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A psychological study of thirty prayer group participants

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Dissertation

A PSYCHOLOGICAL STUDY OF THIRTY
PRAYER GROUP PARTICIPANTS

by

Quentin Lamoin Hand
(A.B., Indiana University, 1945;
B.D., Garrett Biblical Institute, 1948)

Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy
1960
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CHAPTER I

INTRODUCTION

A. The Problem Of The Dissertation

1. The need for this study. Throughout its history the Christian Church has made use of small groups to develop the spiritual life of the participants.1 Within the past twenty years there has been an increase in interest in prayer groups.2 This movement has produced two types of literature. A few books and some pamphlets have been written to give direction for the formation and operation of prayer groups, as Two or Three Together3 and Fellowships of Concern.4 Some reports have been made of the benefits of prayer groups; these reports are largely anecdotal in style and exhortatory in purpose.5


3. Ibid.


Psychological studies of prayer seem to be either theoretical, as Hermann's work\(^1\), or based upon individual reports relatively unrelated to group experience, as that of Johnson.\(^2\)

Some recent publications claim to give scientific proof of the power of prayer.\(^3\) However, even if the "proof" is accepted, the *Power of Prayer on Plants* does not necessarily relate to human experience. The limitations of the study "proving" that *Prayer Can Change Your Life* will be stated below.

Hence, there is need for a study of the experiences of persons who share in a prayer group experience. This study will provide further understanding of the psychology of one part of the religious life.

2. **The purposes of this study.** This study is descriptive and exploratory rather than experimental.

The primary purpose of this study is to discover the types of changes in personality, social behavior, religious beliefs and/or religious practices occurring in individuals

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concomitant with their participation in a prayer group.

A secondary purpose is to observe and report the group process and member interaction in prayer groups in order to evaluate their relationship to types of changes which are discovered.

The third purpose is to develop hypotheses which might be investigated empirically in future studies designed to test specific causal relationships.

A fourth purpose is the development of appropriate methods for the study of prayer groups and their participants which will be of use to pastors as well as future researchers.

B. Definitions

The following definitions are used through the study:

1. A prayer group is a group of not less than three nor more than twelve persons, who meet together for not less than one hour once each week, and who agree to live by a mutually accepted spiritual discipline, for the development of their religious lives. 1

2. The spiritual discipline of a prayer group shall consist of not less than three observances for each group member: first, a daily time of devotion consisting of

prayer or meditation, and/or reading from the Bible and spiritual classics; second, priority given to attendance at meetings of the group; third, attendance at one (or more) services of public worship each week.¹

3. **Prayer** has been defined as "any action designed to bring the individual into effective relation with deity."² Hence, any group devoted to the enhancement of "relation to deity" may properly be called a prayer group even though a major portion of the time spent together is not given to formal, verbalized address to deity.

4. **Spiritual** and **religious** are used as synomous terms in this study. They are descriptive adjectives which indicate that one's organization of behavior (personality and social relationships), intellectual formulations to organize and explain experience (beliefs), and membership and activity in institutionalized forms of Christianity, both corporate and private (participation), are consciously related to the deity as perceived by the individual.³ The consistency with which an individual is "spiritual" or "religious" may vary

¹ Freer and Hall, *op. cit.*, 39-44.
without denying the person's intention to be religious or his self-perception that he is religious.

5. **Personal change** refers to alterations in personality, social relationships, and religious beliefs and participation which are evident in objective test results, observed by others, and/or reported by the individual. The specific areas observed and the criteria of evaluation are discussed below.

C. Limitations

1. **Self-selected members.** Prayer group members are self-selected. Hence the subjects in this study do not constitute a random or stratified sample.

2. **Spiritual growth primary.** This study was considered secondary to the formation of prayer groups in local churches. The groups were primarily for the spiritual benefits of the members and were considered a part of the parish program of the church in which each group was located. This had immediate implications for the method of the study.

   a. The methods of research used should involve as little threat as possible; therefore all instruments and procedures used should be of a type most participants would consider "normal" and would expect. This ruled out the use of some projective techniques which many laymen associate with psychiatric clinics.
b. Since group members objected to the taking of notes during the meetings, the notes on group sessions were made following meetings.

c. The Allport-Vernon-Lindzey Study of Values was discontinued after a majority of the eighteen subjects in the "pilot-study" groups expressed difficulty in understanding and completing it.

3. **Number and location of subjects.** The study was made of a limited number of subjects located in the southern part of New Hampshire. Few subjects have lived outside the New England area. The results must be evaluated with this qualification.

4. **Exploratory nature of study.** This study does not attempt to prove or disprove any theological or metaphysical doctrine of human relationship to God or of the efficacy of prayer. It does not attempt to compare the effectiveness of prayer groups with other church groups (such as choirs, Sunday School classes, men's or women's or youth organizations) in effecting personal change.

5. **Change may occur in other ways.** This study does not assume that the types of change occurring concomitant with prayer group participation could not occur in the subjects in other ways and/or settings.
D. Previous Research In The Field

While the influence of groups upon individual members has been much studied, only a limited number of dissertation studies which relate to this one have been done.

1. Studies which have been made. Leslie studied medically oriented group psychotherapy to indicate how church groups could more effectively aid personal change toward health and maturity.

A study of a church youth group assessed the change which occurred in members when sociometry and psychodrama were used. As the purpose of this study was to evaluate action methods as means of understanding the group and of effecting change in group functioning, and as the methods employed differed from those in the present study, Howard's work is not being duplicated.

The satisfaction of individual needs through a religious group was investigated by Davis. He studied the change occurring in persons who joined the Father Divine movement. The specific relationship of needs (which

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1. Leslie, op. cit.


prompted an individual to join) to the gratifications which were received from the Father Divine group was the focus of his work.

A theoretical study of the use of church educational groups to further the spiritual growth of individuals suggests that social impact is an important factor in personal change.¹

"The Nature and Varieties of Religious Change"² provided suggestive leads in the development of the present study. Two hundred persons were interviewed to learn the development of their religious lives. It was found there is a significant relationship between the varieties of religious change in an individual and changes in his personal and cultural values.

While not published as a dissertation project, Parker's research on prayer therapy needs to be mentioned here.³ In his work members of a prayer therapy class were given directions for their praying. Each subject had joined the prayer therapy group because of personal maladjustment. Projective tests were administered to


3. Parker and St. Johns Dare, op. cit.
gain understanding of each individual's personality. Weekly interpretations of each subject's personality, based on the test results, were given to the respective subjects in sealed envelopes. Each person was to pray about that aspect of his personality during the week between prayer therapy group sessions. Within a few weeks the content of the group sessions became a discussion of the subjects' personal problems. The meetings thus resembled group psychotherapy. At the end of nine months of meetings, the subjects were re-tested. The resultant improvement in the subjects, estimated by the clinical psychologist who administered the tests, was held to prove the efficacy of prayer therapy.

Parker's study has at least two limitations. First, the use of the "assignment slip" interpretations makes the claim of the effectiveness of prayer suspect. Would the reported change have taken place if there had been no direction given to the content of prayer? Would similar results have occurred if group psychotherapy and individual interpretation "slips" had been used without prayer? The elements of "suggestive" therapy present do not seem to be adequately recognized. Second, the motivation of Parker's subjects and the functioning of his group are sufficiently different from most church prayer groups that the results cannot be immediately translated to usefulness in the local parish.
2. **Differences in the present study.** The present study differs from those named above in several ways. First, it explores the nature and variety of changes which occur in persons participating in a prayer group; the change is observed as it is occurring. Second, the purpose of the subjects in joining the groups differs from that of persons in the other groups empirically studied. Third, the character of the groups is different from the groups used in the above studies excepting Parker's group. There are some differences between the present groups and Parker's group which are important; these are: (a) Parker's group was not within a church setting; (b) Parker's group was oriented toward therapy whereas these groups were not. Fourth, the instruments used in this study are different from those which have been employed in the above named studies. The combination of these four factors makes duplication of the results of previous studies quite unlikely.

