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AN ABSTRACT OF THE THESIS OF Cletus Michael Kirkpatrick for the
Master of Science in Psychology presented May 3, 1971.

Title: Differences in the Attitudes of Church-attending Catholics
toward Changes in Religious Beliefs and Practices Correlated
with Age and Education.

APPROVED BY MEMBERS OF THE THESIS COMMITTEE:

Robert E. Jones, Chairman

Robert F. Powloski

Roger D. Jennings

A field survey was conducted to investigate differences in attitudes toward religious changes in a population of church-going Roman Catholics. An attitude scale comprising twenty items referring to changes in the Catholic Church was prepared during pilot studies. Half of the items referred to changes already occurring, and half to proposed or possible future changes. The attitude scale was administered to a sample of parishes in the Roman Catholic diocese of Baker, Oregon. It was administered during regular Sunday services to take advantage of the saliency effect of group membership.

A response to an item of the scale indicating the subject's agreement with the change was operationally defined as a liberal

response. A response indicating disagreement with change was considered a conservative response. It was hypothesized that church-going Catholics would be more liberal or accepting of changes already instituted in the Church than they would be of merely possible changes. The results supported this hypothesis.

Total scores on the scale were correlated with the age and education of the respondents. The results support the hypothesis that attitudes toward religious changes covary with age and education much like other social attitudes, as the younger and more educated respondents showed more liberalism or acceptance of change than did older and less educated respondents.

A detailed analysis of several items shows a wide divergence between parishoners' attitudes and ecclesiastical dogma. The results of the research also indicate that in the population surveyed there was a great deal of intragroup variation in attitudes toward religious changes.

**DIFFERENCES IN THE ATTITUDES OF CHURCH-ATTENDING
CATHOLICS TOWARD CHANGES IN RELIGIOUS BELIEFS AND
PRACTICES CORRELATED WITH AGE AND EDUCATION**

by

CLETUS MICHAEL KIRKPATRICK

**A thesis submitted in partial fulfillment of
the requirements for the degree of**

**MASTER OF SCIENCE
in
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**Portland State University
1971**

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May 3, 1971

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CHAPTER I

INTRODUCTION

In the not too distant past the word 'attitude' was regularly used in reference to a person's physical posture, as in the expression 'a defiant attitude'. In social sciences today the word usually connotes the psychological rather than the physical orientation of a person. The word 'attitude' was thus usurped from common speech and as yet no one precise scientific definition has been agreed upon by social scientists.

However the concept of attitude is in many ways one of the most indispensable in current social psychology (Allport, 1935). One might say that the concept of attitude is to modern social psychology what the concept of habit was to early experimental psychology. It provides one of the basic units of the field. Most researchers consider it necessary to introduce the attitude construct to account for the fact that cognitive and affective organization do seem somewhat 'habitual', that is, do seem to achieve some stability and consistency. Although it originated historically as a concern for motor acts, psychological acts, or readiness for action, the concept of attitude has gradually shifted its meaning until at present there is some general agreement that attitudes comprise at least cognitive and affective or evaluative components.

Thomson and Znaniecki (1918) gave a great impetus to attitude research through their classical study of Polish peasants. After this time the social science literature is replete with references to studies of attitudes.

This volume of studies has left social science with many definitions of the attitude construct. E. W. Allport (1935) defines an attitude as "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related." Krech and Crutchfield (1948) maintain that "an attitude can be defined as an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world." Katz and Stotland (1959) define an attitude as "an individual's tendency or predisposition to evaluate an object or the symbol of that object in a certain way."

These definitions, like most other conceptualizations of attitude, regard an attitude as a tendency to act with regard to some specific entity. Most social psychologists consider the concept of attitude as falling into the category of hypothetical constructs; that is, processes or entities that are presumed to exist, even though not directly observable. Many researchers and theoreticians have distinguished an attitude, which is a hypothetical construct that cannot be observed, from an opinion or belief, which is conceived of as being verbalizable and which may be an overt manifestation of the hypothesized underlying attitude (Meyland, Janis, and Kelley, 1953).

The terminology in attitude research is not always consistent across authors, but several variants of the attitude construct are

relevant to the present study. A belief is frequently defined as an attitude which incorporates a great deal of cognitive structuring. It usually also connotes an important involvement of the subject with the object of his belief. Faith also is used to describe a complex form of attitude involving deep affective meaning, including the personal identification of the subject with the object of his faith. Ideology is used as a term to describe an elaborate cognitive system which may be used to justify one's actions (Cooper and Helleach, 1956).

Propaganda, public opinion, proselytizing activity, education, religious conversion, and studies of prejudice all involve to some degree or other the concept of attitude and the formation and changing of attitudes.

At one time Freudian hypotheses were especially useful in infusing vitality and life into the study of attitudes and their dynamics as witnessed by the classical studies of the authoritarian personality (Adorno, Frenkel-Brunswick, Levinson, and Sanford, 1950). Today there is a trend to incorporate attitude research within the general framework of cognitive theory (Festinger, 1957; Brown, 1965). This orientation toward the study of attitudes regards the mechanisms of attitude formation and change as similar to the other processes of cognitive development and reorganization.

The fact that many social scientists have contributed to the study of attitudes and attitude change in recent years results in a great diversity of theoretical orientations to be found in the literature. A recent summary of the theoretical approaches (Kiesler, Collins, and Miller, 1969) notes that there is as yet no great agreement regarding the processes of attitude formation and attitude change.

Several approaches are presently receiving some attention in the literature. The functionalists (Katz and Stotland, 1959) suggest that attitudes develop and change as they serve some specific individual goals; that is, attitudes are instrumental in the satisfaction of individual needs. This approach demands an investigation of the need or needs served by an attitude before one can predict formation or change of attitudes.

Perceptual theory (Ash, 1952) maintains that an attitude is formed as an individual interprets and defines the object of the attitude. The attitude then changes as the individual reinterprets or redefines the attitude object.

Another approach to the study of attitudes is represented by those who apply the consistency principle to this area (Festinger, 1957; Brown, 1965). The main concern of these theorists is with the cognitive elements that may have a "non-fitting" relationship with one another. They suggest a motive for consonance; namely, the avoidance of dissonance. They are greatly interested in the processes leading to the dissonance reduction. A great deal of experimentation has been suggested and carried out because of this provocative theory.

Finally, the principles and explanations derived from a learning theory approach to behavior as found in experimental psychology have been used by many researchers. Havland and his conferees (Havland et al., 1953; Kelley, 1955) have been some of the major proponents of this point of view. It is difficult to find a concise statement of the basic tenets of this orientation. It appropriates the principles and explanations found in the experimental psychology of concept learning,

imitative learning, habit formation, and the other areas of interest to learning theorists.

