION INVENTORY.

(Between over 40 and under 40 age groups.)

SOURCE	OVER 40		UNDER 40		$t$
	Mean	Std. Dev.	Mean	Std. Dev.	
Ti	5.227	2.202	6.308	2.839	1.452
Tc	17.409	2.197	16.192	2.871	1.625
O	49.636	8.027	46.423	10.116	1.203
I	76.455	7.633	77.692	12.227	0.411
SAV	18.864	1.807	18.577	2.887	0.403
Ex	16.182	3.762	18.000	4.517	1.498
Fr	13.727	2.548	13.654	2.897	0.092
S	11.409	1.764	10.808	2.433	0.964
Sr	10.955	1.704	10.962	2.735	0.010
Sa	16.182	2.423	15.231	2.957	1.204
Nc	9.682	1.937	9.885	2.372	0.321
Sy	8.136	1.699	6.538	1.581	3.373**
A	15.273	2.831	15.500	3.490	0.245
C	16.727	2.763	16.577	3.177	0.173

Asterisks denote p value (refer table 1 : 1)

For all the above  $t$  tests there are 46 degrees of freedom.

The above table reveals only one scale on which a  $t$  score of statistical significance occurs; the older group scores higher



on the synergy scale than does the younger group. ( $p < 0.01$ ).

There is also a tendency for the standard deviation to be larger within the younger group than it is within its "over forty" counterpart.

#### DIFFERENCES AS A FUNCTION OF EDUCATION.

The full sample of forty eight subjects was divided into two groups in order to investigate differences as a function of education. Subjects in possession of university degrees and post matriculation diplomas numbered twenty four. (Six post matriculation diplomas, five university graduates and a further thirteen graduates with masters degrees.) Subjects with matric' or the equivalent thereof numbered fifteen, while nine held educational qualifications inferior to a matriculation certificate. Thus the second group was also composed of twenty four observations.

TABLE 4 : 1.

SUMMARY OF t TESTS FOR THE THEOLOGICAL INVENTORY.

(Higher and Lower educational groups.)

HIGHER EDUCATION		LOWER EDUCATION		<u>t</u>
Mean	Std. Dev.	Mean	Std. Dev.	
61.875	11.230	66.500	8.628	1.600

For the above t test there are 46 degrees of freedom.

Table 4 : 1 indicates that although the mean for the higher educational group is more liberal, this is not statistically significant.

TABLE 4 : 2.

SUMMARY OF t TESTS FOR THE SEXUALITY QUESTIONNAIRE.

(Higher and Lower educational groups.)

- (i) Total score
- (ii) premarital score
- (iii) general score

	HIGHER EDUCATION		LOWER EDUCATION		<u>t</u>
	Mean	Std. Dev.	Mean	Std. Dev.	
(i)	134.000	32.801	145.542	20.762	1.457
(ii)	88.917	21.755	99.667	14.261	2.025**
(iii)	40.917	11.221	45.875	8.034	1.760

For all the above t tests there are 46 degrees of freedom.

Asterisks indicate level of statistical significance (see table 1 : 1).

Table 4 : 2 indicates that the higher educational group differs significantly ( $p < 0.01$ ) from the lower educational group on the premarital scale of the sexuality questionnaire. This scale is designed to measure flexibility in ethics relating to premarital sexual relations.

The table also reveals a trend towards the higher educational group obtaining more liberal scores and greater standard deviations within the group than is the case with the lower educational group. However, only on the sexuality general scale is this difference large enough to be statistically significant.

TABLE 4 : 3.

SUMMARY OF  $t$  TESTS FOR THE PERSONAL ORIENTATION INVENTORY.

(Higher and lower educational groups.)

SOURCE	HIGHER EDUCATION		LOWER EDUCATION		$t$
	Mean	Std. Dev.	Mean	Std. Dev.	
Ti	5.625	2.748	6.000	2.485	0.496
Tc	16.917	2.733	16.583	2.569	0.435
O	46.000	8.294	49.792	9.956	1.433
I	78.792	10.496	75.458	10.026	1.125
SAV	18.833	2.697	18.583	2.185	0.353
Ex	17.500	4.462	16.833	4.082	0.540
Fr	13.542	2.604	13.833	2.869	0.369
S	11.042	2.116	11.083	2.535	0.062
Sr	11.333	2.278	10.583	2.302	1.135
Sa	15.667	2.632	15.667	2.899	0.000
Nc	9.542	2.553	10.042	1.706	0.798
Sy	6.750	1.260	6.583	1.640	0.395
A	15.833	3.199	14.958	3.155	0.954
C	16.708	2.758	16.583	3.216	0.145

For all the above t tests there are 46 degrees of freedom.

From table 4 : 3 it can be seen that no significant differences were found between the higher educational and lower educational groups on any of the fourteen scales of the Personal Orientation Inventory.

#### INTER SCALE CORRELATIONS.

In order to obtain reliable correlations all forty eight observations were employed in the calculations.

#### TABLE 5 : 1.

SUMMARY OF CORRELATIONS BETWEEN SEXUALITY SCALES AND OTHER SCALES EMPLOYED IN THE STUDY.

The means for the sexuality scales were as follows:

(i)	sexuality total	-	137.7	(std. dev. 27.8)
	Range of scale :		38 (liberal) to 190 (conservative)	
(ii)	sexuality premarital	-	94.3	(std. dev. 19.0)
	Range of scale :		25 (liberal) to 125 (conservative)	
(iii)	sexuality general	-	43.4	(std. dev. 10.0)
	Range of scale :		13 (liberal) to 65 (conservative)	

Thus on all three scales we are dealing with essentially conservative mean scores.

SCALES		1	2	3
1	Sexuality total	1.00		
2	Sexuality premarital	0.98	1.00	
3	Sexuality general	0.92	0.83	1.00
4	Theological inventory	0.62	0.58	0.63
5	Ti	-0.18	-0.18	-0.15
6	Tc	0.15	0.16	0.10
7	O	0.52	0.53	0.45
8	I	-0.60	-0.59	-0.53
9	SAV	-0.60	-0.57	-0.58
10	Ex	-0.47	-0.46	-0.44
11	Fr	-0.37	-0.39	-0.27
12	S	-0.27	-0.29	-0.21
13	Sr	-0.20	-0.18	-0.22
14	Sa	-0.34	-0.35	-0.29
15	Nc	-0.50	-0.44	-0.55
16	Sy	-0.43	-0.38	-0.47
17	A	-0.33	-0.32	-0.33
18	O	-0.22	-0.25	-0.14

Table 5 : 1 reveals a high correlation (0.98; 0.92) between the sexuality 'premarital' and 'general' scales and the 'total' sexuality score. Furthermore the two sexuality sub-scales also have a high inter-correlation (0.83.)

The mean score for the Theological Inventory is 64.2 (std. dev. 10.2). The range for scores on the Theological Inventory stretches from 26 to 78 (with a median of 52); thus we are dealing with an essentially 'conservative' mean score from the inventory which correlates positively (0.62; 0.58; 0.63) with the 'conservative' mean scores on the sexuality 'total', 'premarital' and 'general' scales respectively.

The Ti (time incompetence) and O (other directed) scales of the P.O.I. are designed to measure non self-actualizing traits. All P.O.I. scales measuring self-actualizing traits correlate negatively with conservative sexuality and theological scores. There is one exception in the case of the Tc (time competence) scale. Here small positive correlations are to be found with the conservative sexuality mean scores. (0.15; 0.16; 0.10.)

TABLE 5 : 2.

SUMMARY OF CORRELATIONS BETWEEN THE THEOLOGICAL INVENTORY AND  
THE VARIOUS SCALES OF THE P.O.I.





P.O.I. SCALES	THEOLOGICAL INVENTORY
Ti	0.08
Tc	-0.12
O	0.50
I	-0.51
SAV	-0.37
Ex	-0.46
Fr	-0.23
S	-0.33
Sr	-0.20
Sa	-0.33
Nc	-0.47
Sy	-0.30
A	-0.30
C	-0.14

Table 5 : 2 reveals that an essentially conservative theological mean score (64.2) correlates negatively with all P.O.I. scales designed to measure self-actualizing traits in the respondent. A positive correlation was found to exist between the 'conservative' theological mean score and the Ti (time incompetence) and O (other-directed) scales. The correlation with the Ti scale was very small (0.08) while there was a significant correlation with other-directedness. (0.50.)