E. Methodology Of The Dissertation

1. **Plan of the dissertation.** Adequate consideration of the topic of this dissertation requires several steps. In the following chapter the effects upon individuals of membership in a small group will be discussed. The third chapter will report the life of the prayer groups which
have been studied. The findings from the individual subjects will be given in Chapter IV. Case studies will be given in Chapter V of a "Most Changed" and a "Least Changed" subject. The psychological factors which are related to the reported changes will be discussed in Chapter VI, and the conclusions and recommendations will occupy Chapter VII. The balance of this chapter reports the procedure by which the empirical data of the dissertation were secured and evaluated.

2. The measurement of change. Relevant information was secured from persons joining prayer groups for the first time. Further material was secured during their membership in the group and at the end of the Observation Period. It was from this information that change in the subjects was determined.

On the basis of a survey of the literature and pastoral experience, the writer chose three categories for the observation of change in each subject: these were (1) personality, (2) social relationships, and (3) religious beliefs and participation. Each of these categories is sub-divided. Personality changes were to be studied under the sub-headings of traits, achievement level, self concept and ideal self variation, and insight. Social relationships had sub-headings of relationships with others and of relationships with prayer group members. Religious beliefs, participation in institutional forms of religion,
and participation in personal religious practices formed the sub-headings of the last category.

The changes which occurred were recorded as (1) "Meanings" and as (2) "Actions". "Meanings" changes included the intensity of feeling toward God, others, and oneself, and also interpretations of experience reported by each subject. "Actions" changes referred to quantitative variation in a behavior pattern, termination of a behavior pattern practiced prior to participation in a prayer group, and the initiation of an activity after beginning participation in a prayer group. Such behavioral changes may be either self-reported or stated by others.

The following instruments of observation were used:
(1) structured interviews conducted at the beginning of the prayer group participation, at the end of the Observation Period, and at the end of the Extended Observation Period; (2) personal documents, including a spiritual autobiography form, report forms after each seventh meeting, letters, etc.; (3) tests, including the Guilford-Zimmerman Temperament Survey\(^1\), the Inventory: Social and Religious

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Concepts, and the Gilmore Sentence Completion Test—Experimental Copy; (4) interviews and conversations other than the structured ones; (5) the writer's observations as a participant-observer in the groups and as pastor of several of the subjects.

The criteria for affirming that a change had occurred are based on observational reports and on the statistical analysis of test scores. Observational reports were assumed to be valid when the reports of the group members and of the participant-observer agreed. (It is recognized that high reliability of ratings does not necessarily produce high validity, but there were in this study no external criteria against which to test the validity of measures utilized.) In cases of disagreement, greater "weight" is given to the participant-observer's report. Self-reports of change are accepted unless the participant-observer or group members disagree; in assessing cases of disagreement specific items reported and the competence of the reporters must be considered.


2. John V. Gilmore, Gilmore Sentence Completion Test—Experimental Copy (Boston: By the author, 1953). Hereafter called GSCT.
When a reported change in "Actions" is such that it persists for thirty days or more, or when the consequences of a given change in "Actions" persist for this length of time, the change is accepted as being a stable one. Isolated behavior which occurs incidentally and out of context of the habitual behavior of a subject is not considered to be a change in "Actions" in the meaning of this dissertation.

The following indices of change on test scores were used. A difference in a test score can be caused by incidental factors which would not represent a change in the subject. Therefore, a difference of five points in any given trait score was used as the criteria for establishing significant change in scores of traits measured by the GZTS.¹

A total of seventy items are used in the ISRC to establish a supernaturalism, or SN, score. The thirty subjects who took the test initially had a standard deviation in their SN scores of 11.96.² Using this as a rough indication of probable constancy of score on a re-test, all other factors remaining unchanged, it was arbitrarily


2. See Chapter IV, 112.
determined that a change in SN score of 14 points (20% of the items) would be held to indicate a change of greater than chance variation.

It was not feasible to secure a psychometric score for the GSCT. The suggested weights\(^1\) were difficult to apply. The environmental setting in which the test was administered and the age and status in life of the individuals whose responses were used in determining the weights varied widely from the present subjects.

Therefore the GSCT of each subject was scored as "high," "medium," or "low" according to the criteria suggested.\(^2\) The modal location of his sentences in one of the three categories was used to rate each subject. As this rough approximation does not lend itself to statistical treatment, the decision was made that a change of rate (from "low" to "medium," etc.) in at least ten sentences (25% of the responses), all in the same direction, would be required to state that a change of more than chance had occurred in the subject's rating.


2. Ibid. John V. Gilmore, "Gilmore Sentence Completion Test: Further Suggestions for an all over Evaluation of the Statements on the test" (Boston: By the author, n. d.). (Mimeoographed.)
3. **The subjects of the study.** The subjects who were rated as "changed" or "little-changed," using the above criteria, were from four Methodist churches located in the southern part of New Hampshire. Three groups, totaling nineteen subjects, were organized in the parish served by the writer. One group of five subjects and another group of six subjects were recruited from churches served by friends of the writer. Attempts to contact additional prayer groups were made through Kirkridge, the Board of Evangelism of the New Hampshire Conference of The Methodist Church, and personal communications; these attempts were not successful.

The three groups in the writer’s parish were organized in late February, 1958, for a Pilot-Study period of fifteen group meetings. The instruments chosen were used with these subjects. As a result of this period the initial interview form was revised, and the use of the Allport-Vernon-Lindzey Scale of Values was discontinued, as noted above. The decision was made to use the GSCT during the Observation Period.

1. Kirkridge is an organization concerned for the improvement of the spiritual life of all Christians. A retreat center is maintained in eastern Pennsylvania; the mailing address is Bangor, Pa.
It was planned to have an Observation Period extending from October, 1958, through June, 1959. Because the two new groups did not convene until November, 1958, it was necessary to shorten the Observation Period. The Observation Period was planned to include twenty-eight meetings. Therefore, subjects who had been in the "Pilot-Study" period, and who were continuing in prayer groups, were given the second battery of tests and second interview following their twenty-eighth meeting.

Because the prayer group experience is of more importance for this study than the length of time involved, duration of the "Pilot-Study," Observation, and Extended Observation phases was measured by the number of meetings held. Cancellations of meetings by some groups made the actual number of meetings held and the duration of the prayer groups vary from the anticipated Observation phase of twenty-eight meetings in twenty-eight weeks. The actual time in each phase and the number of meetings held by each group is shown in Table 1.

1. The history of the groups is reported in Chapter III below.
TABLE 1

The Phases of This Study, Duration, and Number of Meetings Held in Each Phase by Each Group Observed.

<table>
<thead>
<tr>
<th>Group</th>
<th>Phase</th>
<th>Weeks Duration</th>
<th>No. Mtgs. Held</th>
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<tbody>
<tr>
<td>A</td>
<td>&quot;Pilot-Study&quot;</td>
<td>15</td>
<td>15</td>
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<tr>
<td></td>
<td>Observation</td>
<td>31</td>
<td>28</td>
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<tr>
<td></td>
<td>Extended Observation</td>
<td>69</td>
<td>49</td>
</tr>
<tr>
<td>B</td>
<td>&quot;Pilot-Study&quot;</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>C</td>
<td>&quot;Pilot-Study&quot;</td>
<td>15</td>
<td>15</td>
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<tr>
<td></td>
<td>Observation</td>
<td>46</td>
<td>28</td>
</tr>
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<td></td>
<td>Extended Observation</td>
<td>67</td>
<td>49</td>
</tr>
<tr>
<td>D</td>
<td>Observation</td>
<td>27</td>
<td>19</td>
</tr>
<tr>
<td>E</td>
<td>Observation</td>
<td>30</td>
<td>27</td>
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</tbody>
</table>

The data available for the subjects who have participated in this study are shown in Table 2.
### TABLE 2

The Number of Subjects Who Have Participated in the Three Phases of This Study and the Data Available for Each Subject.