I. RELIGIOUS ATTITUDES AND GENERAL ATTITUDE RESEARCH

The study of religious attitudes presents some special problems in the area of attitude research because of the lack of communication between social scientists and religious professionals. Lumen Vitae, an European journal devoted to the scientific study of religion, devotes an entire issue to this problem and a Jesuit scholar (Godin, 1964) summarized the situation in these words:

... many psychologists of religion have become aware of the relative uselessness of researches, though statistically considerable, whose object is ill-defined, the items poorly formulated, and the aim devoid of religious pertinence. They want contact with theologians, phenomenologists and teachers of religion to settle their parameters of research, to formulate their hypotheses or construct their projective tests better, in short, to improve their chances of arriving at significant results, and not only at correlations statistically significant. In the present state of the psychology of religion, it is still extremely rare to find a scientifically adequate study whose results can be commented on from the theological or educational viewpoint, or which has a basis hypothesis of real religious pertinence (p. 194).

Psychology, taken as a science, is an attempt of modern man to unravel the components of his fate better, to increase his liberty by better control of the factors which influence his experiences, even and especially those experiences, such as religion, which are considered of crucial importance by many people. Thus the scientific study of various religious experiences should be more and more the object of research. Given the present state of knowledge in the area of religious attitudes, some scientifically and religiously pertinent data might be an aid in theory construction and an indicator of relevant variables.

II. SOCIAL AND RELIGIOUS ATTITUDES

~~X~~ All social and religious attitudes arise in a matrix of interacting factors. They are deeply rooted in cultural patterns, are influenced by information and experiences which help to confirm or deny early conceptions, are susceptible to emotional appeals, and are modified by interaction with persons and groups who approve some values and disapprove others. Then too the individual holding an attitude brings his own peculiar dispositions to the social situation in which attitudes are formed. ~~X~~ In spite of all this, however, social and religious attitudes do seem to show some degree of stability and interrelatedness (Adorno et al., 1950).

~~X~~ To date, much of the research on religious attitudes has categorized subjects under one or the other denominational label, tacitly assuming some homogeneity of attitude within the labeled group. ~~X~~ Perhaps this is due to the conception of religion as a conservative social force which tends to support a single world-encompassing ideology for all of its adherents. The older anthropological studies generally seem to have this bias and perhaps justly so when concerned with primitive religions.

~~X~~ However social scientists today are becoming more aware of the differentiation within given religious groups in modern society. This is not too surprising since the forces of unification and division both seem to work at all times in most groups. The differentiation into sects within Christianity is empirical evidence of this phenomenon. Today, there is good reason to look for further differentiation within

any given Christian church itself. That is, there seems to be a possibility of measuring intra-group as well as inter-group variation.

Religious beliefs and religious practices are undoubtedly affected by the milieu in which the believer finds himself. Since one and the same person is at the same time citizen, family and peer group member, holder of a place in the social and economic structure of his community, and believer, it is to be expected that religious attitudes will be inextricably bound up with other attitudes. Pope (1942) showed the functional relationship of religion and other factors in his study of southern workers. Our society today shows several examples of the interconnectedness of religion and social ferment. Cesar Chavez, whose movement is organized around the image of the Mexican religious patroness, the Virgin of Guadalupe, has been both opposed and supported in the name of religion. The birth control and abortion questions have focused attention on religious beliefs as important variables related to these problems.

In the Roman Catholic Church in the United States, several of the social issues have become matters of interest and concern in new ways. Formerly, Catholic priests worked only indirectly in the political arena, very few of them being publically visible. In 1970 we find the hitherto rare phenomenon of priests running for public office becoming rather commonplace. There are six priests presently contending for national political offices. Controversy arising from such matters as opposition to the Vietnam War, scarcity of clergy, new views on morality, and the changes inaugurated by the Second Vatican Council, is causing some stress and strain in a hitherto rather disciplined religious group.

A quotation or two from influential American Catholic periodicals will help document this fact.

Avery Dulles (1969), a prominent American Jesuit theologian, summarizes the general concern in the most widely read Jesuit journal of opinion, America:

Since the 16th century, Roman Catholicism has exhibited a remarkable cohesiveness in all parts of the world. This inner unity was achieved by means of a highly centralized system of government, with the Roman See exercising strict vigilance over the canonical Scriptures, the formulas of faith, the norms of worship, and ecclesiastical discipline. This system of controls successfully staved off major schisms and produced a sincere and vital consensus within the framework of officially approved norms. The achievements of the Counter Reformation Church are undeniably impressive. Vatican Council II, however, reversed this trend. It ended the traditional Catholic emphasis on external unity and on subjection to legitimate authority. In many significant texts the Council invited Catholics to think for themselves and even, within limits, to depart from traditionally accepted views (p. 672).

In a recent issue of Sign magazine, Fr. A. P. Hennessey (1969) also points out some of the difficulties of an internal nature that the American Catholic faces today:

There was a time, not so long ago, when a man who called himself a Roman Catholic was affirming a clear-cut creed. His map of life was marked by a series of sign-posts, each as clear and pointed as an answer in the Baltimore Catechism. Roman Catholic unity about belief and behavior was a badge of honor worn proudly as we walked with sure steps among less confident believers. Reluctantly, perhaps, we must admit that this is no longer the way it is. There are shades of belief and bewilderment within the one family of men and women who still call themselves Roman Catholics. There is a spectrum of Catholic attitudes almost matching the bands of color discerned in sharply contrasted varieties of Protestantism. We may not like this. It may frighten, annoy, or depress us. But it remains stubbornly there. We have no alternative but to face it (p. 6).

These quotations make it clear that many Catholics are becoming aware of and concerned with differences within the ranks. The social

science literature does give us some insight into these differences, however, as we review some of the studies of social attitudes and their correlates.

Vinger (1963) mentions the necessity of a closer look at Roman Catholicism from a social science viewpoint if we are to assess the effects of modern life on intradenominational attitudes:

The functions of identification with an ethnic-religious group can be studied, not only by analysis of the group as a whole, but by the examination of internal differentiation. Variations in belief, in organizational structure, in religious aesthetics, and other aspects of religious life are closely related to differences in secular status and experience. Denominations, to be sure, do not appear within the structure of Catholicism, but the great diversity of the membership of the Catholic Church is reflected in the wide range of its activities and styles of communication. The Catholic Church is in one sense not unlike an American political party, spanning the range from Senator Goldwater to Senator Case, or from Senator Eastland to Senator Humphrey. Those who picture it as a monolithic structure, homogeneous in outlook and uniform in influence, fail to recognize the degree to which religion is affected by culture, class, occupation, educational level, and other secular facts. There are forces that help to preserve a distinctive Catholic tradition and close identification with it on the part of most members. Some of these forces, however, are less powerful than they have been, and the Catholic Church, like all other religious groups, is being strongly influenced by the contemporary situation (p. 101).