# CHAPTER 4



# DISCUSSION OF RESULTS

Hypothesis A predicted that Anglican clergy would be (i) more theologically liberal; (ii) more self-actualizing, and (iii) more flexible in the application of sexual ethics than Pentecostal pastors.

Hypothesis A (i) was confirmed by table 1 : 1 where it was demonstrated that the two groups differed significantly beyond the 0.1% level.

It is likely that this finding is the result of the powerful fundamentalistic orientation of the Pentecostals, for within the confines of this framework theology seldom transcends the mere consideration of individual or groups of Biblical texts. The danger under such circumstances is that theology tends to lose its essential character as dialogue, degenerating into a sterile, ecclesiastical monologue. There are other disciplines which, to a greater or lesser degree, address themselves to the same theme as theology does - namely the nature of man's existence in the world - and for this reason, theology cannot reject dialogue with philosophy, anthropology, psychology, Roman Catholic moral theology inter alia and hope to remain healthy or avoid impoverishment.

Table 1 : 1 also revealed that the standard deviation within the Anglican group was almost twice that of the Pentecostal group. This phenomenon is perhaps best understood in terms of the structure of the groups. In chapter two we observed that Pentecostal churches tended to have a more rigidly defined membership than their Anglican counterparts. This would mean that Pentecostals are likely to be more powerfully influenced by their fellow group members, and this in turn would result in greater conformity to group ideology, than one would find within a more loosely defined Anglican group. Thus as pressure towards conformity decreases, standard deviations within the results recorded by individuals from that group are likely to increase.

There is another explanation of this phenomenon which need not exclude or invalidate our reasoning above as both explanations could be simultaneously valid. Table 1 : 3 indicates that Anglican clergy were found to be significantly more 'inner-directed' than Pentecostal pastors; furthermore Pentecostal pastors were found to be significantly more 'other-directed' than their Anglican counterparts. On both the I and O scales a significant difference beyond the 0.1% level was found to exist between the two groups. (For a full interpretation of the concepts of inner and outer-directedness the reader is invited to consult appendix C.)

Internal motivations are more a source of guidance than external influences with the essentially inner-directed personality. Thus he is more likely than the other-directed person to formulate his own values, ideas, theological understandings etc., independently

of the 'norm'. The other-directed person is in danger of being over-sensitive to external influences and is therefore more likely to hold values and opinions which are pleasing and acceptable to his reference group. He is therefore more likely to conform.

Thus since we have found that the subjects in the Pentecostal group are significantly more other-directed than the Anglican clergy, we might reasonably expect the Pentecostal group to show smaller standard deviations within the group's results.

Similar differences between the standard deviations within Anglican and Pentecostal groups are to be found in table 1 : 2 and to a lesser degree in table 1 : 3.

Hypothesis A (ii) was also verified as can be seen from table 1 : 3. On all fourteen scales of the Personal Orientation Inventory the Anglican group obtained more self-actualizing scores than the Pentecostals. However significant differences were only found on seven scales. We will now consider those scales of the P.O.I. on which significant differences were recorded.

#### P.O.I. SCALES INDICATING SIGNIFICANT DIFFERENCES BETWEEN ANGLICAN AND PENTECOSTAL GROUPS DISCUSSED.

The Pentecostal group was found to be significantly more other-directed than the Anglican group ( $p < 0.01$ ). Now while inner-directedness is a psychologically healthy phenomenon, other-directedness is a non-self-actualizing trait. In the writer's opinion an essentially other-

directed personal orientation is conducive to a fundamentalist approach to scripture; thus this recorded difference between the two groups on the O and I scales requires some discussion in the context of the different approaches to scripture which characterise the two groups under investigation.

The difficulty is to convey precisely how one approach which differs subtly from the other is in fact not conducive to psychological health. The difficulty exists because we are talking of something which can only be fully comprehended at an experiential level: the phenomenon is not easily stated and even if it is apprehended only at the verbal level, it is by that very fact, already distorted. Perhaps this difficulty can be overcome by describing the distinction between the two approaches to scripture and the psychological implications thereof in several ways and hope that we ring some bell within the reader's experience which facilitates an appreciation of the distinction.

The Protestant principle of scripture is not satisfied with a mere citation of relevant sections of scripture; rather it requires the interpretation of the texts in accordance with their kerygmatic purpose. As Thielicke observes;

"A merely legalistic citation of Scripture which did not inquire into its significance would lead ... to the most fantastic combination of heterogeneous elements. This is demonstrated by the jungle of doctrines produced by the sectarians, all of whom appeal quite positively and unreflectively to the Bible." (1)

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1. H. Thielicke 1964 p.277.

The Pentecostal trend is towards a strongly fundamentalistic understanding of scripture - where the content of the Bible is seen as the true, inspired and infallible Word of God. With such an approach the tendency is to make scripture one's 'stable datum' or reference point which by virtue of it's infallibility is unquestionable.

Thus one assumes an essentially 'affective' mode of being where one becomes the servant of an external reference, rather than the inner-directed trend towards a 'causative' mode of being. This distinction is not to be confused with the difference between the humanistic understanding of man come of age as autonomous and life lived

"ἐν Χριστῷ."

The difference between Protestant and fundamentalist approaches to scripture from a psychological view point is essentially this: the Protestant recognition of the need for interpretation of scripture in accordance with its kerygmatic purpose admits a certain flexibility into understandings of scripture. (1) Furthermore it endorses the right of the individual to 'digest', and, if the matter is incongruous to reject, that which he is taught and comes to believe. In the properly integrated personality this process cannot be dispensed with.

If teaching is merely 'introjected' rather than accepted and properly integrated into the individual's personal make-up, this may go a long way to explain the inability of many Christians to profess what is 'believed', simply because real belief does not exist; rather this introjected teaching produces a sense of psychological discomfort,

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1. This is well demonstrated by H. Thieliicke's theological treatment of homosexuality. See 'Ethics of Sex' pgs. 269 - 292.



a feeling of uncertainty or wariness in the person, for this unintegrated teaching remains essentially a 'foreign body' which has not been properly assimilated into the self. In other words ideology of any nature which is taught rather than thought is essentially a form of indoctrination which is akin to introjection.

One of the major mechanisms of the neurotic which is a cause of his disorder is introjection. Now there is a real danger that the fundamentalist introjects Biblical concepts without integrating them into his make-up as he begins with full acceptance prior to examining the material in terms of his starting position.

F.S. Perls (1951, 1969, 1973) has observed that the neurotic lacks in self-support and hence his lifestyle becomes a series of manipulations designed to elicit this support from his environment. The substitution of environmental-support for self-support in its subtler forms may involve the acquisition of rigid principles which provide security for the individual in his daily existence. The neurotic mechanism of confluence - the loss of an adequate contact boundary - may also present a problem once the fundamentalist premise is adopted. If the Bible is seen as the infallible, inspired and correct Word of God, it will assume a powerful positive cathexis which may give rise to problems of confluence. This would account for the well witnessed phenomenon which underlies much religious dogmatism - that of projection onto the Bible itself. The dogmatic person is content to project his meaning onto scripture and is not sufficiently secure to call or allow his "interpretation" to be called into question. Much of this type of projection has occurred with regard to the issue of Biblical support

for apartheid ideology.

The relationship between theological conservatism and dogmatism was investigated in a study done by Webster and Stewart (1) in New Zealand (1973.) The population for the study was composed of accredited ministers (not including missionaries) on the official national list of a New Zealand Protestant denomination. The researchers reported that;

"Differences in self-actualization between liberal and conservative scorers on theological orientation were similar to those of high versus low dogmatism, although the contrast was slightly less on the average. Since there is such a strong association of theological and general conservatism, it is safe to say that the profiles (of the P.O.I.) of theological liberals and conservatives would typify the low and high scorers in general conservatism also." (2)

Further it has been shown by Kaplan and Singer (1963) that persons obtaining high scores on Rokeach's Dogmatism scale (the scale used by Webster and Stewart in the above study) tend to have a significantly lower acuity in hearing, smell, taste and touch; while Rokeach has found that lower dogmatism scorers tend to be better problem solvers, more inventive, ingenious and flexible.

The correlations between the scales of the P.O.I. and Rokeach's Dogmatism scale were found by Webster and Stewart to be as follows:

- 
1. Webster and Stewart "Theological Conservatism" edit. G.D. Wilson. p.129 f.
  2. Pages 140 - 141.