<table>
<thead>
<tr>
<th>Phase</th>
<th>No. Subjects</th>
<th>Data Available</th>
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<tbody>
<tr>
<td>&quot;Pilot-Study&quot;: Participation for not more than fifteen meetings.</td>
<td>8</td>
<td>Interview, first Tests—GZTS, ISRC—first Two report forms, participant-observer notes</td>
</tr>
<tr>
<td>Observation: Participation for more than fifteen but not exceeding thirty-two meetings</td>
<td>12</td>
<td>Interviews, first and second Tests—GZTS, ISRC, GSCT—first and second Three or four report forms, P-O notes</td>
</tr>
<tr>
<td>Extended Observation: Participation in forty-nine meetings</td>
<td>10</td>
<td>Interviews, first, second, and third Tests—GZTS, ISRC—first, second, and third GSCT—first and second Seven report forms, other documents, P-O notes</td>
</tr>
<tr>
<td>N=30</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Report forms were completed by each subject at the end of each seventh meeting. The form used is included in the Appendix on page 300.
CHAPTER II

SMALL GROUP MEMBERSHIP AND PERSONAL CHANGE

A. The Study Of Social Impact On Personality

The recognition of social influence as a factor in personality development and individual behavior is of long standing. However, the beginning of modern work in social psychology can be dated from about 1890.\textsuperscript{1} The psychological investigation of personality did not come into full stature until the decade of the 1930's.\textsuperscript{2} Hence the study of the relationship between social stimuli and personality and behavior is recent.

Likewise, careful research into the nature and functioning of small groups has developed within the past quarter of a century.\textsuperscript{3} The part which the group can play in affecting an individual's behavior and personality is being studied by many workers at present.


\textsuperscript{2} \textit{Op. cit.}, 421.

\textsuperscript{3} Dorwin Cartwright and Alvin Zander, eds., \textit{Group Dynamics: Research and Theory} (Evanston, Illinois: Row, Peterson and Company, 1953), ix.
This chapter is a summary of relevant findings from these fields of inquiry. It is not intended as an exhaustive review of work that has been done; rather it is an eclectic statement of principles which seem to have general acceptance.

B. Basic Considerations About Personality And Behavior

1. **Stability of personality.** Contemporary social scientists generally agree that adult personality is relatively stable. Although an individual's actions may exhibit a great variety of specific choices, there will be a consistent pattern of choosing which can be observed. Allport states that

> One of the chief characteristics of the mature personality is its possession of sophisticated and stable interests and of a characteristic and predictable style of conduct.1

Newcomb notes that most people's conduct is predictable; advancing age tends to fix a person in a given mode of behavior. He states that personality refers to "that which determines the predictable aspects of our behavior."2

2. **Mobility of personality.** The constantly changing stimuli of the social and physical environment effect

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one's personality as well as one's behavior. The degree of integration of one's personality varies from time to time within the individual. The degree of personality integration found varies widely from person to person.\(^1\) The unity which any given individual experiences is rarely complete,\(^2\) and sudden re-orientation of personality is not impossible. Allport's discussion of the functional autonomy of some motives includes recognition of the effect of abrupt shocks on personality development. Stating that growth is usually gradual, he adds, "Yet, sometimes, this operation is abruptly altered. An entirely new direction is given to the person's aims, outlooks, and style of life."\(^3\) Personality is thus seen as "in process" while yet retaining a relative stability which both restricts the degree of mobility and also guides the growth process in an orderly fashion.

3. **Behavior and personality.** Behavior refers to the acts or responses of an organism.\(^4\) As such, it is an expression of personality, but it is not the same as personality.

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1. Ibid., 343.
3. Ibid., 207.
Behavior, however consistent, is not the same thing as personality; personality lies behind behavior and within the individual. The forces of personality are not responses but readiness for response.1

Behavior is easier to observe. It is more readily altered than is personality.

4. Role of social interaction. Personality develops in a social environment. The parental treatment of the child is of great importance in personality development. The work of Harry Stack Sullivan2 finds its theoretical base on the interpersonal relationships of parent and child, and later upon the interpersonal relationships with other adults and peers. It is not only parental influences upon the child which are important. Field theory maintains that "behavior and [personality] development depend upon the state of the person and his environment."3

Newcomb gives a large part of his book on Social Psychology to a discussion of social influences upon personality


development and behavior. One psychologist of religion notes that role perceptions guide human behavior, and such perceptions are the "product of personal intentions and the expectations of other persons." What one is and does is related to the environmental influences surrounding him, especially the social ones.

5. Motivation in personality and behavior. The presence of motivation in personality and behavior has been implied in the above paragraphs; it is here stated specifically. It is generally agreed by personality theorists that man is a striving, seeking, purposive creature. His behavior is related to goals. The specific personal or organistic factors which initiate or regulate behavior in relation to a goal or goals are known as motives. Motives may be conscious or unconscious, infantile or mature, few or numerous. They may be based on an organic state, such as the need for air, or to a learned goal, as the desire for public acclaim. For an understanding of the personality and behavior of an individual, one must

5. Hall and Lindzey, op. cit., 52-47.
consider the motives which initiate and/or guide his actions.

6. **Religion and personality.** The influence of religious feeling and training in personality development is difficult to assess. The role which religion plays in any given individual's life can be determined only by a careful study of the individual. But some generalizations can be made.

Religion can be related to personality at various levels of integration with the central organization. Clark notes three types or levels of religious behavior. Primary religious behavior is marked by an authentic inner experience of the Divine coupled with efforts to make one's life conform to the perceived requirements of the Divine. Secondary religious behavior lacks the vivid immediacy of experience while resulting in a modification of behavior as a result of prior primary religious experience. The practice of religious activities in a routine or conventional manner because of the instructions or sanctions of an authority is central in tertiary religious behavior. In this last case one may never have experienced the immediacy of the Divine nor considered such religious activities as he does observe to be relevant to the central organization of his person-
ality. Allport supports this recognition of the variable place of religion in different persons by saying,

Often the religious sentiment is merely rudimentary in the personality, but often too it is a pervasive structure marked by the deepest sincerity.  

A second generality is that religion can be used by the individual either to protect and maintain his personality or to develop and integrate his personality. The former use is defensive and encourages the status quo of personality organization; the latter use seeks enlargement of one's area of understanding of self, others, and the world, and uses what insights religion can give in creative, continuing efforts toward a unified, healthy personality. Religious symbols can be used either for insight or to conceal reality.  

Thirdly, it is probable that the maturity of religious perception and behavior of the individual will not exceed the maturity of his personality. Maturity in any aspect of personality comes when one's organization of thoughts and emotions (and resultant behavior) is keeping

pace with the intake of experience. Within this organization,

the mature religious sentiment lays itself open to all facts, to all values, and disvalues, and claims to have the clue to their theoretical and practical inclusion in a frame of life.¹

It is, therefore, very unlikely that the religious perception and behavior of the individual would be more mature than the total personality. While it is possible that an immature religious sentiment can exist in a mature personality,² the maturity of the personality will probably set an upper limit upon the development of mature religion in an individual.

C. Small Group Development, Structure, And Dynamics

1. Sources of information. Information concerning small face to face groups concerns three types. Studies have been made of problem solving groups, in which a limited number of persons use discussion to analyze and resolve problems of human relations. Psychotherapeutic groups have been studied to determine the factors involved in effective treatment of the group members by the group psychotherapist. Reports of prayer groups provide understanding of the manner in which these groups operate.

¹. Allport, The Individual and His Religion, 54.
². Ibid., 52-54.
These three types of groups are similar in size and interaction of members. They differ in purpose of organization, which influences the member interaction, and in content. From information about these groups certain factors can be gleaned.

2. **Stages of group development.** A number of individuals, meeting regularly in face to face relationships, have a group feeling when they agree (tacitly or expressly) on the properties of the group (as goals, program, structure), find personal satisfactions through group membership, and develop a reciprocating emotional relationship with one another.¹

In achieving this group feeling, problem solving groups pass through four stages. In the first stage members attempt to establish their customary place in the leadership hierarchy, an individual centered effort to establish a "peck order" in the group. This is followed by a period of frustration when the leader rejects the "peck order" concept and the members find conflict among their various stereotypes of group conduct. A third phase is associated with the development of group harmony with submission of individual feelings to the goal of harmony. In a fourth stage members retain their group-centeredness

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1. Cartwright and Zander, *op. cit.*, 76.
   Jacob W. Klapman, *Group Psychotherapy* (New York: Grune and Stratton, 1946), 49.
while developing their individual roles in the problem solving efforts.¹

Psychotherapy groups also pass through four phases of growth in achieving group feeling. The group begins with a testing out period in which all initiative is left to the leader. Resistance to the leader, including hostility toward him, marks the second phase of the group; it is the reaction of the group members to the leader for his refusal to supply answers for their problems. Acceptance of the situation and some appreciation for the importance of working out their own answers is manifested in the third stage. The fourth stage finds the group accepting responsibility for their own activities and functioning in an organized, productive manner.²

While not specifically tracing group growth, Freer and Hall indicate awareness of this process. It is recognized that during the first seven weeks a prayer group passes through the first flush of enthusiasm for a new project and the resultant feeling of "let-down" when ex-

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pected miracles do not occur. Hence, there is evidence that prayer group authorities are aware of a sequence of events in the development of group feeling in prayer groups which may be similar to the development in problem solving and psychotherapy groups.