There is little empirical evidence in the literature to bolster Vinger's claim although most social observers would probably be inclined to agree with him.

III. AGE AND EDUCATION IN SOCIAL AND RELIGIOUS ATTITUDES

Since all social attitudes are the resultants of many interacting factors, it seems reasonable to investigate the relationship of some of these interacting factors with religious attitudes. Religion, if it is to be studied within the framework of objective social science, must be

dealt with as part of the natural world, subject to the laws of cause and effect and the rules of logic. Religion is related to secular beliefs and experiences since religion is only one facet of an individual's life, and any individual brings his total personality to the religious experience. For this reason it is of interest to investigate the variables of age and education as related to religious attitudes. Age, education, economic status, sex, personality structure, and many other variables have been investigated as correlates of social attitudes. Age and education are of particular interest since so much research has been done on these two variables and also because the ordinary congregation tends to cover a broad spectrum of age and educational differences especially in the Catholic parish which, in all but large cities, tends to serve a wide cross-section of the population.

Age is an important biococial variable for the psychologist since it is related to all aspects of human life. All people have differential expectations regarding attitudes and behavior in the various age groupings, and most research confirms the importance of the age factor in many facets of a person's life.

There is evidence that older individuals tend to hold their attitudes with greater intensity than younger people (Centril, 1951). Campbell (1960) demonstrates that there is a decline in probability that a person will be influenced to change his political party even momentarily the older he gets. His conclusion is that this is because affect toward objects becomes stronger with the passage of time. Neuman, Turner, and Converse (1965) think that since attitudes seem to be bound up with the information people have stored about various

objects that it is not surprising to find evidence that attitudes become more stable or rigid as people grow older.

There is also empirical evidence in the literature that older people do not change attitudes as readily with the passage of time even when specific efforts are made to influence them (Harpale, 1933). Older people also express preferences for sameness and aversion to change more often than younger people (Benn, 1933).

Argyle (1958) reports that religious attitudes also vary as a function of age. Fichter (1962) and Ryder and Westoff (1968) found that younger people tended to be more liberal in religious attitudes than older people.

However, a criticism that can be made against some of the research about learning and attitude change in the past is that this research has sometimes lacked relevance with the real concerns of adult life. In the present study we hope to eliminate this objection by studying attitudes of real concern to the old as well as the young since all age groups are seriously involved in religious beliefs and practices in the Catholic Church.

In view of Western civilization's preoccupation with education it is to be expected that the social theorists often concern themselves with this as a factor in social attitudes. It is generally postulated that education is related to tolerance of political and social non-conformity. Higher education seems to generate greater acceptance of and tolerance toward differences stemming from many sources. Stauffer (1955) says that there is something about people with more schooling that helps them make better discriminations and handle value conflicts in a more tolerant way than others. In his study of McCarthyism he

found this postulate confirmed by his evidence. There seems to be reverberations of the "enriched environment" laboratory studies in his formulations. In any case, there is some indication that education and liberalism covary positively.

There is also some support for the positive covariation of education and liberalism in some religious attitude studies. Stark (1963) found that religious attitudes varied as a function of education in a survey of American graduate students. Ryder and Wentoff (1965) report that attitudes of Catholics toward contraception varied as a function of educational level, more education being positively related to greater acceptance of artificial contraception methods.

IV. GENERAL CHARACTERISTICS OF THE PRESENT STUDY

It is apparent that the study of religious attitudes presents its own special difficulties to the researcher. A recent review of this area (Dittus, 1969) notes that many scientists work in this area briefly, then depart for better-defined fields of research. Religion is not easily defined and the multiplicity of religious experiences serve to make studies difficult. At least one experimenter, Weism (1965), thinks that each religious group should be studied separately in the beginning. Often a social scientist has neither the time nor the opportunity to study in depth the religious belief or customs to which he wishes to apply his theory and methodology. Since the present experimenter is a Roman Catholic priest and knows the beliefs and customs of Catholics rather well, he determined to attempt a study of Catholics' attitudes toward the rather sudden and strife-filled changes taking place in the Roman Catholic Church today.

The variables of age and education were chosen as those of particular interest. The population from which the sample in the present study is drawn consists of small parishes, and each parish contains people of all age and educational levels since there is only one parish in each location. Thus there is no possibility of people of one educational level or age level worshipping and interacting as a separate religious group. The population thus seems to be a suitable one in which to test the hypothesis that religious attitudes vary with age and education.

Some studies are possible only at given times. Stouffer's (1955) study of McCarthyism and Festinger, Riecken, and Schachter's (1956) study of religious crisis could only be done at times when the phenomena to be investigated offered themselves to the observer. Today's turmoil over changes in the Roman Catholic Church seems to offer this type of opportunity to the present researcher. Change is the matter of greatest concern in the Catholic Church at present. Change will be operationally defined for the purposes of this investigation as any altering of belief or practice among Catholics that has taken place in the past twenty years or is suggested for the foreseeable future.

Since the changes taking place cover many phases of Catholic life it was considered possible to construct a scale of items related to these changes and use a person's score on this scale as some indicator of his attitudes toward these changes. For the purposes of this study a liberal was operationally defined as one who favors a change and a conservative as one who opposes change. The liberal-conservative continuum is often one used in religious attitude research (Weima, 1965) and is especially appropriate since religion is usually considered

a conservative social force. But this is not always true and religious backing is often given to liberal and radical demands for social change. It was considered of practical and theoretical interest to determine if heterogeneity of attitude toward religious objects existed in ordinary congregations covarying with age and education. If so, this would relate religious attitudes to those found in other areas of human life. It is thus the general purpose of this study to capitalize on the present crisis of change within the Roman Catholic Church and determine if religious attitudes do indeed vary in relation to age and education.

It was considered desirable to hold the degree of religious affiliation and the knowledge factor as stable as possible to test our hypothesis that there is variation within denominational populations. This is accomplished by selecting a population of regularly church-attending Catholics. People often label themselves as Catholics simply because of social pressure or because of some traditional association of their family with the Catholic Church. Such affiliation can hardly be accepted as a guarantee of true Church membership or acceptance of Catholic beliefs and practices. To be sure, choosing a church-going population cannot be taken as proof of the subjects' commitments or beliefs, but it at least assures us that our respondents are in touch with the changes occurring in the Catholic Church and that these changes have some impact on their lives, and hence are relevant to them at least in one sense of the term.