SCALES	CORRELATIONS WITH DOGMATISM
Time incompetence (Ti)	0.24*
Time competence (Tc)	-0.26*
Other directed (O)	0.48***
Inner-directed (I)	-0.50***
Existentiality (Ex)	-0.46***
Feeling Reactivity (Fr)	-0.29*
Spontaneity (S)	-0.30**
Self-acceptance (Sa)	-0.34**
Nature of man (Nc)	-0.31**
Synergy (Sy)	-0.30**
Interpersonal Contact (C)	-0.39***

\*  $p < 0.05$

\*\*  $p < 0.01$

\*\*\*  $p < 0.001$

(following Webster and Stewart)

From the above table it may be seen that dogmatism correlates positively (0.48) with other-directedness, while it correlates negatively (-0.50) with inner-directedness. Thus we may note that theological conservatism correlates positively with general conservatism and dogmatism, while it correlates negatively with self-actualizing traits. Inherent in the fundamentalist orientation towards scripture is a tendency towards other-directedness as the individual acknowledges an external reference

point which he is not able to call into question. This is the price the fundamentalist pays for religious certitude.

On the self-actualizing values (SAV) scale the Anglican group was found to be significantly more actualizing ( $p < 0.01$ ) than the Pentecostal group. This scale measures affirmation of primary values of self-actualizing persons.

On the Existentiality scale the Anglican group was found to be significantly more actualizing ( $p < 0.01$ ) than the Pentecostal group. Thus the Anglican group tends to be more flexible in the application of values to concrete situations of real life. This finding has numerous and far reaching consequences as far as pastoral counselling is concerned and from the above result one may reasonably anticipate that Anglican clergymen would prove more effective as counsellors.

Flexibility in the application of values would infer that the person is more sparing with his judgements of the ethical acts of others and he is therefore likely to establish greater rapport with those he counsels. He is likely to prove more sensitive to, and appreciative of, the individual's dilemma since he is more capable of viewing the problem from the counsellee's perspective, as he is restricted by his own value system to a lesser degree than the person who is not as flexible in the application of values.

A significant difference ( $p < 0.01$ ) was also recorded on the self-acceptance scale (Sa) of the P.O.I.; Anglicans were found to be significantly more actualizing in this respect. Self-acceptance

is a more sophisticated development than self-regard; it is also more difficult to achieve. The self-accepting individual ....

".... not only accepts himself - a phrase which may carry the connotation of a grudging and reluctant acceptance of the inevitable - actually comes to like himself. This is not a bragging or self-assertive liking; it is rather a quiet pleasure in being one's self." (1)

The Pentecostals undoubtedly tend towards a powerful evangelical bias and it is the writer's observation that Pentecostals give more pronounced emphasis to evangelism than is the case with the Anglican communion. Together with this powerful evangelical bias goes an emphasis on man's sinfulness and his alienation from God, for the rectification of this state of being out-of-relation is the prime motive for the communication of the Christian gospel.

With this emphasis on man's sinfulness, disobedience and unworthiness, one may expect to find a decrease in self-acceptance. This would appear to support the findings of C.R. Stones (1976) where both the Jesus people and members of the Established church showed significant decreases ( $p < 0.01$ ) in self-acceptance as a function of conversion.

It is the writer's view that this decrease in self-acceptance as a result of perceiving man as inherently sinful is to be held in balance with the doctrine of the imago dei. There appears to be no reason why Christian anthropology should necessarily produce non-self-actualizing scores on the self-acceptance scale of the

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1. C. Rogers: "On becoming a Person" p.87.

### Personal Orientation Inventory.

A significant difference ( $p \leq 0.05$ ) was also found to exist on the A scale of the Personal Orientation Inventory. Anglicans were found to be more accepting of feelings of anger and aggression. The difference between the two groups recorded here suggests the difference between a 'being' and a 'becoming' mode of existence. The person who is capable of experiencing fully, and in awareness, the full range of his emotions and feelings - be they negative or positive - is psychologically more healthy than the person who attempts to repress those feelings which he considers undesirable or 'unchristian'. The difference is between personal honesty and the denial of that which is not fully confrontable. There is in fact no constructive end in denying what 'is'; Furthermore, that negative feeling can only be terminated when the relevant "gestalt" is satisfactorily closed, and this cannot be achieved without first acknowledging the existence of that feeling.

### SEXUALITY SCALES INDICATING SIGNIFICANT DIFFERENCES BETWEEN ANGLICAN AND PENTECOSTAL GROUPS DISCUSSED.

The prediction that Anglican clergy would be more flexible in the application of sexual ethics than Pentecostal pastors was verified, as can be seen from table 1 : 2. On all three scales of the sexuality questionnaire Anglicans were found to be significantly more flexible ( $p \leq 0.001$ ).

Since the Anglican group obtained scores on Shostrom's P.O.I. Existentiality scale which were significantly more actualizing ( $p < 0.01$ ) than the Pentecostal group, it was likely that a greater tendency towards flexibility in application of values in general would extend to the field of sexual ethics.

Thus on the sexuality questionnaire the Anglicans and Ordinands were less likely to indicate agreement with regard to generalised statements than were Pentecostal subjects. Consider for example the following breakdown of individual responses to three 'blanket-type' statements from the questionnaire.

Statement (i)      The Church must at all costs denounce premarital sexual intercourse no matter what the circumstances.

GROUP	disagree strongly	disagree	not sure	agree	agree strongly
ANGLICAN	2	4	1	7	2
PENTECOSTAL	-	1	1	3	11
ORDINAND	1	6	-	5	4

Statement (ii)      Rock-and-roll music promotes fornication.

GROUP	disagree strongly	disagree	not sure	agree	agree strongly
ANGLICAN	5	7	4	-	-
PENTECOSTAL	-	2	1	7	6
ORDINAND	4	6	5	1	-

Statement (iii) During biblical times marriage followed soon after puberty and the problem of premarital sex was not as acute as it is in our advanced culture where marriage is postponed in favour of long periods of education: for this reason we cannot rigidly apply the sexual morality of 2,000 years ago to our 20th century culture.

GROUP	disagree strongly	disagree	not sure	agree	agree strongly
ANGLICAN	-	6	2	7	1
PENTECOSTAL	8	6	-	1	1
ORDINAND	-	4	2	6	4

Hypothesis B predicted that those subjects in possession of higher educational qualifications would be more theologically liberal and more flexible in the application of sexual ethics than those subjects



with lesser academic qualifications.

This prediction was only partly verified. Although the higher educational group obtained a more liberal mean score on the Theological Inventory, no significant difference between the two groups was recorded on this scale.

The sexuality questionnaire revealed a significant difference between the two groups on the sexuality premarital scale ( $p < 0.01$ ). The higher educational group was significantly more flexible than the lower educational group in the application of sexual ethics pertaining to premarital sexual relations. Table 3 : 2 indicates that this is not a difference as a function of age.

V. Packard (1) observes that the evidence available indicates that there is a higher incidence of premarital coitus amongst high school drop-outs than there is amongst college students. This may indicate that college students, who are assumed to be more knowledgeable, are inclined to behave more responsibly when it comes to premarital sexual intercourse and hence are not as inclined to precipitate strong opposition towards premarital coitus from their reference groups. However this suggestion does rest on the assumption that people tend to move in certain reasonably well defined educational strata. Although there are also other variables such as social conditioning and a greater degree of self-discipline amongst college students which may enable them to delay sexual gratification.

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1. "The Sexual Wilderness." p.407.



This is however little more than speculation and further research would have to be conducted to obtain an adequate explanation of the recorded difference. The difference may be explained in terms of the sample make up, as almost seventy percent of the Pentecostal group fall into the lower educational group.

Hypothesis C predicted that clergy under forty years of age would be more flexible in the application of sexual ethics than those over forty years of age.

This prediction was confirmed as table 3 : 2 indicates. The under forty group recorded scores of a more liberal nature than the over forty group on all three sexuality scales. On the sexuality general scale the younger group recorded a significantly more liberal result ( $p \leq 0.05$ ). This scale is composed of items concerned with birth control, homosexuality, abortion, adultery, masturbation and sexual relations involving widowed or divorced persons.

A more conservative response from the over forty group could reasonably be expected on this scale as many of the topics with which it is concerned have only become issues of major societal concern during the last two decades. The 'gay' movement for example has largely surrendered its clandestine existence in favour of campaigning for recognition and acceptance by society; while the feminists have continually campaigned for the right to legal abortion during the last decade. Advances in medical science have established highly reliable birth control techniques and abortion has become both a simple and safe clinical procedure. Extra-marital sexual relations have become

part of Western culture and the modern trend amongst many social scientists is one of redefining fidelity as commitment and endorsing the possibility of 'satellite' sexual relationships existing around the primary marriage relationship. (1) 'Permanence' is thus favoured at the expense of the other age-old hallmark of the institution of marriage - that of sexual exclusivity.