3. **Norms.** A group tends to develop standards, which are either consciously adopted or unconsciously accepted, which influence the behavior of the members. Such standards, by which behavior is judged in a given group, are the social (or group) norms.

Some of these standards or norms are consciously stated. The prayer group begins with recognition that each member must follow a spiritual discipline. The group psychotherapist informs members of a therapy group at their first meeting of the operational methods to be followed.

The procedure for a problem solving group may not be stated as clearly, but group dynamicists recognize

certain principles that are to be followed.¹

Other norms are developed without conscious recognition. Without awareness of their effect, groups influence the behavior of their members on many different occasions.²

4. Roles. One approach to the analysis of group activity is through the varying functions which members assume in group interaction. One study of problem solving groups divides these functions into three types of roles: group task roles relate to the task in which the group is involved; group building and maintenance roles are related to the manner in which the group functions; individual roles are those activities in which members engage which are of importance to the member rather than to the group task or group functioning.³ In group psychotherapy the member roles are related to duplication of a family in which the therapist serves as a parent substitute and the group members take the role of siblings.⁴ The roles suggested for prayer group members include elements of each


² Cartwright and Zander, op. cit., 138.


⁴ Jacob W. Klapman, Group Psychotherapy (New York: Grune and Stratton, 1946), 60-62.
of the previously mentioned types. Prayer group members are expected to contribute to the group both information concerning the study subject and also personal feelings related to the study. They are also expected to give emotional support to one another, which is to include admonition and correction. The degree in which these roles are fulfilled (in any type of group) by various members is directly related to the progress of the group and to the satisfactions which the group supplies to the members.

5. **Leadership.** The importance of the leadership in any of the types of groups being considered is stressed by all authorities. While responsibility for the group productivity is shared by both leader and members, the members' efforts will be affected by their reactions to the leader's behavior. The efficiency of the group is directly related to the type of leadership given. The leadership of the "Hardboiled Autocrat," who uses orders and strict discipline

to guide his workers, brings a response of overt submission with covert resentment and revolt; the productivity of such a group is only fair. The "Benevolent Autocrat" trades kindness or benevolence for loyalty to himself; his group members show considerable dependence upon him, and they display a lack of initiative. The "Laissez Faire" leader tends to let things drift and leaves too much responsibility to his group; low morale, poor productivity, and considerable unrest mark this group. Decision making is shared with the group by the "Democratic" leader; when he assumes authority for a decision, he shares the basis for his decision; a feeling of sharing responsibility for the success of the group is encouraged. A group with such leadership tends to develop team work and to assume responsibility; the group task is furthered by the cooperation of all members.\(^1\)

The relationship between the leader and the effectiveness of the group is recognized in prayer groups. The leader must give enough direction to keep the group on an even keel without dominating them. His functions in the group include guidance of discussion and interaction, provision of sufficient control to prevent individual members from monopolizing the group meetings, and

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the setting of an example for others.¹

In group psychotherapy the leader is the key figure; upon him depends the development of interactions between group members which will make therapy effective, or even possible. The leader must establish the "group emotion" which will facilitate a positive transference between himself and individuals and between group members.² In speaking of the therapeutic possibilities in a church group, Leslie states

Such a use of a church group, however, implies the right atmosphere, and in the creation of the atmosphere the leader plays a significant role. . . . The church has long recognized the need for capable leadership in group activity, but it has not always fully appreciated the need for a positive relationship between member and leader if therapy is to result. The main motivating factor in the modification of behavior in a group is a positive feeling for the leader.³

6. Relations to larger social units. Small face-to-face groups serve in different ways in relating members to larger social units. The group may serve as a means of learning the demands of the larger unit, as the family teaches the child the expectations of the societal unit

². Klapman, op. cit., 59.
³. "Group Therapy As A Method For Church Work," 256.
to which he belongs. 1 Or the group can serve to provide re-inforcement and approval to one who is deviating from the generally accepted norms of society. 2

Prayer group authorities are aware of the danger that the group will provide a substitute for the larger social unit, the church. The members of a prayer group can easier assume a "holier-than-thou" attitude in their relationship with other members of the church. Or, if the members do not act in such a manner, it can happen that church members who do not participate in the prayer group accuse the prayer group of a superior attitude. It is important for the prayer group to be in a relationship of cooperation and affiliation with the church in which the particular group is operating. 3

7. The dynamics within the group. The interaction among members of a small group is related to the various factors which are discussed above. The underlying dynamics of this interaction can be summarized in terms of the types which occur and the results of the interaction.

The types of dynamic patterns present are summarized as inter-stimulation, interaction, transference, and

2. Ibid., 545-49.
3. Casteeel, op. cit., 211.
identification. Inter-stimulation occurs as the central emotion which the group is experiencing is intensified. Through discussion and exchange of feeling there is an exchange of emotion which releases inhibited feelings and permits recognition of one's emotions.

Interaction, when used in relation to the dynamics of the group, is the verbal exchange of ideas. In the discussion of conflicting or complimenting or converging viewpoints, ideas are modified in a way that can lead to changes in group member behavior.

Transference occurs in group activities. It is that process by which feelings and behavior patterns associated with significant persons in the individual's life are "transferred" to an individual who serves as a substitute for or representative of the significant person or persons. The group leader may find members "transfer" to him the feelings and behavior patterns they developed in relationship to parental or other authority figures. Members may "transfer" to one another the feelings and behavior patterns of rivalry which they developed in relationship to their siblings or other competitors. While such transference is encouraged in group psychotherapy, it is found in some degree in all small groups.

When one member of the group believes that his interests or attitudes coincide with those of another member, or when he "feels with" another member, the process of identification is occurring. This provides a means by which members are enabled to support one another when threatened by opposing group members; it also provides a means by which a member can see his own behavior "from outside" in the behavior of the one with whom he identifies.

There are four significant results of these dynamic patterns. The first of these is a sense of enlarged confidence in the individual members of the group. Through the group the member finds an acceptance of himself and his expressions which is not limited by usual social expectations. He is permitted to state opinions which would be unacceptable in a larger and more formal social unit. The acceptance thus found is carried by the individual into his relationships beyond the group.¹

Socialization is the second significant result of group activity. The stimulation of the group, through discussion or other means, moves the members to take part in the group activity. Activity on the social level in other social units is indirectly stimulated by the member's participation in the group. Through the group the person

¹ Ibid., 33.
is encouraged to widen his social horizons.¹

A third result is re-education. Each person develops his own concepts from formal and informal instruction, his discussion and interaction with others, and his experiences. Some of these concepts may be like those of his associates. Others, which he assumes are like those of his associates, may differ widely. Within the small group he may discover that there are differences of concept where he had assumed there was uniformity. These differences, especially if his ideas are wrong or his attitudes unhealthy, may create much unhappiness for himself or may lead to maladjustment. Those concepts can be changed as he discusses them with others; unhealthy behavior patterns can be discarded and healthier ones learned in the group. New understanding and correct information can result from helpful group interaction.²

Reality testing is an important part of any learning process that is healthful and constructive.

1. Ibid., 35.
2. Ibid., 39.
Thus we find that

A fourth result of group activity is the creation of a laboratory in social living. In a real social experience which approximates everyday life various forms of interpersonal relations are lived out and thus tested. To insight acquired through re-education there is added actual activity in which socialized emotion is tried out realistically.¹

D. Personal Change Influenced By Group Membership

The above statements may seem abstract and arbitrary. In this section some empirical and experimental studies will be cited to relate personal change and group membership more clearly.