Statistically, limiting the population to church-attenders does remove some of the variability that would be found if the population were defined as consisting of anyone who chose the label of Roman Catholic. But this study is not interested in variability of attitudes

that might be due to ignorance or lack of interest in changes taking place in the church. It seems reasonable to postulate that a church-going population will be more involved personally in the present changes under consideration since they have of necessity been exposed to them by the factor of regular attendance at Sunday services. Also, the future hypothesized changes have all been commented on in some way or another from Catholic pulpits, thus giving our subjects some chance to form an attitude concerning them.

V. SALIENCY

The conditions of this study also force us to take cognizance of the effects of group saliency. Saliency might be best described by a quotation from Kelley (1955):

We might expect that at any given moment conformity to a specific group's norms will depend upon the degree to which cues associated with (membership in) that group successfully compete with other cues in the individual's environment, capture his attention, and arouse his conformity motives (p. 275).

Several studies have demonstrated the importance of salience of group membership as a variable in attitude studies. Kelley (1955) reports a study in which he found that Catholics tended to give more "orthodox" opinions when reminded of their Church affiliation than when this fact was not made salient. Shomer and Cantors (1970) demonstrated the same phenomenon.

This researcher believes that there is a great deal of variety in the opinions of even the most committed Catholics. For this reason he decided to present the attitude scale during a church service, making the fact of membership in the Catholic Church as salient as possible, and thus providing a rather rigorous test of his hypothesis, since the

evidence leads us to believe that the subjects' responses will be as "orthodox" as possible under these circumstances.

Walker and Firetto (1965) also report that the group membership of the experimenter should be taken into account in attitude research. They showed that subjects tended to get lower scores on the MMPI K (social desirability) and L (lie) scales when the experimenter was a Catholic priest who presented himself as such than when he posed as a layman. According to this study the administration of the instrument by a priest should both help to increase the reliability of the scores and contribute something to the salience of group membership.

CHAPTER II

PROCEDURE

I. METHODS - PART I

Scale Construction

The variable with which age and education will be correlated is the subject's score on the attitude scale developed in the pilot research. Each subject will receive three scores; one on present changes, one on future changes, and an overall score which will be the sum of the other two. Allen and Hites (1961) emphasize the need to give the respondents in a religious attitude survey enough items to enable them to draw some finer distinctions than less active and committed people tend to do. The pilot research was primarily intended to insure items of interest and relevance so that active Catholics could make these distinctions and thus express varying degrees of acceptance of change.

Pilot research for this field study was begun by having six priests actively engaged in the parochial ministry help the experimenter construct a questionnaire of seventy items. All items of this questionnaire were related to changes in practice and belief within the Roman Catholic Church and were selected on the basis of supposed interest and concern to the average church-going Catholic. Questions of interest to professional theologians or to very sophisticated members of the congregation were not stressed since many of them were

deemed irrelevant to the ordinary person in the pew. All of the priests involved in this selection of items agreed that an understanding of the attitudes of their congregations was of great importance to them at this time. At the time the group was preparing the items an attitude survey just completed in an Eastern diocese (Becker, 1969) became available and was also consulted for aid in discovering areas of interest that might have been overlooked. The group selected as the items for this first instrument those they considered of most importance to their congregations.

This completed questionnaire was then administered to 200 members of a parish in Portland, Oregon, during the course of parish meetings and social functions. Ample space was provided for comments and respondents were permitted to take the questionnaire home and mail in the return if they wished.

A tabulation of the items most frequently commented on helped determine those of greatest interest to the respondents who were fairly representative of an ordinary Sunday congregation. Some of these items referred to changes already approved and taking place in the Catholic Church and some of them to future changes discussed or anticipated. There seemed to be a difference in attitudes of Catholics toward present and future changes. There was a much greater acceptance of changes already instituted. This was in accord with expectations, since it was assumed that many people would regard presently existing changes as having the approval of the authorities in the Church and thus be more inclined to accept them. Familiarity with them also probably facilitated their greater acceptance by the respondents. The

experimenter then composed a second instrument consisting of thirty items, some of them referring to future changes and some to present ones.

The second form of the instrument was given to approximately 100 church-going Catholics of various parishes and a time limit of twenty-five minutes imposed upon the subjects. A correlation between scores on the future items and scores on the present items was computed and found to be .28. It thus appeared that there were some differential attitudes towards present and future changes. However, the odd-even split-half correlation on the scale was computed and found to be .84 (corrected for length by the Spearman-Brown formula) which indicated some common factor accounting for some homogeneity of attitude toward change in general. The summed scores on the scale did seem to measure a general acceptance or non-acceptance of changes. However, the thirty items proved a little difficult for some of the respondents to handle within the time limits allowed.

A new scale consisting of twenty of these thirty items was constructed with a view to administering it during a twenty minute interval in Church services usually devoted to the sermon. All the items selected had correlated in the hypothesized direction with total score on a point biserial correlation run on the data of the second study. Ten of these items (items 3, 5, 7, 9, 12, 14, 16, 17, 18, and 20. See Appendix) referred to changes presently taking place in the Catholic Church. The other ten (items 1, 2, 4, 6, 8, 10, 11, 13, 15, and 19) referred to the most commonly anticipated future changes in the Catholic Church. The items were placed on index cards and shuffled and thus randomly assigned their location on this third instrument.

Five items on the future and five on the present scale were also randomly chosen to be presented in a negative form in this instrument. Thus a negative answer (Disagree) would be scored as a liberal or change-favoring answer. This was done to help eliminate the possible effects of response set. Cronbach (1950) calls attention to this need of awareness of response set when constructing an instrument and taking precautions against it. He mentions that response set can be operative at any time, but that items such as those included on the third and final form of our instrument are least apt to elicit a response set since they are highly structured and relevant and interesting to the respondent.

It was considered necessary to do these three pilot studies to find items that would be relevant and answerable for most of the respondents, especially in view of the fact that little previous work was available in this area. It is to be expected that instrument decay is very rapid in this type of research since any future change that we hypothesize is likely to be authorized and thus change from a future to a present item. Even items referring to present change become outdated as a change is soon regarded as of long standing.

All the items used in the final form of the instrument showed a positive correlation with total score on the point-biserial correlation done on the second study. All were judged by the experts, priests in the parochial ministry, as being of importance to the ordinary Catholic. The respondents in the studies seemed to have no difficulty in agreeing or disagreeing with the items as presented.