It is questionable whether the increase in conservatism which tends to accompany an increase in years may validly be employed to explain the recorded phenomenon as no significant difference between the two groups was found to exist on the sexuality premarital scale.

Hypothesis D predicted that Anglican clergymen would tend to be more time competent than Pentecostal clergymen.

One of the major characteristics of the time competent person is that he or she lives more fully in the here-and-now.

"The self-actualizing individual's past and future orientations are depicted as reflecting positive mental health to the extent that the past is used for reflective thought and the future is tied to present goals." (2)

However as F.S. Perls points out, nothing exists apart from the present and thus the quality of one's existence is determined by the level of one's awareness, for broader awareness enriches the quality of one's

- 
1. O'Neill (1975), Rogers (1973), Francoeur (1974) inter alia are exponents of this view.
  2. Manual for the Personal Orientation Inventory. p.13.

state of being.

Now Pentecostal theology, as we observed in chapter two, is characterised by a powerful eschatological emphasis. This concern with the 'end things' is reflected in the vast quantity of popular literature devoted to the subject which is largely the work of writers of a Pentecostal or fundamentalist orientation. (1)

Whether this concern with the 'end things' is the product of valid prophetic understanding, the work of the Holy Spirit, or simply yet another manifestation of that historically well documented tendency that mankind has to become preoccupied with liberation from his present condition whenever the establishment appears to be tottering (2), is not our concern at present. The important point for our purposes is whether this concern with the future actually detracts from being in the here-and-now. Hypothesis D was a prediction made along these lines: the prediction was found to be invalid as can be seen from table 1 : 3.

Hypothesis E consists of a series of predictions concerned with inter-scale correlations. E (i) predicted that theological liberalism would correlate positively with self-actualizing traits in the present study. This hypothesis was confirmed as table 5 : 2 indicates. All scales of the Personal Orientation Inventory measuring self-actualizing traits with the

- 
1. H. Lindsey (1970), C. Carlson (1970), D. Wilkerson (1972), S. Kirban (1968), J.E. Adams (1966) inter alia.
  2. following C.F.D. Moule - "The fulfilment theme of the New Testament".

exception of time competence (Tc) correlated negatively with an essentially conservative theological mean score.

The findings of Webster and Stewart (1973) support the data presented in table 5 : 2. Webster and Stewart reported the following correlations between the scales of the P.O.I. and theological conservatism and liberalism.

P.O.I. scales	Correlations with theological conservatism	Correlations with theological liberalism
O	0.56 ***	-0.50 ***
I	-0.54 ***	0.49 ***
SAV	-0.30 **	0.39 ***
Ex	-0.56 ***	0.44 ***
Fr	-0.41 ***	0.41 ***
S	-0.26 *	0.27 *
Sa	-0.28 *	-
Nc	-0.42 ***	0.46 ***
Sy	-0.29 *	0.27 *
A	-0.30 **	0.24 *
C	-0.38 ***	0.24 *

(following Webster and Stewart).

\*  $p < 0.05$

\*\*  $p < 0.01$

\*\*\*  $p < 0.001$ .

Hypothesis E (ii) predicted that a positive correlation between self-actualization and flexibility in the application of sexual ethics would be recorded.

This was confirmed as table 5 : 1 demonstrates. An essentially conservative mean score on all three sexuality scales (137.7, 94.3, 43.4) correlates negatively with all scales of the P.O.I. designed to measure self-actualizing qualities. One exception was observed: time competence (Tc) correlates positively (0.15, 0.16, 0.10) with the essentially conservative mean scores on the sexuality scales.

Hypothesis E (iii) anticipated the existence of a positive correlation between theological liberalism and flexibility in the application of sexual ethics. This was verified as an essentially conservative theological mean score (64.2) was found to correlate positively (0.62, 0.58, 0.63) with the sexuality total, sexuality premarital and sexuality general scales respectively. Mean scores for each of the sexuality scales indicate that we are dealing with a set of essentially conservative responses (137.7, 94.3, 43.4).

Hypothesis E (iv) predicted the existence of a positive correlation between flexibility in the application of sexual ethics and self-actualizing scores on the Existentiality (Ex) scale of the Personal Orientation Inventory. This prediction was validated as table 5 : 1 indicates. It was found that essentially conservative mean scores on the sexuality scales, suggesting inflexibility in the application of sexual values, correlated negatively with actualizing scores on the Existentiality scale of the Personal Orientation Inventory. Thus

flexibility in application of one's values in general appears to include flexibility in the application of sexual values: conversely inflexibility in the application of values in general is likely to be accompanied by inflexibility in the application of sexual values.

Hypothesis E (v) anticipated the existence of a positive correlation between theological liberalism and inner-directedness as measured by the I scale of the Personal Orientation Inventory.

This prediction was confirmed as table 5 : 2 indicates. An essentially conservative mean score on the Theological Inventory (64.2) correlates negatively (-0.51) with the I scale of the Personal Orientation Inventory. Webster and Stewart found a negative correlation (-0.54,  $p < 0.001$ ) between the I scale and theological conservatism; while theological liberalism correlated positively with inner-directedness (0.49;  $p < 0.001$ ). The findings of Webster and Stewart are therefore congruent with the findings of the present study in this regard.

Tables 2 : 1, 2 : 2 and 2 : 3 provide summaries of the results of the t tests performed to measure significant differences between the Anglican clergy and the Anglican ordinands. A significant difference was recorded between the two groups on only one of the eighteen scales employed in the study. On the self-actualizing values scale the clergy obtained a significantly more actualising score than the ordinands ( $p < 0.05$ .) No significant differences between the two Anglican groups were found on either the Theological Inventory or the scales of the sexuality questionnaire.



This finding may suggest that Anglican clergy change only minimally during the course of a career in the priesthood. Alternatively Anglican clergy and ordinands may undergo similar changes on a general group level so that large discrepancies between the two groups are not created.

Anglican clergy record greater standard deviations within the group on the theological and sexuality scales than do Anglican ordinands. It must however be noted that the standard deviations recorded within the ordinand group are considerably greater than those within the Pentecostal group.

Thus there is a greater degree of conformity to group ideology amongst the ordinands than there is amongst Anglican clergy. This could reasonably be predicted since the ordinands maintain a socio-centric life-style during the three year period of training, where they are in constant contact with one another during seminars, meals, worship services and even recreational activities. It is therefore more likely that a greater degree of conformity will occur. This difference in standard deviation is not to be explained in terms of inner- or other-directedness as no significant difference between clergy and ordinands was recorded on the I scale of the Personal Orientation Inventory. This trend towards a certain degree of conformity to group ideology amongst the ordinands is however not nearly as pronounced as it is amongst Pentecostal pastors.



# CHAPTER 5

# CONCLUDING DISCUSSION

It is the writer's view that much of the present confusion in our understanding of human sexuality is the product of a process of change: it appears that we are witnessing the first advances of a new sexuality into Western culture, which may replace a sexuality with roots going back centuries.

## OUR PRESENT SEXUALITY IN A PROCESS OF CHANGE.

The major characteristics of our prevailing Western sexuality require some discussion in order that we may proceed to a discussion of the changes which are manifesting themselves in this sphere.

George Leonard writes that,

"Most people, especially the older generation, still think of 'sex' or 'sexiness' in terms of nudity, genitals, breasts, number ('how many times?'), pin-ups and dirty jokes. They see 'male' and 'female' as entirely separate and opposite. They find the whole matter fraught with excitement and peril, circumscribed by taboos and guilt." (1)

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1. "Why we need a new Sexuality." (p.26)

Our 'hot sex' sexuality, as it has been termed, is characterised by clearly stereotyped sexual roles for both male and female. Such specialisation naturally restricts human growth and development on the personal level.