1. Personality. Empirical observations indicate that personality changes occur in persons participating in small groups. The changes can be stated as insight, self-acceptance, and temperament variation.

Examples of insight come from several sources. A person who was a member of a "group-centered psychotherapy" group states that the ability to "feel" his feelings was developed by the group counseling situation. He relates the process of the group's permissiveness to his own new willingness to experience his feelings. He believes that this process goes beyond the individual

¹ Ibid., 41, 42.
insights to develop a different method of handling himself.¹ In summarizing the results of 121 subjects in multiple (group) counseling projects, Driver indicates that insight into one's personality may be facilitated by group discussion. This occurred more frequently among those who entered the groups harboring inner feelings of insecurity and inadequacy which were unknown to their associates.² Ministers working with personal groups in their parishes also report that members gain insight through the participation in the groups. In one case a wife reported gaining a new understanding of her motives and desires, which in turn led to improvement in her marital life.³ This insight was attributed to participation in the group.

Self-acceptance is assisted when one is accepted by others of a group. Writing of the effects of prayer


group experiences, one said:

"Love, acceptance, forgiveness," were no longer "halo words," but living experiences in the relationships of the members of the groups. ... People felt that they could be themselves without jeopardy.₁

This ability to accept oneself is enhanced in psychotherapy groups as well.²

Changes in temperament (as defined by the GZTS) also seem to occur in group members. Driver's discussion of personal growth in the subjects of her study suggest changes in GZTS temperament traits of R (restraint), S (sociability), E (emotional stability), P (cooperativeness), and possibly others.³ Changes in the areas of S, E, P, and F (friendliness) are suggested in reports of prayer group members.⁴ Interstimulation and interaction, leading to re-education in a laboratory for social living, seem to be important factors in these changes.

It must be added that not all persons who share in small groups experience personal change. Driver notes that six of her subjects learned little or nothing from

1. Ibid., 70.
the group experience. They exhibited a lack of a readiness to learn, either feeling no need to learn or not wanting to learn.¹

2. Social relationships. Numerous studies have been made of the effect of group membership upon the behavior of individuals.

The effect of group opinion upon individual judgment was noted by Sherif in his well known experiment of perception of distance.² Making use of the autokinetic effect, he had subjects in a darkened room estimate the distance a (stationary) light had moved. It was found that group members tend to establish a frame of reference which influences them to give a smaller range of estimates than those subjects who are not tested in a group situation. Recent modification of this finding has been suggested by Bertin who found that the carry-over of the group norm into individual situations was less incisive than the influence of group interaction upon judgments made while the group was together.³

¹ Driver, op. cit., 222.


Other recent studies suggest that change of individual judgment is dependent upon the subject's awareness that he is a deviant from the majority opinion. The greatest amount of change in judgment (attitude) in such situations will occur in those who find themselves most deviant from the majority.¹

The group norm does not always influence a person's judgment. Asch created an experiment in which the majority judgment conflicted with the subject's observation. The task was to judge which of three lines was closest in length to a given line. The majority were instructed to give wrong answers; as all judgments were reported verbally, the subject knew that he was a minority of one in stating his judgment. It was found that while there was a movement toward the majority opinion, still the effect of the majority was far from complete. Factors which seem vital in determining the effect of the majority include (a) the nature of the stimulus (whether precise or of uncertain clarity), (b) the character of the group forces, or the uniformity of opposition, and (c) the

character of the individual who is the minority. ¹

Not only are an individual's judgments influenced by membership in a group, but other behavior is also influenced. Studies of the difference between instruction and group decision as means of motivating women to purchase and use certain foods indicated that group decision was more effective. ² This experiment was modified and repeated to learn whether knowledge that individuals were acting in non-conformity with group norms, when communicated by lecture, would induce change. The knowledge did not bring change in the evaluations which foremen were making of the men working under them. Another group of foremen reached a decision of the manner in which they should rate workers through group discussion; there was a significant change in the ratings given by these men after their group decision. ³

Another study of behavioral change occurring in small groups was made in two boys camps, one for disturbed

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children and the other for normal children. It was found that the boys who were perceived as having social power in the group influenced the behavior of the other members. One hypothesis rising from this study was that boys with high social power were perceived as representing group standards.¹

Examples of behavior change which occurred in members of small groups are given in other situations. Members of Driver's "multiple counseling groups" included isolates who showed willingness and ability to relate to other persons, a college age girl who had feared men and became able to accept dates, and a high school youth who changed his vocational plans.² Several delinquent juveniles in group psychotherapy obtained employment, and in other cases college students did better academic work as evidenced by their improved grades.³ From prayer groups there comes the assertion that members who were formerly timid became effective public speakers.⁴

Social relationships, both the judgments which are made and norms held and also behavior relating to other

³ Hobbs, op. cit., 318.
persons, are affected by group membership. The dynamics of groups, as discussed above, are apparent in these selected instances.

3. Religious beliefs and participation. The reports of changes in religious beliefs and participation in religious activities which occur in persons sharing in prayer groups are less systematically recorded than those changes reported above. Observation of prayer group participants indicates such changes do occur.

Changes in belief seem to assume either of two aspects. On the one hand, some changes are in the direction of re-structuring one's theological beliefs and relating them to daily living in a broader way than had been done previously. On the other hand, some persons seem to experience a new quality in what they believe; such persons seem to experience a new vitality, a new sense of reality concerning what they believe. In all cases the authors relate these changes to the participation of the persons in prayer groups.


Prayer group membership is also associated with changes in the religious activities of the participants. One minister states there have been definite changes in the life of his church through the activity of prayer group members in official positions in the church.¹ In another case a woman joined a prayer group because of the change in the persons who had belonged. She was president of her women's organization in the church. She had asked various women to serve on committees, and they had refused. Later, after these women had been members of a prayer group, they willingly accepted responsibility for the organization's program. The president then joined the prayer group, for she said, "I want to be a member of a [prayer] cell that does that to people."² The institutional aspects of religious activity are changed in prayer group participants.

Changes occur in the service, or benevolent, aspects of the institutional religious participation of prayer group participants. A women's group in a Lisbon, N. H., church "adopted" a Korean girl and contributed toward her support through the missionary agency of their denomi-

1. Fray, op. cit., 77.
2. Freer and Hall, op. cit., 73.
nation. A group in Canada provided friendship and help in rehabilitation for a young woman being released after a prison term. And a group in an Indiana church abridged Law's *A Serious Call to a Devout and Holy Life* for the benefit of others.

The personal religious participation, that is, activities of a religious character which are private, also changes for prayer group participants. Haines tells of a Sunday School superintendent, a man who considered himself devout, who discovered in middle life the value of daily devotions. The superintendent finds the new devotional practices he has developed so important to him that he "cannot give them up now." Others, likewise, find that the devotional practices adopted as a necessity of the "discipline" become meaningful and important to their daily routine.

There is also experienced a new sense of intensity of relationship to God. Persons find themselves revigorated through participation in the prayer group, even

5. Freer and Hall, *op. cit.*, 29.
though tired when they came.¹ This sense of new intensity and depth was expressed by one woman who said, "Why haven't we been told about this kind of religion before?"²

E. Relevance For This Study

The preceding pages contain several statements about personality, group characteristics, and the relationship between these. It remains to suggest the place which these have in the development of the present study.

Personality, in adults, is relatively stable; it is predictable, so that one can anticipate what a given individual will do under certain conditions. However, adult personality is also in dynamic relationship with social forces. Hence, personal changes are associated with changes in the dynamic relationships existing between the individual and his environment and/or within the individual.

The subjects of this study are adults whose patterns of living are relatively stable. The change in their total relationships which was most obvious during the time of this study was their participation in the prayer groups. While neither denying nor ignoring other factors, it seems logical to hold that any changes in the subjects' personalities, social relationships, and religious beliefs and

¹. Ibid., 67.
². Fray, op. cit., 69.
participation (occurring during this period) will be related to, though not necessarily caused by, their prayer group experiences.