The experimenter considered it important to present at least twenty items in view of Waine's (1955) admonition to provide enough

items about change to permit good discrimination along the liberal-conservative continuum. For example, in the area of clerical discipline many Catholics are concerned with the present shortage of clergy in Catholic parishes. This usually raises the question of clerical celibacy. Three items (2, 11, and 15) permit the respondent to discriminate a little in his attitude toward this future change. Item 11 merely asks if the change to a married clergy is agreeable to the respondent. Item 2 asks if a respondent thinks this change would result in good service to people. Item 15 incorporates the most frequent comment in the first two pilot studies which implies that this change to a married clergy might result in better service because a married clergy would have better insight into family life. It is reasonable to assume that a person might accept a change to a married clergy even though he does not foresee it as resulting in good or better service but merely because he deems it necessary to the existence of the Church as he knows it. He might also think a married clergy would give better service or might not. He could also think a married clergy would give better service but prefer the celibate clergy he has grown accustomed to. Thus all three items help discriminate a respondent's attitude toward this change.

The comments of earlier respondents also indicated some concern over the position of women in the Church. Two items tap this area of change. Item 1 checks the respondent's attitude toward a minimal participation by women in worship and item 15 checks his attitude toward a female clergy.

Items 16 and 18 both check the respondent's attitude toward the use of authority in the Church. Items 9, 10, and 12 are all concerned

with changes in worship practices in the Church. Items 4, 6, and 14 are concerned with the administration of the sacraments and changes in the sacramental life of the Church which is an area that has an impact on the every day life of many Catholics.

For these reasons the experimenter considers this scale as treating changes in Catholic life that are of concern to the average church-going Catholic.

Final Field Test

The final scale was field tested by being given to 60 Catholics during a Sunday Service in a small parish in Eastern Oregon. All subjects completed the questionnaire in the allotted time during the middle of the service and many expressed interest and asked for a summary of the results.

A split-half correlation coefficient was computed for the data obtained from these 60 subjects and was found to be .74. A correlation between scores on the future and present halves of the scale was computed and found to be .60.

II. METHODS - PART II

Subjects

The Roman Catholic bishop of the diocese of Baker granted permission to the researcher to use any of the parishes of the diocese for the study. The diocese of Baker includes most of Eastern Oregon and consists of 32 subunits or parishes. Most of the parishes are small, less than 200 families. But there are a few larger parishes and the experimenter decided that a stratified sampling plan would offer a

better sample of the population. The parishes were divided into three groups (1 - 200 families, 201 - 400 families, and 401 - 600 families). One parish each from the two larger groups and four small parishes were randomly selected as the sample of parishes to be surveyed. Thus the subjects constitute a random stratified sample of the church-going population of the Roman Catholic Diocese of Baker. Since there is only one Catholic parish in the small towns and cities of Eastern Oregon, all church-going Catholics of this area are forced to worship together thus assuring the experimenter that the variables of age and education will be fairly representative of the entire Catholic population of the area.

Experimenter

The experimenter, a Catholic priest, officiated at the regular Sunday services of the parishes included in the sample. During the time in the service regularly devoted to a sermon he asked the ushers to pass out copies of the attitude scale and pencils to members of the congregation. After these had been distributed the experimenter read the introductory paragraph of the questionnaire to the congregation. He requested their cooperation in completing the items and offered to answer any questions when the service was over. Twenty minutes were allotted to the subjects for completion of the attitude scale. The service was concluded in the usual manner and the experimenter answered any questions that came up.

Age and Educational Levels

For the purposes of analyzing the data of the study the subjects were divided into three age groups and four education groups, thus giving a matrix of twelve cells. The age groups were: (1) subjects

between 15-30 years of age, (2) subjects between 31-50 years, (3) subjects 51 years of age or older. This division was based upon several considerations. The subjects in the first age group have lived most of their lives in a changing Catholic Church. It is expected that they will be much more accepting of change than the other groups since change is less unusual to them. The subjects in the second group have spent more of their lives in a Church that did little changing and hence are expected to be less accepting of change. The third group will have spent much more time than either of the other groups in an unchanging religious atmosphere. It is expected that they will be the most conservative group.

The division of education into four levels seemed the most practical from the standpoint of the general population to be surveyed. Grade school, high school, some college, and a completed four year college education were considered the easiest divisions to make in our population since they make understandable divisions for the respondents and each level constitutes an appreciable educational difference. Years of school completed thus constitutes our operational definition of education.

III. PREDICTIONS

In the light of the previous discussion and the results of the pilot studies the following predictions were made:

1. Scores on the present half of the scale will be higher than scores on the future half. This prediction was tested with a t test for correlated data.
2. Younger Catholics will tend to be more liberal or accepting

of changes, both present and future, than older Catholics. A correlation was computed to test this hypothesis.

3. More educated Catholics will be more accepting of changes than those with less formal education. A correlation was computed to test this hypothesis.

CHAPTER III

RESULTS

I. GENERAL RESULTS

Table 1 gives the group means on the attitude scale and the number of respondents in each age and educational level. A total of 1044 respondents were administered the attitude scale, of these 1015 were usable. The others were incomplete and it was impossible to analyze them. The scores on the scale ranged from 0 to 20, a score of 20 implying an acceptance of the ten changes presently taking place and the ten hypothesized changes.

Table 1 shows that the division of respondents into the three age groups used in the present study divides the respondents into three fairly equal groups. The older group contained a lesser percentage of highly educated people than the other groups. This is presumably because these older Catholics had much less opportunity for higher education than the middle or younger groups. The younger group includes a number of respondents with only a grade school education since many of them were too young to have finished high school.

The group means in Table 1 show the trend toward more acceptance of change as the education of the respondents increases and also reflect the decreased acceptance of change with increasing age.

TABLE I
NUMBER OF RESPONDENTS IN EACH AGE AND
EDUCATIONAL GROUP AND GROUP
MEAN ON THE ATTITUDE
SCALE

<div>Old (n = 283)</div> <div>Middle (n = 379)</div> <div>Young (n = 334)</div>			
<div>n 77</div> <div>$\bar{x} = 8.15$</div>	<div>n 21</div> <div>$\bar{x} = 8.80$</div>	<div>n 130</div> <div>$\bar{x} = 12.2$</div>	<div>Grade School</div> <div>(n = 228)</div>
<div>n 118</div> <div>$\bar{x} = 8.4$</div>	<div>n 153</div> <div>$\bar{x} = 12.4$</div>	<div>n 78</div> <div>$\bar{x} = 11.8$</div>	<div>High School</div> <div>(n = 349)</div>
<div>n 66</div> <div>$\bar{x} = 10.9$</div>	<div>n 109</div> <div>$\bar{x} = 11.2$</div>	<div>n 84</div> <div>$\bar{x} = 12.6$</div>	<div>Some College</div> <div>(n = 259)</div>
<div>n 41</div> <div>$\bar{x} = 12.8$</div>	<div>n 96</div> <div>$\bar{x} = 13.0$</div>	<div>n 42</div> <div>$\bar{x} = 14.4$</div>	<div>4 yrs. College</div> <div>(n = 179)</div>

In fig. 1 the mean scores of each educational group are plotted against age. Lower scores are indicative of conservatism and higher scores of liberalism or greater acceptance of change. The data show a trend toward more liberal attitudes in younger respondents. The middle-aged high school graduates were just slightly more liberal than the younger high school graduates. The correlation between scores on the attitude scale and age was .51 which is statistically significant at the .01 level. The correlation between scores on the attitude scale and age with education partialled out was .36. Thus younger people are seen to be significantly more accepting of change than older people.