Leonard writes the following of sexual role stereo-typing:

"'Be a man' often means, 'turn off your feelings, wreak your will upon others and act always out of impersonal rationality!' 'Be a woman,' on the other hand means, 'stay soft and emotional, be submissive, not smart, and act always out of intuition.' Unfortunately this sharp specialisation doesn't even allow men to become good rationalists or woman good emotionalists; each side lacking the other is crippled." (1)

Another feature of 'hot sex' thinking is that it tends to equate sex with genital coupling and in this sense facilitates defining sexual union as a mere physical action. R. Reuther has the following to say in this regard:

"Perhaps what people are most afraid of is the communication of the inner self. Sex, depersonalized, allows us to avoid the challenge of using our whole self, our total energies and feelings, to present and communicate ourselves to another." (2)

Sexuality is debased thus via the subordination of one person in the relationship: woman becomes inferior and sexuality loses its demand of interpersonality: woman becomes body and need no longer be related to as a person.

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1. "Why we need a new Sexuality." (p.28.)
  2. "The Personalization of Sexuality." (p.43.)

'Hot sex' attitudes are patriarchal; an aggressive male dominates the passive female. It is also based upon a double standard, for whereas men may be sexually experienced the 'virginity ideal' remains applicable to their female counterparts.

'Hot sex' is properly orientated in its approach to people and there is a tendency for male-female relationships to be possessively closed: furthermore 'hot sex' tends to segregate physical sexual intercourse from life, emotions and responsibility; it is orgasm obsessed and imposes 'performance' pressures on the individual. Fidelity means sexual exclusivity. 'Hot sex' sexuality is further characterised by a nudity taboo ....

".... the human body is enshrouded with countless taboos that restrict touching and body contact of all but the most 'innocent' and 'non-intimate' type." (1)

Interestingly enough the features of our 'hot sex' sexuality outlined above are, almost without exception, common to the Victorian understanding of sexuality. Consider the following examples: Victorian sexuality was undoubtedly founded on a double-standard which was even neatly enshrined in the Matrimonial Causes Act of 1857 which laid down that a husband could only be divorced if adultery was combined with something else, or if it was adultery in the highest, for example incestuous adultery. A woman however could be divorced for adultery alone. The following quote from Ronald Pearsall's fascinating and well researched book on Victorian sexuality demonstrates both the

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1. "The Future of Sexual Relations." (p.34.)

double standard and the property orientation towards persons inherent in the Victorian understanding of sexuality:

"Adultery of the man was, of course, of no consequence; however, adultery of a married woman was different. The co-respondent was treated as if he had, indeed, committed an offence against property, a wife (a 'feme covert') being in law a possession of the wronged husband." (1)

Thus we may validly question the occurrence of an actual sexual revolution during the last two decades for the basic attitudes underlying our prevailing sexuality are in fact not really different from those of the Victorian era; furthermore several of these basic attitudes towards sexuality are to be found in ancient Hebrew culture. For this reason it is the writer's opinion that Charles Wynn is in fact correct in his observation that:

"Some two decades ago we began to use the label, 'sex revolution', to describe the startling alterations in the attitudes and behaviour of male and female in our society. Yet the label was inexact for the phenomenon. A revolution is a fundamental change in direction, technically a complete turn about. What has happened in sexual behaviour is nothing of the sort but a continuation in the same direction and at accelerated speed." (2)

Much of the present normlessness and sexual confusion appears to be a by-product of a change in our sexuality, and the painful and disorganised process of 'liberation' during the last decade has prepared the stage for the new cast. A. and R. Francoeur suggest that:

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1. "The Worm in the Bud." (p.233.)
  2. "Sexual Ethics and Christian Responsibility." (p.14 - 15.)

"After centuries of gestating in our increasingly hot-sex culture, a new set of attitudes, values and expectations is finally breaking through to the surface. This is happening not primarily, as the mass media and common image has it, among the college generation, but rather among those married couples in their thirties and forties, where a certain amount of financial independence has joined with the perspective only experience can bring to allow a critical look at their traditional hot-sex attitudes and expectations." (1)

The cinema has on several occasions since 1970, represented the contrast between 'hot-sex' and 'cool-sex' attitudes in leading characters of cinema-films: "The Graduate," "The Summer of '42" and "Carnal Knowledge" are all relevant examples.

'Cool-sex' differs radically from 'hot sex' in that it uses little, if any, role stereotyping; few social games are involved and sensuality is diffused so that sexuality tends to become co-extensive with personality. 'Cool-sex' eradicates the previously existent double-standard so that it is egalitarian, person-orientated, open and inclusive. Furthermore, cool-sex attitudes involve the integration of sex into everyday life; sex is viewed as intimate communication rather than genital coupling aimed at orgasm. Cool-sex redefines fidelity as commitment and responsibility; it therefore allows for co-marital relations with or without genital expression. Further a 'cool-sex' sexuality is conducive to synergistic relationships and self-actualization.

Now a new sexuality of this nature is conducive to personal growth and more sophisticated and healthy male-female interpersonal relations. However irrespective of a change in our sexuality the church still faces

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1. "The Future of Sexual Relations." (p.34.)



the problem of communicating the Christian ethic to society as a whole. The gulf between church doctrine and societal practice with regard to sexual ethics has been steadily increasing for some time. In past centuries church doctrine almost always formed the basis of societal ethics; however, as the trend towards secularization progresses, leadership in society has passed largely out of the hands of churchmen to realms of a more secular nature. The natural corollary of such a development is the gradual creation of a gulf between societal values and 'moral conduct' as understood by the church. This gulf immediately creates a communication hazard because it becomes just that much more difficult for modern secular man to identify with this divine-human institution.

At present the youth culture is largely alienated from the Church over the issue of sexual ethics; the Church is generally regarded as out-dated, reactionary and authoritarian and does not so much as merit a hearing.

This alienation is not only limited to the youth culture. Stark and Glock (1) have reported that both orthodox religious belief and obedience to rule-centred morality have been decreasing amongst church members through the past decade. This trend indicates a change from an other-directed orientation towards greater self-support and an inner directed orientation. It is also likely that modern man is becoming more and more aware of the hardships which inflexible broad, generalised ethical codes create. Wynn sums up this attitude neatly when he writes that,

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1. R. Stark and C. Glock: "American Piety: the Nature of Religious Commitment."



" .... churchmen now defend less vigorously the absolute rules and legalism meant to be common moral standards applicable to all. Rules of living, many Christians believe, must relate to real situations; who the person is, the nature of his calling and commitment, and where and under what circumstances he lives. Person and community are inseparable. Personal responsibility can only be solved within the framework of the community. Persons differ widely and must be respected as individuals, God's children. We dare not reduce their style of living to mere rules lest we become blind to the signs of the time through which God is speaking to us." (1)

This statement could well come from the pen of a theological Rogerian - the influence of humanistic psychology is unmistakable. In short, we are required to recognise "personhood" and that requires that we do our theology to fit the context in which it is to be applied; this in turn passes the death sentence on absolutism and legalism, and goes a long way to explain the findings of Stark and Glock.

Given the problem of a gradually widening gulf between 'social' and 'religious' values, the question arises as to what options are in fact open to the church as it addresses itself to the problem.

It is the writer's view that there are essentially three possible approaches which may be adopted, and it is to a discussion of these possibilities that we now proceed.

#### APPROACHES TO THE DISCREPANCY BETWEEN RELIGIOUS AND SOCIETAL VALUES.

The first possible approach to the problem is the 'authoritarian' stance

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1. C. Wynn. "Sexual Ethics and Christian Responsibility." (p.16.)

which is usually favoured by fundamentalists and Pentecostals. The trend here is to assert that the church must at all costs stand firm against the vascillations of society's sexual morals. This often entails a disregard for the findings of psychology, sociology and modern medicine. Furthermore it is all too often accompanied by a side-stepping of pressing issues such as sex education, family planning and contraception. This attitude is frequently attacked by church members as lacking in awareness, for it is often based upon the rigid and indiscriminate application of Biblical texts.

Thus we might reasonably anticipate that churchmen adopting the authoritarian approach to ethical departures from the ecclesiastical norm are likely to persist in the proclamation of rigid sexual ethics. Thus we might expect to find that they do believe that rock-and-roll music promotes fornication; and that premarital sexual relations should be denounced, irrespective of the circumstances.

Now we have seen that rigidity in the application of sexual ethics correlates positively with theological conservatism, and that theological conservatism is closely related to general conservatism, thus we might expect churchmen of such an orientation to endorse general items of sociological significance such as the following item extracted from the sexuality questionnaire:

"Premarital sexual relations spoil the significance of the honeymoon."

It was found that this was indeed the case. Every respondent involved

in the study who endorsed this item from the sexuality questionnaire recorded highly conservative scores on both the theological and sexuality scales.