Small group experience can be observed in terms of different factors of developmental, structural, or dynamic character. The efficiency of the group in accomplishing its appointed task(s) is related to these factors. The impact of a given group upon a given member is determined by a complex interaction of the group's characteristics, the member's personality and behavior, and the environmental setting of both.

When religious beliefs and behavior are an important aspect of both the persons and the groups under study, additional complexities are introduced. Religious faith asserts the reality of God. In the life of the individual and in the experience of the group the Deity is a participant whose reality is not open to direct examination by empirical methods. The psychologist can neither affirm nor deny the existence of God. However, one cannot ignore the psychological factor which the conviction that one is interacting with God introduces into the group and the subject.

It is because of these complexities that no attempt is made to "prove" that participation in a prayer group "produces" change. To cite "change" in some generalized,
broad category of experience as the consequence of a specific group experience would be unjustified.

However, it is possible to observe personal change which occurs concomitant with participation in a prayer group. It is possible to suggest factors of personality and small group experience which accompany types of personal change. It is to explore the relationship of types of personal change to types of experience, without attempting to establish a causal relationship from one to the other, that this study has been undertaken.

Having surveyed the multiple factors involved, consideration must now be given to the empirical findings regarding the prayer groups and the participants.
CHAPTER III

THE GROUPS STUDIED

Five prayer groups have taken part in this study. In this chapter the groups will be described and compared.

A. The Organization Of The Groups

Three groups (A, B, C) were organized in two churches of which the writer was pastor. Their initial meetings were held in February, 1958. The other two groups (D and E) held organizational meetings in October, 1958. The preparatory steps taken and the initial meetings were similar for all five groups.

1. Preparatory steps. About six weeks before the initial meeting of each prayer group, announcement was made of the plan to form one or more prayer groups in the church. The announcement was made in printed form in the Sunday bulletin and weekly newsletter, and orally from the pulpit. This announcement was repeated each Sunday prior to the initial organization meeting. All interested persons were invited to be present.

In the writer's churches discussions of the prayer group and of the use of the group in this study were held with several persons prior to the organizational meeting.
Sermon illustrations from prayer group experiences reported by Casteel were used. The ministers of groups D and E were urged to stimulate interest by a similar pattern.

The attempt was made to promote the expectation that membership in a prayer group would help one to further his spiritual life, to find (Divine) aid for personal and social problems, and to gain inner peace and security. It was usually stated that the prayer group might not be the way of growth for all Christians and that participation did not guarantee accomplishment of one's desire "to know God better."

2. The initial meeting. The initial meeting of each group was called and conducted by the minister. In the case of groups D and E the writer was present by invitation of the church's minister. Two members of group C accompanied the writer to group D's organizational meeting to tell of their experiences in a prayer group; a couple from group C attended the first meeting of group E for the same purpose.

After an opening prayer, the writer spoke to those present on the various forms, the purposes, and the requirements of a prayer group. Those present were

given an opportunity to ask questions and discuss the presentation. As the prayer group announcements had invited all interested to attend, those present were then asked if they desired to form prayer groups.

In each case a division of those present into more than one prayer group was necessary. Several high school youth separated from group A; that youth prayer group was not used in this study because of their age. Groups B and C divided because there were too many present for a single prayer group. One additional group was formed in church D and one in church E. The organization of these last two groups was not effected until six to eight weeks after this study began, and they were not included for this reason.

After those present had indicated their intention to join and had chosen the specific group which each would attend, this study was explained and their cooperation asked. All initial prayer group members, excepting one each in groups B and E, participated in this study.

The relationship of the spiritual discipline to prayer group membership had been stated in the preliminary announcements. It was repeated at the initial meeting.

All five groups chose to function as prayer groups of the study type.
B. The Groups Described

1. **Group A.** Group A was organized in February, 1958. After holding fifteen meetings, the group suspended meetings for the summer. Weekly meetings were resumed in October, 1958, and have continued to the present time (February 15, 1960). Observations of this group used in this study ended on June 18, 1959, with their forty-ninth meeting.

Most of the meetings were held in the church. However, a few meetings were held in members' homes when one couple was unable to obtain someone to care for their children; also, desire to reduce the church's fuel cost by holding a few meetings in homes was operative on some meeting nights.

The membership of group A consisted of five initial participants and a sixth member who joined in the fall of 1958. Information about these subjects is given in Table 3. Members A-1 and A-2 form a married couple, as do A-3 and A-4.

The weekly session content\(^1\) followed the same pattern during the Extended Observation period. Each meeting was begun with five or more minutes of silence for individual

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1. "Session content" refers to both the pattern of time use during each meeting and the study material used.
TABLE 3
The Age, Sex, Marital Status, Years of Schooling, and Attendance of Members of Prayer Group A.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Age</th>
<th>Sex</th>
<th>Mar. Sta.</th>
<th>Yrs. Sch.</th>
<th>Mtgs. Present</th>
<th>Mtgs. Abs. w/o Cause</th>
</tr>
</thead>
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<td>M</td>
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<td>F</td>
<td>S</td>
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</table>

meditation and prayer. A participant who had "volunteered" at the preceding meeting then "broke the silence" with oral prayer. The "volunteer leader" then read from the study book until stopped by another member or until reaching the end of a chapter. Discussion of the material read would follow. At the end of the hour the group would maintain silence for a minute or more and then join in repeating a closing benediction.

A book on prayer\(^1\) was used for the first thirteen meetings; two meetings were then spent in evaluating the general impressions of this book and of the prayer group.

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experiences. When the group reconvened in the fall of 1958, *Mere Christianity*\(^1\) was chosen as their study book. The members experienced some dissatisfaction with this book during its early chapters, but they became more interested in the book as they worked through it. A book to relate daily experience to God's will was then used with but little satisfaction to the group.\(^2\) When this was completed members expressed the desire to study some book of the Bible. The book of Ephesians was chosen; the group was engaged in this study at the end of the Extended Observation period.

The group norms were both explicit and implicit. The discipline required of all members constituted the formal norms of the group. The implied norms included: the expectation that each member would take his "turn" in "breaking the silence" and "leading" the group, the expectation that controversy and sharp differences would be avoided, and the expectation that prayer group meetings would be adjusted to avoid conflict with other church activities in which the members were involved.

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The development of group A has been in three stages. The first stage covered the first eight meetings. During this time discussion was limited, and dependence upon the writer was pronounced. Enthusiasm for the prayer group was high, and members seemed to be pleased with their new knowledge of prayer. The second stage covered the balance of the meetings before the summer recess. During this time there was an expression of the disappointment that no "over-night" changes had occurred in any member. Up to this time the participants had not taken part in "breaking the silence"; they had left this to their minister. Members began to volunteer to give the opening prayer during this second stage. There was less tendency to ask the pastor for the correct interpretation of the material read and more effort made to give the member's opinion. Previous discussions had tended to be abstract; members now began to relate the material read to their own prayer lives. One member commented that they had expected too much in the way of spiritual growth for the time they had been meeting; this was accepted by others, and the group began to readjust their expectations. The group entered a third stage when it resumed meeting in the fall of 1958. Members accepted more responsibility for expressing their opinions and interpretations of the materials read. The "rotation system" for "breaking the silence" was instituted. The group took the initiative to
invite the sixth member to join them. A tacit understanding of the manner in which group functioning would be shared was evident during the rest of the Extended Observation period.

The leadership of the group was vested in the writer by the group. There was a definite tendency to accept his statements as authoritative, to rely upon him for guidance in the selection of materials for study or in techniques of discussion, and to expect him to be first to speak when the reading of a section was completed. During the first stage the writer attempted to maintain a passive, laissez-faire attitude; the members reacted with some confusion, asking direct questions of the leader, hesitating to express themselves, and frequently rephrasing sentences that had been read. During the second stage the writer became more active in discussion but continued a laissez-faire manner. The group members tended to speak more and began to make personal applications. There was also some tendency to expect one member of the group to assume the leadership function which the minister did not provide. The group members stated that the writer became more of a group member, sharing in discussion, during this time. In the third stage the writer tried to serve as a democratic leader, encouraging members to share leadership functions, coordinating the discussions, and aiding the group to improve its operations. Group members responded
with fuller participation in discussion and by accepting responsibility for group guidance.