In Fig. 2 the mean scores of each age group are plotted against the four educational levels. The trend toward more liberal attitudes with increased education is seen in the graph. The correlation between scores on the scale and education was .26, which is significant at the .01 level. The correlation between scores on the scale and education with age partialled out was .35. Thus education is seen to be significantly related to acceptance of change, more educated respondents tending to accept changes more readily than less educated ones.

The data indicated that there was no correlation between age and education ($r = -.05$), implying no overlap in the variance accounted for by the two variables, so a multiple R was computed. The multiple R between scores on the scale and age and education was .41. About 16% of the variance on these scores is thus predictable from age and education.

A t test, using the formula for correlated observations, was done on the data from the future and present halves of the scale. The

Figure 1. Mean scores on the attitude scale of the four educational levels plotted against age. The higher the scores on the scale, the more liberal or accepting of change are the respondents.

Figure 2. Mean scores on the attitude scale of the three age groups plotted against educational level. The higher the scores on the scale, the more liberal or accepting of change are the respondents.

t - obs. was 36.51 ($p. < .01$) indicating support for the hypothesis that Catholics are more accepting of changes already instituted than they are of future hypothesized changes.

II. SOME INDIVIDUAL ITEMS

Some of the items in the attitude scale are of special interest because they reflect attitudes on matters of great importance in the Catholic Church today. Items 6, 11, 13, and 16 have been analyzed more fully than the others and are presented in the following four figures to show the results in greater detail. Items 6, 11, and 13 are from the future part of the scale and item 16 is from the present part of the scale.

Item 6

Figure 3 shows the percentage of each group agreeing with item 6 (Divorced-remarried Catholics should be permitted to receive the sacraments, especially Communion, even though their second marriage is invalid according to normal standards). Overall, 61% of the respondents agreed that people involved in invalid marriages should be allowed to receive the sacraments. Figure 3 shows that in each group at least 50% of the respondents share this permissive attitude. In the younger and more educated groups almost 75% of the respondents express disagreement with present policy. Seventy-four percent of the respondents with a college education agreed to a change as did 68% of the respondents under thirty years of age.

Figure 3. The percentage in each group agreeing with item 6. Item 6: Divorced-remarried Catholics should be permitted to receive the sacraments (especially Communion) even though their second marriage is invalid according to normal standards.

Item 11

Figure 4 gives the results of the survey for item 11 (Priests should not be allowed to marry). Overall, 57% of the church-going Catholics in this study indicate that they disagree with the Catholic Church's policy of mandatory celibacy for the clergy. Seventy percent of the church-goers with a completed college education disagreed with present policy. Sixty-six percent of the younger respondents disagreed with present policy. Among the younger Catholics with a college education 81% disagreed with the official policy.

Item 13

Figure 5 gives the percentages in each group disagreeing with item 13 (Women must never be allowed to become priests). A respondent who disagrees with this item is assumed to be saying that he would be in favor of having female clergy in the Catholic Church, since to agree with the item as presented is to favor the present policy. It is clear from the data that the vast majority of our respondents are unprepared to accept women priests at this time. Overall, 16% disagreed with the prohibition of female clergy. Thirty-two percent of the respondents with a college education disagreed with the prohibition of women priests. Education seems to be a bigger factor in acceptance of women priests than age.

Item 16

Figure 6 gives the results of the survey on item 16 (To be a good Catholic it is necessary to refrain from any use of artificial birth control devices and the birth control pill). The data show that

Figure 4. The percentage in each group disagreeing with item 11. Item 11: Priests should not be allowed to marry.

Figure 5. The percentage in each group disagreeing with item 13. Item 13: Women must never be allowed to become priests.

Figure 6. The percentage in each group disagreeing with item 16. Item 16: To be a good Catholic it is necessary to refrain from any use of artificial birth control devices and the birth control pill.

overall 77% of the respondents do not accept this item. Among younger and highly educated Catholics only a small percentage accept the official position of the Church forbidding artificial birth control. Even the oldest and least educated group has 41% rejecting the traditional teaching of the Church. Eighty-seven percent of the respondents with a college education do not accept the Church's position.

CHAPTER IV

DISCUSSION AND IMPLICATIONS

I. GENERAL DISCUSSION

Over 97% of the respondents (1315 out of 1344) returned questionnaires that were completed in every detail. The low percentage of incomplete returns shows that church-going Catholics are not adverse to reporting their views on the items of the scale. Several of the questionnaires contained remarks by the respondents indicating their approval of the survey. No significant negative remarks were found in the data. These results indicate that religious attitude research under conditions of ecclesiastical approval and during church services might be very successful among Catholics and even other religious groups. At least the Catholics in this study were very cooperative and interested in the research.

The relevance of the items and the salience of the religious atmosphere seem to be conditions that enabled the researcher to obtain more complete results than usually possible in social psychology studies. Also it might be that the present uncertain state of religious discipline and dogma inclines people to be more interested in both expressing their own views and learning the views of their fellows.

Weiss (1965) has contended that it is possible to distinguish between conservative and liberal attitudes toward current ideas and the existing institutions and customs of any individual religious group.

The scale constructed for the present study, containing twenty items of interest to Roman Catholics, was successful in enabling the researcher to show some internal differentiation among church-going Catholics. The fact that scores ranged from 0 to 20 on the scale demonstrates that both very liberal and very conservative Catholics still worship together.

The correlation between scores on the attitude scale and age was .31. Younger people are significantly more accepting of change than are older people. These results indicate that religious attitudes have much in common with other social attitudes since we find an increasing conservative trend with increasing age.

The correlation between scores on the attitude scale and education was .26. More educated respondents did in fact accept changes more readily than less educated ones. Here also religious attitudes appear to have something in common with other social attitudes where the same phenomenon occurs.

Pressay's (1966) statement that most studies of attitudes show increasing conservatism with increasing age is supported by this study of religious attitudes. Stark (1965) found that more education was associated with more liberal attitudes toward religion in graduate students. The present study shows that the same phenomena are present in a population that covers a greater educational range.

The t test done on the data from the "future" and "present" halves of the scale indicated support for the hypothesis that Catholics are more accepting of changes already made than they are of hypothesized changes.