It is likely that the majority of Pentecostal pastors sampled, as well as those Anglican clergy and ordinands who obtained extremely conservative scores on sexuality and theological scales, will adopt an authoritarian approach to the problems created by the gulf between 'secular' and 'religious' values. The advantages of adopting such a position are that it enables the individual to preserve a fundamentalistic approach to scripture: together with this goes a fair degree of security and religious certitude. As we have already demonstrated there are psychological traits such as a powerful other-directed orientation or absence of adequate self-support which may actually prevent the churchmen in question from adopting any other approach. In other words the possible range of attitudes which are in theory open to him, is severely limited by his state of consciousness - he is the prisoner of his psychology.

We must also enquire into the significance of the authoritarian approach for the church as a whole. It is the writer's view that the authoritarian approach can only continue to alienate large sectors of society simply because any theology grounded in this approach does not fully understand modern man in his secularity: to use Thieliicke's terminology, theology must come to grips with man's "being-in-the-world." This is after all the point of contact with a world that understands itself secularly. The theologian may talk of heaven and hell while the agnostic, atheist and secular idealist turn a deaf ear, but should

he talk of human relations, sexual ethics, marriage, politics, history etc., which he can do from a theological perspective, he finds that he is on common ground - a point of contact with his secular fellow.

If this process of alienation was to go far enough the status of the church in society would be radically altered. The church would eventually be deprived of its post-Constantinian status which has conferred upon it the role of society's ethical pace-setter, and it would revert to sectarian status with a clearly defined membership and little influence on society as a whole outside its immediate sphere of influence.

The second approach to the problems posed by the discrepancy between social and religious values involves an acceptance of the pluralistic argument. The pluralistic argument is very much the product of humanistic thinking and the most concise statement of such thinking which the writer has encountered is Fritz Perls' 'Gestalt prayer.'

"I do my thing, and you do your thing.  
I am not in this world to live up to your expectations,  
And you are not in this world to live up to mine,  
You are you, and I am I,  
And, if by chance, we find each other, it's beautiful.  
If not, it can't be helped."

The pluralistic argument claims that our society is radically different from when the church formulated its official stand on sexual behaviour. The correspondence between social and religious morals is now only slight in comparison with what it used to be: thus it is wrong to force Christian moral standards upon non-Christians simply because Christian doctrines were never intended to function independently

of the Christian way of life. In short this involves recognising that society is pluralistic.

It would appear that Harvey Cox would be an exponent of the pluralistic approach, for he speaks of ....

" .... the liberation of the church from its need to function as the sacral legitimator of Western Christian culture. It may be that the Christian gospel is now entering a period in which its focus will be on human community and fulfilment of the self within human community with less emphasis on the cementing and sacralizing of whole civilizations and cultural systems." (1)

It must however be noted that an acceptance of the pluralistic argument entails very similar consequences for the church to those inherent in the authoritarian approach. However in this case the church actively resigns its role as moral pace-setter rather than being deprived of it by society - the natural consequence of a persistent authoritarianism.

If the authoritarian approach was to represent the conservative end of the continuum, while an acceptance of the pluralistic argument formed the liberal extreme, our third approach would represent the synthesis.

The third possibility involves an attempt to reduce the existing discrepancy between religious and social values. The advantage of such an approach lies in that it preserves the influence, status and credibility of the church in modern society. The obvious criticism is that this approach represents little more than a 'sell-out' on the part of the church to society. However the writer is of the firm opinion

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1. Harvey Cox. "Sexuality and Responsibility: a new phase." (p.35.)



that the validity of this criticism depends very much upon the manner in which this attempt at reconciliation is conducted.

With such an approach a new treatise on sexual ethics could be constructed which asked new and radical questions with regard to various issues of sexuality (1). Legalism might be avoided and theological ethics might replace casuistical ethics which anticipate the ethical decision of the individual; for whereas this might be agreeable to the other-directed person who is lacking in self-support it is undoubtedly distasteful to the psychologically healthy individual. Such a treatise might also involve theology in dialogue with other disciplines - particularly the social sciences - in order that full use might be made of our stores of knowledge.

Finally a word about the author of this proposed dissertation. If we were to utilise the findings of the present study in making our predictions we might reasonably anticipate that the writer would not be other-directed, inflexible in the application of values, dogmatic or theologically conservative. Rather we might expect to find that the author is an essentially inner-directed, flexible, secure, open and synergistic personality of a reasonably liberal theological disposition.

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1. See as isolated examples B. Malina "Does porneia mean fornication?"; N. Pittenger "Time for consent: a Christian's Approach to Homosexuality"; P. Henry "Homosexuals: Identity and Dignity." *inter alia*.

# LIST OF APPENDICES

- (a) PILOT STUDY ON SEXUALITY QUESTIONNAIRE.
- (b) SEXUALITY QUESTIONNAIRE (RESULTS).
- (c) PERSONAL ORIENTATION INVENTORY SCALES INTERPRETED.
- (d) PERSONAL ORIENTATION INVENTORY (RESULTS).
- (e) THEOLOGICAL INVENTORY (RESULTS).
- (f) GENERAL INFORMATION PAGE.
- (g) SEXUALITY QUESTIONNAIRE CONTENT.
- (h) INSTRUCTIONS TO SUBJECTS.



# APPENDIX A

## SEXUALITY QUESTIONNAIRE PILOT STUDY PROCEDURES.

(See Appendix G for the questionnaire)

The vast majority of the 38 statements employed were selected from the writing of various persons on the subject of sexual ethics. Many were modified to produce suitable statements for our purposes.

30 Subjects all known to the present writer were requested to complete the questionnaire. All 30 were regular church goers. 20 Were ordinands from Congregationalist, Presbyterian, Anglican and Methodist churches. Six were female; four were non-ordinand males. All 30 were University students (of which 13 were graduates.)

All results were tabulated and checked for inconsistent responses. (No recognised statistical tests were employed such as correlations between individual items.)

Mean total score for male subjects      108.5

Mean total score for female subjects    119.02

Maximum score      190 (conservative)

Minimum score      38 (liberal.)

The mean scores of the three groups in the study were as follows:  
(sexuality total.)

Anglican	119.0625
Pentecostal	159.8125
Anglican Ordinands	134.1875

No tests for normality were performed on the results of the pilot study, as the sole objective of the study was to eliminate any possible inconsistencies in the Sexuality Questionnaire. Minor alterations were made to seven of the items after the pilot study had been conducted.

# APPENDIX B

## SEXUALITY QUESTIONNAIRE (RESULTS).

(see appendix G for contents of questionnaire.)

This questionnaire is composed of 38 items to which the subject responds on a five point scale. It is scored on three scales: (a) the total score; (b) the total score of twenty five items concerned with premarital sexual relations ('premarital score') and (c) the total score for thirteen items concerned with general issues of sexuality such as adultery, abortion, homosexuality, birth control, masturbation etc. ('general score'.)

The scores were as follows:

ANGLICAN CLERGY		
(a)	(b)	(c)
75	49	26
155	103	52
125	91	34
78	57	21
128	85	43
105	74	31
76	50	26
163	106	57
88	56	32
133	95	38
101	67	34
137	96	41
111	80	31
156	105	51
141	101	40
133	97	36

PENTECOSTAL PASTORS		
(a)	(b)	(c)
164	113	51
169	112	57
162	103	59
173	117	56
123	87	36
138	97	41
156	114	42
176	115	61
156	103	53
170	115	55
156	109	47
172	115	57
147	100	47
158	108	50
171	117	54
166	112	54

C.P.S.A. ORDINANDS		
(a)	(b)	(c)
92	61	31
161	105	56
122	86	36
103	62	41
111	76	35
134	93	41
116	76	40
133	96	37
134	98	36
159	105	54
161	112	49
148	104	44
160	112	48
141	98	43
127	93	34
145	100	45

# APPENDIX C

INTERPRETATION OF P.O.I. SCALES (following Shostrom's P.O.I. manual. p.13 f.)

## RATIO SCORES.

### (a) Time Ratio.

The self actualizing person is primarily Time Competent and thus appears to live more fully in the here-and-now. Such a person is able to tie the past and the future to the present in meaningful continuity; appears to be less burdened by guilts, regrets and resentments from the past than is the non-self-actualizing person, and aspirations are tied meaningfully to present working goals. There is an apparent faith in the future without rigid or over-idealistic goals ..... The self-actualizing individual's past and future orientations are depicted as reflecting positive mental health to the extent that the past is used for reflective thought and the future is tied to present goals. Use of time in a competent way is expressed in a Time Ratio score of approximately 1 : 8, as compared to the non-self-actualizing Time Ratio of about 1 : 3.