The structure of the group was largely determined by the relationships existing among members prior to its formation. All except A-6 had known one another well before joining the group. There were two husband and wife couples in the group; the other initial group member was a very close friend of one wife. All five initial members had been active in their church for a number of years, working together in various organizations. The writer had served as pastor of the church for five years, during which time a close working understanding had been effected. The sixth member was relatively new to the other members, although known as a member of the community. The two men in the group showed preferences for their wives, both by member selection and by seating choices at group meetings. The two very close friends chose one another in member selection.

Group cohesiveness began and remained on a high level. A sense of unity was present at all times, as could be expected from the close relationship these group members had in their daily lives. During these weeks

1. In the second interview with the Extended Observation period subjects, each was asked to select the group member most wanted and the one least wanted as a "closest" friend.
the members felt a growing sense of trust and confidence in one another. The statement of A-5 in her 49th week report seems to speak for all members:

The group seems closer and more willing to express their thoughts and feelings. I believe the discussions and thinking through of ideas together depending upon God for guidance has led to such experience.

Group task and group builder roles\(^1\) have been dominant; individual roles have appeared infrequently. All members have participated in the discussion. A-3 was recognized as the member who spoke most frequently and whose contributions were most helpful. Verbal interaction increased during the life of the group; the range of discussion was enlarged as new ideas were introduced in the material studied. There has been mutual acceptance and support of one another by all members.

In brief, this group was marked by its unity and closeness. The close personal relationships which were present when the group began were enhanced. There has been no open expression of dissatisfaction with one another or the group. There has been continued reliance upon the pastor for leadership. Disagreements of opinion have been accepted without further exploration.

\(^1\) Roles were discussed in Chapter II, page 31. A list of group member roles is given in Appendix I, page 308.
2. **Group B.** Groups B and C were organized in the same church. There were thirteen present at the organizational meeting, with another who intended to join a prayer group unable to attend the initial session. There was some reluctance to divide into two groups when the recommended maximum of twelve members was exceeded by so few. It was decided that both groups would meet on Sunday evenings, with Group B meeting from 7:30 until 8:30 P.M. and Group C from 8:45 to 9:45 P.M. Persons present chose which group (B or C) they would attend, largely on the basis of the convenience of time although personal relationships may have been a factor as well. Six chose to attend group B, with one person declining to participate in the present study. Two agreed to take part in this study with reluctance.

Meetings were held in the church parlor. Fifteen weekly meetings were held. The group suspended meetings for the summer and did not resume in the fall.

Information about the members of group B who took part in this study is given in Table 4. Members B-2 and B-3 are a married couple.

**Session content** was similar to that of group A. The meeting was begun with ten minutes of silence for prayer and an oral prayer by the volunteer leader. The rest of the hour was spent in reading and discussing *A Simple Guide*
TABLE 4

The Age, Sex, Marital Status, Years of Schooling, and Attendance of Members of Prayer Group B.

<table>
<thead>
<tr>
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<td>M</td>
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<td>8</td>
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<td>4</td>
</tr>
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<td>F</td>
<td>M</td>
<td>10</td>
<td>10</td>
<td>4</td>
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<td>B-4</td>
<td>28</td>
<td>M</td>
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<td>F</td>
<td>M</td>
<td>8</td>
<td>14</td>
<td>0</td>
</tr>
</tbody>
</table>

to Prayer. At the end of the hour there was a brief period of silence, and the meeting was ended with a responsive benediction. Beginning the third week, members volunteered to serve as leader at the following meeting. The volunteer leader gave the opening prayer and did the reading for that meeting.

The requirements of the discipline constituted the stated norms of this group. Other norms did not develop.

The group development did not progress beyond its first stage. B-4 dominated the discussions. His "question and answer" approach to the subject matter centered upon the writer as the "religious-expert" in the group. He treated differences of opinion as debates to be won; his aggressiveness and the advantages of vocabulary and concept

range given by his educational superiority combined to intimidate the other members. B-1 and B-3 shared in the discussions, while the others tended to remain silent.

Leadership was vested in the writer. Questions were asked of him; members looked to him when making statements. He was expected to give the "proper" interpretation of the study book. An attempt was made to give democratic leadership; members reacted with uncertainty and hesitation in verbal participation. B-4 showed his hostility to such leadership when, at the last meeting, he accused the pastor of "passing the buck by saying, 'What do some of the rest of you think?' instead of answering the question."

The group structure is implied above. The writer was placed in a position of authority by the group. B-4 established himself as dominant among the lay members. Three members, who had worked together in the church prior to formation of the prayer group, tended to form a subgroup. Other than a married couple, none of the group members had a close relationship with others before joining the group.

Group cohesiveness did not develop. There was no real acceptance of one another. Two members, absent for a total of five sessions, did not explain their absence to the other members; the others did not ask about the absences. Members did not know one another any better at
the end of fifteen meetings than they had at the beginning.

Individual roles were taken by all members. While the group task role of information seeker appeared frequently, the roles of aggressor and dominator and of help seeker and recognition seeker were the usual ones assumed by group members.

A special feature of this group was their request to unite with group C. Some members expressed the opinion that group C was apparently getting much more from the prayer group experience than group B was. They were told their request would be given to group C. At the next meeting they were informed that group C did not feel ready to receive additional members. Group B members seemed to feel rebuffed and were somewhat resentful at this answer. This interchange occurred at the thirteenth and fourteenth meetings.

In brief, group B was marked by failure to become a group. The wide spread in educational background, the aggressive-passive member interaction, the apparent indifference of members to one another, and the sense that group C (in the same church) was getting more than group B were some of the contributing factors in this failure.

3. Group C. Group C was composed of eight initial members, one of whom dropped out of the group after the fifteenth
session, and another who ceased to participate after the thirty-second session. The meetings were held from 8:45 to 9:45 P. M., following the meetings of group B. Most meetings were held in the church parlor, with a few being held at the parsonage.

Fifteen meetings were held in the spring of 1958, and the group recessed for the summer. Meetings were resumed in October, 1958, and have continued to the present time (February 15, 1960); observations used in this study ended with their forty-ninth meeting, May 24, 1959.

Table 5 gives information about the members of group C. Members C-2 and C-3 form a married couple; the husband of C-4 participated in this group. C-8 and C-5 were mother and son.

The content of the sessions followed the pattern of ten minutes of silent prayer, an oral prayer, reading and discussion of study material, brief silence and a closing benediction by all. Group C spent one over-time session deciding that they wanted to study a book of the Bible; they chose the gospel according to John. During their first fifteen meetings they read and discussed the first seven chapters of that gospel. When the group reconvened in the fall of 1958 three or four meetings were given to discussion of the discipline; it was decided that each
member should keep a minimum of fifteen minutes of devotions daily and that the group should have three "retreats" a year. The group resumed the study of John, but during these following meetings there was more personal reference made in discussion. In February, 1959, group C held a "retreat" at which there was renewed discussion of the discipline. Two or three meetings were given to further discussion of the discipline and the difficulties members had in keeping it. As a result, the decision was made to give the attention of the group to the problems of the members. The discussion at the rest of the meetings observed for this study was centered upon a "group counseling" type of exchange.
The overt group norms were those of the discipline. Covert norms which developed included: the expectation that members would express their feelings toward one another, the expectation that members would not discuss outside the group what occurred in the group, and the expectation that admitted failures to keep the discipline would be accepted without exhortation to the erring one to amend his ways.

Four stages seem to have occurred in the development of group C. The first stage covered the "pilot study" period of fifteen weeks. In this stage there was much individual seeking, and contributions to the discussions were in terms of individual interests rather than task centered. All seemed to be intrigued with the type of Bible study and discussion used, as it was a new experience. There was a harmonious feeling present among the members. A second stage of dissatisfaction and searching for more direct answers to personal needs began when the group resumed meetings in the fall of 1958. At the fall "retreat" the members discussed their failures to keep the discipline during the summer. Discussion of the discipline resulted in decisions to be more faithful in keeping daily devotions, but group discussions following suggested this decision was not implemented. During this period there was some expression of dissatisfaction with the leader; personal problems were mentioned and then
dropped. While there was no definite effort made to replace the leader with another member, there was some struggle among the members for position in the group structure. A third phase was instituted early in 1959, about the thirtieth meeting. The group made the decision to discuss the personal problems of members as an aid to spiritual growth. Open expression of feelings, including the expression of hostility toward one another and the leader, occurred. While all had agreed to this method of group discussion, at least two members were uncomfortable and dissatisfied with it. During the last ten meetings the group returned to the study of John. There seemed to be too many anxieties produced when personal feelings were aired; there was a tendency to keep comments centered upon the study material and to avoid personal references. Expectation that members would keep the discipline seemed to be dropped completely by the group.