It is sometimes stated that people who object to changes in the Catholic Church simply leave the Church. The present study offers no direct evidence on this matter since only church-going Catholics were studied. However, these data present empirical evidence that people of varying degrees of acceptance of change are still represented in an ordinary Sunday congregation.

The three predictions made in beginning this study were supported by the data. Church-going Catholics seem to be more accepting of changes already made. The study offers no direct evidence of why this is so, although it might be reasonable to hypothesize that familiarity with the changes and respect for authority are involved here. Practically, the implication for ecclesiastical authority in the data is that church-goers do accept changes more readily once they are instituted. The data imply that some of the controversy that is generated when religious changes are discussed becomes less important once the changes have been made and people begin to live with them.

The prediction that younger people would accept change more readily than older people was also supported, the correlation between age and score on the attitude scale being .31. This result is in general agreement with other studies of social attitudes. No one can do much about the age of church-going people, but the data suggest that church authorities might have some success in instituting differential changes for the various age groups. Older church members might be more content to live out their lives according to traditional norms while younger members could be permitted the changes they desire. This is admittedly not always easy to accomplish in practice, but so far changes in

Catholic life have always been made for all Catholics and the possibility of changing things for various age groups has not been attempted.

The prediction that more education was related to a greater acceptance of change also was supported by the results. The correlation between education and scores on the attitude scale was .26. Since education has always been encouraged by the Catholic Church in the United States and can be further developed, our data might be said to support the value of the educational endeavor if religious authorities wish to influence people's lives. Since more educated people are more accepting of change we might expect that in a complex pluralistic society a religious group with highly educated people would be more adaptable than a group of less educated people.

II. DISCUSSION OF SOME INDIVIDUAL ITEMS

Item 6

Item 6 (Divorced-remarried Catholics should be permitted to receive the sacraments, especially Communion, even though their second marriage is invalid according to normal standards) taps a very important area of religious thought since it refers to marriage, considered a sacrament or sacred sign by Roman Catholics. Figure 3 gives the percentages of Catholics in each age and educational group who agreed with the item as stated. Traditionally, Catholics do not admit of second marriages unless one of the spouses in a first marriage has died. However, today most American Catholic families have some relative or close friend involved in a second marriage even though a first spouse is living. According to Catholic theological principles this is

considered an invalid marriage. The penalty for entering the second marriage is de facto excommunication which basically consists in the denial of the sacraments, especially Communion, to the parties who enter these invalid marriages.

The church-going Catholics in the present study seem to indicate that they would like to see a new policy in this matter. Overall, 61% of the respondents agreed that people involved in invalid marriages should be allowed to receive sacraments. Figure 3 shows that in each group at least 50% of the respondents share this permissive attitude. In the younger and more educated groups almost three-quarters of the respondents disagree with the present policy.

This item is significant since attitudes toward marriage are important to any social group, especially religious groups. There seems to be a tolerance of deviation from the religious norms set up by Church authority regarding marriage. This would seem to be in conformity with the more lenient and tolerant view taken of second marriages by the American people in general. So it seems that religious attitudes toward marriage are closely related to general attitudes toward marriage in the overall culture.

As a matter of present policy all Catholics involved in a second invalid marriage are unable to legitimately receive the sacraments in the Roman Catholic Church today. The results of this study suggest that many practicing Catholics are not in agreement with this policy. As a matter of fact, in recent years there has been some discussion of this problem in the Church, but no change in policy has ever been made. Our data indicate that if religious authorities were to readmit people in

second marriages to the sacraments they would find considerable support among church-going Catholics for this radical change.

Item 11

Figure 4 gives the results of the survey for item 11 (Priests should not be allowed to marry). Overall, 57% of the respondents indicate that they disagree with the present policy of mandatory celibacy for the clergy. Among the younger Catholics with a college education 81% disagree with the official policy. This is a matter of some importance since the clergy is recruited from among the ranks of younger educated Catholics. The study indicates that the present shortage of Catholic clergy might be due to the Church's insistence upon celibacy as a condition of the priesthood. It is common knowledge in social science that people are very much influenced by the views of their peers, and it is clear that young educated Catholics do not support mandatory celibacy for the clergy. Older and less educated Catholics are much less inclined to accept a married clergy. This is clear from the percentages in Fig. 4. There are probably several reasons for this, but it seems that Catholics have been very conscious of the unmarried status of their clergy and have been proud of this fact. If mandatory celibacy is not insisted upon in the future it might be legitimate to deduce from the data that it would be wise for celibate priests to be given the care of older Catholics in so far as feasible, and married clergy assigned to the care of younger people.

The attitudes of Catholics toward clerical celibacy are probably also related to other social attitudes and values. In countries like Holland, Canada, and the United States where the question of clerical

celibacy has been under critical examination for some time, there are clergymen of other denominations who are married and receive the same status and acceptance as Roman Catholic priests. In these countries the issue of celibacy is much more crucial than in traditionally Catholic countries like Ireland, Spain, and Italy. The present data offer no direct evidence, but we might hypothesize that Catholics remodel their religious attitudes in accordance with their living experiences. It would be interesting to sample a group of Catholics living in areas where many religions intermingle and another group in areas in which Catholics had practically no contact with other clergymen. If we found significant differences it might provide some evidence for the hypothesis.

Item 13

Figure 5 gives the percentages in each group disagreeing with item 13 (Women must never be allowed to become priests). Disagreeing with this item implies that the respondent would be willing to accept a female clergy. The data indicate that our respondents are for the most part unprepared to accept women priests at the present time. Overall, only 16% disagreed with the prohibition of female clergy. Figure 5 shows that only among the highest educated Catholics would there be even a minimal acceptance of female clergy. Acceptance ranges from 0% in one group to 35% in the youngest and most highly educated group. However, even this amount of acceptance is rather surprising when one considers the fact that less than ten years ago no one had even seriously proposed the possibility of female priests in the Roman Catholic Church.

The data of the study support the Church authorities' contention that at present Catholic people are unwilling to have female Clergy. At the same time the percentage of those who are younger and more educated who do endorse the idea of a female clergy indicates that perhaps the time will come when the idea will have to be taken more seriously. Since it appears that religious attitudes are related to other social attitudes, it might be advisable for Church authorities to follow the fortunes of the women's liberation movement for clues to the future. It would be interesting to take the present item and readminister it in five years to see if the number of people who accept a female clergy increases.