### (b) Support Ratio.

This is a measure of inner-directed to other-directed responses. Shostrom writes of Inner-directedness: (p.14-15 P.O.I. Manual.)

"The inner-directed person appears to have incorporated a psychic



"gyroscope" which is started by parental influences and later on is further influenced by other authority figures. The inner directed person goes through life apparently independent, but still obeying this internal piloting .... The source of direction for the individual is inner in the sense that internal motivations are the guiding force rather than external influences."

And of other-directedness ....

"The other-directed person appears to have been motivated to develop a radar system to receive signals from a far wider circle than simply the parents. The boundary between the familiar authority and other external authorities breaks down .... There is a danger that the other-directed person may become over-sensitive to "others" opinions in matters of external conformity. Approval by others becomes the highest goal. Thus, all power is invested in the actual or imaginary, approving group. Manipulation in the form of pleasing others and ensuring constant acceptance, becomes the primary method of relating." (p.15.)

Now the support orientation of self-actualizing persons tends to lie between that of the extreme other and the extreme inner-directed person. They tend to be less dependency - or deficiency - orientated than either the extreme inner - or the extreme other - directed person. They can be characterized as having more of an autonomous self-supportive, or being-orientation. Whereas they are other-directed in that they must to a degree be sensitive to people's approval, affection, and good will, the source of their actions is essentially inner-directed. They are free; but their freedom is not gained by being a rebel or pushing against others and fighting them.

#### COMPLEMENTARY SCALES.

##### S.A.V. - Self-actualizing values:

This scale was derived from Maslow's concept of self-actualizing people. A high score suggests that the individual holds and lives by values of self-actualizing people.

##### Ex. - Existentiality:

The scale measures one's flexibility in applying such values or

principles to one's life. It is a measure of one's ability to use good judgement in applying these general principles. Higher scores reflect flexibility in application of values. People who get low scores tend to hold values so rigidly that they may become compulsive or dogmatic.

Fr. - Feeling reactivity:

A high score measures sensitivity to one's own needs and feelings.  
A low score shows insensitivity to one's own needs and feelings.

S - Spontaneity:

A high score measures the ability to express feeling in spontaneous action. A low score indicates that one is fearful of expressing feelings behaviourally.

Sr. - Self-regard:

A high score measures the ability to like one's self because of one's strength as a person. A low score indicates low self worth.

Sa. - Self-acceptance:

A high score measures acceptance of one's self in spite of one's weakness or deficiencies. A low score indicates inability to accept one's weakness. It is more difficult to achieve self acceptance than self-regard. Self actualizing requires both.

Nc. - Nature of Man, Constructive.

A high score means that one sees man as essentially good. He can resolve the goodness - evil, masculine-feminine, selfishness- unselfishness and spirituality-sensuality dichotomies in the

nature of man. A high score, therefore, measures the self-actualizing ability to be synergic in understanding of human nature. A low score means that one sees man as essentially evil or bad and is not synergistic.

**Sy. - Synergy:**

A high score is a measure of ability to see opposites of life as meaningfully related. A low score means that one sees opposites of life as antagonistic. When one is synergistic one sees that work and play are not different, that lust and love, selfishness and unselfishness, and other dichotomies are not really opposites at all.

**A - Acceptance of aggression:**

A high score measures the ability to accept anger or aggression within oneself as natural. A low score means that one denies having such feelings.

**C - Capacity for intimate Contact:**

A high score measures the person's ability to develop meaningful, contactful, relationships with other human beings. A low score means one has difficulty with warm interpersonal relationships. Making contact may be defined as the ability to develop and maintain an "I - Thou" relationship in the here-and-now and the ability to meaningfully touch another human being. We know that intimate contact seems to be encumbered by expectations and obligations. Thus, it can be said that the climate to establish good contact is best when the individual does not over-respond to, nor does he utilize, inter-personal demand expectations and obligations. Other measured dimensions which facilitate contact are the ability to express vs. impress, being vs. pleasing, and

the ability to relate intensely to another person either aggressively or tenderly.

INTER-RELATIONSHIP AMONG THE SCALES:

The Ratio scales and all the Complementary scales are scored for the positive or self-actualizing end of the continuums and correlations of the scales tend to be positive. The Time Competence and Inner-directed scales are the only scales that do not have overlapping items.

# APPENDIX D

ANGLICANSPersonal Orientation Inventory.

Ti.	Tc.	O	I	SAV	Ex.	Fr.
13	10	49	78	21	18	14
4	18	40	88	20	20	15
6	17	52	75	18	17	8
9	14	35	92	22	16	15
9	12	48	71	20	16	14
8	15	37	89	22	21	14
4	19	26	100	23	26	16
6	17	42	80	20	15	17
3	20	37	87	20	23	16
3	20	47	80	21	16	14
7	16	49	78	21	16	12
10	13	53	74	15	8	15
5	16	30	98	23	26	18
2	21	46	81	19	21	15
5	18	53	74	18	19	12
3	20	50	77	19	17	12

ANGLICANSPersonal Orientation Inventory.

S	Sr.	Sa.	Nc.	Sy.	A	C
9	6	15	11	7	15	15
12	12	19	11	8	21	20
12	13	15	13	7	16	14
13	11	18	15	9	21	19
11	9	14	7	7	18	16
13	13	16	11	7	19	17
14	15	20	13	8	17	20
13	10	14	10	6	19	16
12	11	20	8	6	15	18
10	13	17	12	9	11	14
8	14	16	11	6	13	14
12	10	12	10	6	13	14
14	13	19	11	8	21	20
10	12	20	7	8	18	15
10	8	17	9	8	12	14
10	12	14	10	6	15	19



PENTECOSTALSPersonal Orientation Inventory.

Ti.	Tc.	O	I	SAV	Ex.	Fr.
2	19	53	68	16	15	11
3	19	55	73	16	20	10
6	16	54	74	16	16	14
5	17	52	54	15	9	10
6	17	47	80	23	13	18
10	11	52	73	18	15	12
9	14	57	70	18	15	14
8	15	53	74	17	10	14
12	11	68	59	17	12	11
6	17	54	73	20	15	16
7	16	72	55	20	13	15
4	18	51	69	17	14	9
5	18	63	63	19	11	11
5	18	55	72	18	15	15
3	20	43	84	18	19	13
7	17	54	72	19	15	13

PENTECOSTALSPersonal Orientation Inventory.

S	Sr.	Sa.	Nc.	Sy.	A	C
11	12	11	9	6	12	16
9	12	15	7	5	13	18
13	8	14	8	6	15	22
10	11	12	5	4	10	12
10	15	15	12	7	18	19
10	16	12	9	5	13	17
8	8	16	10	5	14	12
12	10	13	12	3	14	15
11	12	8	9	3	9	13
8	11	16	10	7	13	13
13	12	18	8	7	18	18
9	10	13	11	7	14	15
8	10	13	9	7	11	13
10	11	13	8	5	16	18
11	12	17	10	7	17	20
11	10	16	8	6	15	19

ORDINANDS.Personal Orientation Inventory.

Ti.	Tc.	O	I	SAV	Ex.	Fr.
5	17	41	87	19	19	17
7	13	39	77	15	18	15
5	18	39	87	20	25	20
5	17	43	85	20	16	16
6	17	49	78	19	20	17
10	13	55	72	18	19	13
4	19	31	96	21	26	16
4	19	45	78	17	20	10
6	17	50	77	19	15	9
6	17	56	65	15	15	10
3	19	47	79	18	17	12
3	20	33	94	23	19	17
8	15	55	63	13	11	11
2	19	39	83	19	21	15
6	16	47	79	19	21	15
4	19	53	67	14	20	11

ORDINANDS.Personal Orientation Inventory.