Item 16

Figure 6 gives the results of the survey on item 16 (To be a good Catholic it is necessary to refrain from any use of artificial birth control devices and the birth control pill). The data here are very significant. The official Catholic position as expounded by the Pope and bishops of the Catholic Church is that artificial birth control of any kind is immoral. The data show that 77% of the respondents do not accept this. Among younger and more educated Catholics only a very small percentage (10% or less) accept the official position. Even the oldest and least educated group has 41% rejecting the traditional teaching. This item was included in the present half of the scale because de facto many priests in the parish ministry have accepted birth control as legitimate and hence many Catholics simply assume that some change in Catholic teaching has occurred. It might be argued that since the highest authorities have not given any approval to a change in

Church teaching that the item belongs on the future half of the scale. This study included it as part of the present scale and it appears as if this judgment has been validated by the data.

This item again offers some empirical support to the contention that religious attitudes are related to other social attitudes. Sexual norms have undergone a not-too-quiet revolution in American society and the respondents' attitudes toward birth control reflect this revolution.

The fact that so many of the respondents disagree with official policy while still attending services regularly also suggests that many Catholic church-goers accept the teaching authority of the Pope and bishops but only to a limited degree. Our data offer no direct evidence on this matter, but they suggest that a study of how Catholics view authority would be interesting at the present time in the Catholic Church.

W. G. Pippert (1971) reports that a sociological study made by the National Opinion Research Center notes that "there seems to be little reason to doubt that support among the clergy for the Church's teaching on birth control and divorce is waning." The report also states that some Catholic priests are being supported in their demands to marry by their parishoners. The data of this present study of church-going Catholics show some light on these reports. If the study is accurate, future events should support the data and conclusions that have been drawn from them, since, after all, the social scientist contends that people's actions have some relation to their attitudes.

III. FURTHER RESEARCH POSSIBILITIES

The present study has been a correlational one. But the results indicate that an experimental situation might be set up. Religious attitudes are undoubtedly the result of many interacting variables, not all of which are controllable. But the present study indicates that years of schooling or education is related to a more accepting attitude toward changes. Although education accounted for only about 10% of the variance in our scores, this is enough to justify further attempts to investigate the relationship. Assume that education does affect a person's attitude toward change. Further, assume that education can be operationally defined as a certain program of presenting reasons for changes and giving people some experience of change. With these assumptions a program of education to be administered to church-going Catholics could be designed.

The first step would be to seek the necessary permissions to undertake the experiment. The findings of the present study should help obtain these permissions. Next a population, preferably a small diocese, would be chosen and a random sample of eight parishes selected in which the attitude scale could be administered. After computing the scores on the scales, the parishes could be matched, four being a control and four an experimental group. The experimental group could be given an intensive educational program on alternate Sundays for six months, following which both groups could be readministered the attitude scale and differences noted.

This is obviously not a tightly controlled laboratory experimental study, but it seems that it would be within both practical and ethical

limits. Many variables in this real life situation cannot be controlled, but what goes on during a Sunday service can be controlled and thus give us some idea of the effectiveness of the program.

Since social psychology deals more with group behavior than the other areas of psychology often the methods used do not lend themselves to tight laboratory experimental control. However, if social scientists wish to conduct experiments outside the laboratory, beginnings must be made with the modest controls that are not precluded by moral and practical considerations. The information gathered from an intensive educational experiment such as the one proposed could be very useful and practical for people interested in real life control of religious attitudes. If an educational program can truly make people more accepting of changes, it can become a useful tool when change in a religious institution becomes necessary.

Religious authorities and church-going people were both very cooperative in the present study. If a simple experiment offers some hope of practical results it might be possible to insure further cooperation.

Finally, this study has provided a panel of subjects that might prove useful in measuring the attitudes toward religious changes over time. Since present scores are available on this scale, it would be possible to readminister the scale in twelve months and measure changes over time in the respondents' attitudes.

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APPENDIX

ATTITUDE SCALE

This questionnaire is designed to enable you to express your opinion on some matters of importance in the Catholic Church. Please answer all of the items honestly. We are mainly interested in what you personally think of these items. Please do not put your name on the questionnaire as we wish all responses to be anonymous. The information regarding age, sex, education, and time of baptism is important. Bishop Leipzig has given his permission for this survey to be taken. Thank you.

- I. My age at my last birthday was ____ years.
- II. I am ____ male. I am ____ female.
- III. I was baptized into the Catholic Church ____ as an infant.
 ____ as an adult.
- IV. I have completed ____ grade school.
 ____ high school.
 ____ some college.
 ____ four years of college.
- V. I attend Mass ____ regularly (almost every Sunday).
 ____ irregularly.

1. Women and girls should be allowed to be lecturers and serve Mass.	1. ____ Agree
____ Disagree
2. A married clergy could not render good service in the Catholic Church.	2. ____ Agree
____ Disagree
3. The Catholic Church is not the only true Church.	3. ____ Agree
____ Disagree
4. The bishop should not confirm children until they are at least seniors in high school.	4. ____ Agree
____ Disagree
5. In general, and for the most part, the changes taking place in the Catholic Church today are good.	5. ____ Agree
____ Disagree
6. Divorced-remarried Catholics should be permitted to receive the sacraments (especially Communion) even though their second marriage is invalid according to normal standards.	6. ____ Agree
____ Disagree
7. Saying the Rosary is not important to being a good Catholic.	7. ____ Agree
____ Disagree
8. It would not be a very good idea to let priests and lay people elect bishops.	8. ____ Agree
____ Disagree
9. Catholics should not be given the opportunity to fulfill their Sunday obligation at Saturday evening Mass.	9. ____ Agree
____ Disagree
10. The Catholic Church should not encourage more joint worship services with non-Catholics.	10. ____ Agree
____ Disagree

11. Priests should not be allowed to marry.	11. ☐ Agree
☐ Disagree
12. To receive Communion standing instead of kneeling seems disrespectful to the Blessed Sacrament.	12. ☐ Agree
☐ Disagree
13. Women must never be allowed to become priests.	13. ☐ Agree
☐ Disagree
14. Children should not be allowed to receive their First Communion without going to Confession.	14. ☐ Agree
☐ Disagree
15. Married clergy would render better services than unmarried clergy since they would understand family problems better.	15. ☐ Agree
☐ Disagree
16. To be a good Catholic it is necessary to refrain from any use of artificial birth control devices and the birth control pill.	16. ☐ Agree
☐ Disagree
17. The Catholic clergy should preach more frequently on social problems of our times.	17. ☐ Agree
☐ Disagree
18. Even when the Pope speaks officially on any matter of faith or morals, a Catholic can still follow his own conscience.	18. ☐ Agree
☐ Disagree
19. The American Catholic bishops should give more official support to Catholic boys who wish to take the position of conscientious objector to war.	19. ☐ Agree
☐ Disagree
20. Bishops should always be chosen from among the more conservative members of the clergy.	20. ☐ Agree
☐ Disagree