S	Sr.	Sa.	No.	Sy.	A	C
12	14	15	10	7	19	21
10	10	18	6	5	17	18
13	8	15	11	10	23	22
14	12	19	10	7	13	17
11	8	16	11	8	15	14
9	6	15	9	8	11	15
16	12	22	12	8	19	22
9	14	16	9	7	16	13
13	11	17	13	7	16	15
8	10	16	8	7	11	12
14	9	20	8	7	12	16
16	12	18	12	7	17	21
9	8	14	4	6	15	16
13	11	15	11	9	18	22
11	12	13	11	5	15	15
7	7	15	11	6	16	15

ANGLICANSPersonal Orientation InventoryRatio Scores

Ti - Tc Time	O - I Support
0.77 *	1.59 *
4.5 **	2.2 **
2.83 *	1.44 *
1.56 *	2.63 **
1.33 *	1.48 *
1.88 *	2.41 **
4.75 **	3.85 ***
2.83 *	1.91 *
6.67 ***	2.35 **
6.67 ***	1.70 *
2.29 *	1.59 *
1.3 *	1.40 *
3.2 **	3.27 ***
10.5 ***	1.76 *
3.6 **	1.40 *
6.67 ***	1.54 *

\* non-self-actualizing range

\*\* normal range

\*\*\* self-actualizing range.

PENTECOSTALSPersonal Orientation InventoryRatio Scores

Ti - Tc Time	O - I Support
9.5 ***	1.28 *
6.4 **	1.33 *
2.7 *	1.37 *
3.4 **	1.04 *
2.8 *	1.7 *
1.1 *	1.4 *
1.56 *	1.23 *
1.88 *	1.40 *
0.92 *	0.87 *
2.84 *	1.35 *
2.29 *	0.76 *
4.45 **	1.35 *
3.6 **	1.0 *
3.6 **	1.31 *
6.67 ***	1.95 *
2.43 *	1.34 *

\* non-self-actualizing range

\*\* normal range

\*\*\* self-actualizing range.

ORDINANDSPersonal Orientation InventoryRatio Scores

Ti - Tc Time	O - I Support
3.4 **	2.12 **
1.86 *	1.97 *
3.6 **	2.23 **
3.4 **	1.98 *
2.84 *	1.59 *
1.3 *	1.31 *
4.75 **	3.1 ***
4.75 **	1.74 *
2.84 *	1.54 *
2.84 *	1.16 *
6.34 **	1.68 *
6.67 ***	2.85 **
1.88 *	1.15 *
9.5 ***	2.13 **
2.67 *	1.68 *
4.75 **	1.26 *

\* non-self-actualizing range

\*\* normal range

\*\*\* self-actualizing range.



# APPENDIX E

## THEOLOGICAL INVENTORY (RESULTS.)

Webster and Stewart ("The Psychology of Conservatism" p. 129 f.) in scoring the Theological Inventory calculated a 'Theological Orientation Index' for each respondent by obtaining the ratio of conservative to liberal responses.

In the present study a three point scale was employed in order to admit the answer "don't know" into the questionnaire. Thus a score was calculated for each respondent; the lowest possible (liberal) score being 26, the highest (conservative) score 78. (The mid point was a score of 52.)

The means of the three groups in the study were as follows:

(i)	Anglicans	-	57.125
(ii)	Pentecostals	-	72.688
(iii)	Ordinands	-	62.750

Individual scores for the three groups were as follows:

ANGLICANS	PENTECOSTALS	ORDINANDS
72	73	68
54	78	74
60	78	57
42	71	57
73	76	57
52	56	68
46	73	64
56	74	59
39	66	61
62	72	72
55	68	66
62	78	60
57	78	74
74	70	62
53	76	59
57	76	46

# APPENDIX F

## GENERAL INFORMATION SHEET.

NAME: .....

HOME LANGUAGE: .....

MARITAL STATUS: .....

HIGHEST EDUCATIONAL STANDARD: .....

NUMBER OF YEARS SINCE ORDAINED: .....

PLEASE INDICATE WHICH AGE BRACKET YOU FALL INTO:

20 - 25 years

26 - 30

31 - 40

41 - 50

51 - 60

61 - 70

Over 70

AFTER COMPLETING THE THREE QUESTIONNAIRES PLEASE ADD ANY COMMENTS  
YOU WOULD LIKE TO MAKE.

A series of ten horizontal dotted lines, evenly spaced, intended for writing the answer to the question.

# APPENDIX G

## SEXUALITY QUESTIONNAIRE.

Casual sexual relations between unmarried persons for physical gratification are always to be regarded as immoral.

The establishment of a true and lasting sexual union (within or without of the bonds of marriage) would seem in itself to represent a victory over the forces of hate and perversion.

Masturbation constitutes sin.

Birth control is an acceptable and desirable practice.

Adultery is not always to be condemned because there are occasions when it is really the symptom of a greater problem.

There is no reason why both married and unmarried women should not practice birth control.

The sex drive is implanted in man by God but where no marital relationship exists for the expression of that drive, God can and does empower the believer to suppress that sex drive.

Premeditated and deliberate abortion constitutes murder.

There are occasions when abortion is both a sensible and desirable practice.

We should not outrightly condemn homosexuality.

Widowed and divorced persons should abstain from sexual intercourse unless they remarry.

Sexual intercourse is for both married persons and mature unmarried persons.

Masturbation is a matter of the individual conscience.

Premarital sexual intercourse is acceptable when it is an expression of love.

The invention of effective birth control techniques and the general availability of these measures has cast a new light on the question of premarital chastity.

The possibility of contracting venereal disease is an argument against premarital sex which cannot be taken lightly.

We should not only stop teaching that premarital sexual intercourse is bad, but we should teach young people how to exercise their own critical faculties in deciding under what sorts of circumstances and with what sorts of partners it is likely to be functionally desirable.

The Old Testament contains no clear and direct teaching to the effect that voluntary premarital sexual intercourse is wrong.

An important objection to premarital sexual relations is the danger of premarital pregnancy.

Premarital sexual relations spoil the significance of the honeymoon.

The Church is not justified in maintaining a complete ban on premarital sexual relations.

The New Testament contains no direct condemnation of premarital sexual intercourse.

Rock-and-roll music promotes fornication.

Premarital chastity is the way of God and the accepted morality of all civilised men.

Premarital sex is motivated by characteristics that are unstable and often neurotic; such behavior shows immaturity, insecurity and a lack of Christian respect for others.

Premarital sex is acceptable where two parties live together in "trial marriage."

"Trial marriage" is to be frowned upon as this is little more than an excuse for fornication.



The doctrine of premarital chastity may well encourage youthful marriage, which statistics have shown to be largely responsible for the high divorce rate on the Witwatersrand.

Premarital sex relations promote distrust, fear and suspicion.

During Biblical times marriage followed soon after puberty and the problem of premarital sex was not as acute as it is in our advanced culture where marriage is postponed in favour of long periods of education: for this reason we cannot rigidly apply the sexual morality of 2,000 years ago to our 20th century culture.

Premarital sex is a matter of the individual conscience and for this reason the Church is not justified in legislating dogmatically on the subject.

Premarital sexual intercourse between engaged parties should not be regarded as wrong.

The Church must at all costs denounce premarital sexual intercourse no matter what the circumstances.

Premarital sexual intercourse violates other persons even if they consent to the experience.

Premarital sex relations have a detrimental effect upon the attitudes and ideas of youth about the nature of sex.

Premarital sexual intercourse is acceptable when it occurs within the confines of a steady boyfriend/girlfriend relationship.

Premarital sex always constitutes sin in the eyes of God and should therefore be frowned upon by the Church.

We should distinguish between "premarital" sexual relations (acceptable) and "non-marital" sexual relations (unacceptable): ("Premarital" applies to those about to be married while "non-marital" refers to those cases where marriage is not being considered.)

# APPENDIX H

## INSTRUCTIONS TO SUBJECTS.

- (i) P.O.I.
  - (ii) Theological Inventory.
  - (iii) Sexuality Questionnaire.
- 
- (i) This inventory consists of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you. You are to mark your answers on the answer sheet you have. If neither statement applies to you, or if they refer to something you do not know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it. In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Remember, try to make some answer to every statement.
  - (ii) Below are 26 statements. Please indicate whether you agree or disagree with each one. If you agree with a statement underline 'agree'; if you disagree underline 'disagree'. If you are absolutely uncertain underline 'not sure'. Attempt all items.
  - (iii) Below are thirty eight items to which you may indicate your response on a five point scale ranging from 'strongly disagree' to 'strongly agree'. If you are in doubt as to whether you

agree or disagree mark 'not sure'. Remember to read each statement carefully and mark only one answer for each item. Please make sure that you express YOUR OWN view in the manner described.

Furthermore all subjects were informed that their answers would remain entirely confidential. No indication of the objectives of the study were communicated to any of the participating subjects. The administrator did however indicate a willingness to discuss the questionnaires with anyone interested after they had been completed.

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