Group leadership was given the writer by the group members. While an attempt was made to take the role of a passive observer and recorder, in retrospect it seems that a teacher-pupil relationship, somewhat like a benevolent autocratic leader, existed in the first two stages of the group's development. The early satisfaction of the group with their functioning, and the second stage incipient unrest would support this observation. In the third stage the pastor assumed the role of group counselor,
refraining from any participation in the discussion that was inconsistent with a counselor's acceptance and understanding. Members commented upon his withdrawal from the group. There was a return to the teacher-pupil relationship in the fourth stage.

Leadership functions were taken more frequently by group members than had been the case in groups A and B. Initiation of topics and mobilization of the group were shared by all but two members.

The structure of group C was determined by the relationships of the members to the pastor of the church. One member of the group was his wife. A couple in the group were close friends of the pastor and his wife prior to the group's organization; they frequently visited at the parsonage following group meetings. This foursome formed a subgroup in which the nucleus of power seemed to rest. Two members of the group had been counselees of the pastor prior to group formation; they gravitated toward one another and formed a second subgroup during the second stage which continued during the Observation period. The other two members were close friends, both of whom were socially maladjusted; these two found social acceptance from the church and the minister which they did not find elsewhere. They formed a third subgroup.

The emotional ties to the pastor felt by all members made an early appearance of group cohesiveness possible.
The sense of unity was furthered when the group conducted a service of worship in their church. When asked in the second interview to name the member whom was desired as a closest friend, the pastor's wife was chosen by all other members (the pastor was not included in the group from whom choices were to be made). There was nearly unanimous agreement on the member least desired for a closest friend. The strength of the group's unity was tested in the exchange of feelings which occurred during the third stage. Though some members felt they were unfairly treated, there was no suggestion on their part of any inclination to drop out of the group.

While group roles varied with the development, group task and group builder roles were dominant. Individual roles appeared more frequently in the first and third stages; however, no member took individual roles exclusively. Two members limited their participation to follower roles, but the remaining members were versatile, adapting their role behavior to the needs of the group at the time.

The interaction often seemed to be dominated and guided by personal needs which were not defined. Topics which were related to the Biblical material seemed to be used to attempt to find help with individual problems; i.e., consideration of the judgment of God seemed to express the fear that one was being harshly judged, and
consideration of God's understanding and acceptance of persons appeared to depend more upon the members' wish to ascertain their own acceptability rather than to determine what the meaning of the Biblical text was.

Two special features marked this group from the others. First, during their first stage they were asked to conduct the worship service in their church. The pastor had to be absent, and the invited speaker cancelled his acceptance ten days prior to the service. Group C had been discussing the meaning of Christian witness as it related to the witness to Christ's Messianic character given by the woman at the well (John 4: 27-42); it was suggested that they could give their Christian witness by conducting the worship service. They did so, using the sermon time to tell of the prayer group. This had the effect of increasing their sense of unity and giving them recognition for their membership. It also was one factor in the feeling among group B's members that group C was receiving more from the prayer group experience than they were.

A second special feature was the holding of two retreats, the first in the fall, 1958, to resume their weekly meetings, and the second in February, 1959. Each of these was from four to five hours in length. Time was spent in group worship and discussion and in personal examination and prayer. The group experimented with the
practice of reading from the Bible and other literature by one member while the others ate in silence. The fall retreat was held in a privately-owned picnic grove which was comparatively isolated, and the winter retreat was held in the church of which they were a part.

To sum up, group C is composed of persons who are (more or less) seeking help with specific personal problems. While they have not always been aware of that desire, they have achieved a high degree of cohesiveness. They are more inclined to symbolize their needs than to clarify them, but even so they have become less defensive and restrained in the expression of their feelings. The strong relationship of the members to the writer has been one factor in their unity.

4. Group D. Group D was organized in a church in a southern New Hampshire city. A total of nineteen meetings were held, covering a period of twenty-seven weeks from November, 1958, into May, 1959. Several meetings were cancelled because of the illness or absence from the community of some members. The first eight meetings were held in the home of a member to permit her invalid mother-in-law to participate. Following the death of the mother-in-law, the remaining meetings were held in the pastor's study at the church.

Table 6 gives information about the members of group D.
TABLE 6

The Age, Sex, Marital Status, Years of Schooling, and Attendance Of Members of Prayer Group D.

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<th>Yrs. Sch.</th>
<th>Mtgs. Present</th>
<th>Mtgs. Abs. w/o Cause</th>
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<td>D-3</td>
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<td>F</td>
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The session content followed the pattern found in the groups previously described of silence, prayer, discussion, benediction. The group used the book of Psalms for their study material. Members suggested Psalms to be read during the week ahead in preparation for the next meeting; there was no definite sequence in which Psalms were considered by the group.

The discipline constituted the acknowledged group norms. Other unspoken norms were not observed.

There seemed to be three stages in the development of group D. During the first four or five meetings all questions were referred to the pastor; contributions were general, and there seemed to be little recognition of any goal in the discussion of the specific Psalm. In the second stage one member attempted to assume the leadership role which seemed vacant. Other members were resistive,
and discussions tended toward different goals as different members contributed. This stage lasted for four or five meetings. In the third stage the members seemed to have reached a point of truce. The contributions of all were accepted, and the goal seemed to be harmonious relationships among the members rather than understanding of the content of study material.

The pastor was the leader throughout the group's meetings. His style was a laissez-faire participation in the discussion. Members looked to him for authoritative explanations of passages which they did not understand; they also expected him to indicate the time to begin and to end meetings, as well as to indicate the member who was to "have the floor" when two or more wanted to express themselves simultaneously. When it became evident he would not give the authoritative leadership desired, a member tried to assume the position. Other group members would not permit this, and the compromise solution of maintaining harmony was reached.

The structure of the group was related to the knowledge of one another held by the member prior to the prayer group. All members had worked closely together in their church for several years; the pastor had been with the church for six years and was well liked. The pastor was the key figure. The brief attempt by one member to take a power position was quickly rebuffed.
As all members were close friends, there were no subgroups formed. The small number of members also made formation of subgroups unlikely.

The importance of the pastor to this group is indicated in the decision to terminate their meetings. It had been planned that the group would meet until the first part of June, 1959. In early May it was announced the pastor was leaving to take another parish; this had not been expected by the church and group members. The group members decided to terminate their meetings then rather than complete the planned number.

Group cohesiveness existed in the friendship of the members for one another. Their meetings and discussions did serve to give them a sense of being a "group" within the church which they had not had before. One member expressed this feeling in her fourteenth week report by writing:

I feel that as a group we have become more closely knit together. It is becoming a rich experience to share ideas and thoughts, and at this point I definitely miss being with the group on days that I can't be present. Also, I now feel all during the week a contact with other members of the group not only during periods of meditation, but as I work around home.

Group builder roles predominated in group D. All members acted as encourager, gate-keeper, and follower. Group task roles present were those of opinion giver and seeker, with the role of elaborator appearing occasionally.
The individual role of aggressor was acted for a brief time and then dropped.

One special feature might be noted about group D. When the group began to meet in the pastor's study at the church, they held their opening period of silence and prayer at the chancel of the church. All four members commented upon the significance to themselves of kneeling at the communion rail for prayer. Group D was the only group to have their opening period elsewhere than their discussion.

Summarizing, group D was composed of a small number of persons who had a close friendship prior to formation of a prayer group. The quality of their exchange was that of neighborly sharing of opinions which confirmed the values they held. Their existence as a prayer group was related to their respect for the pastor and the desire to follow the pattern of spiritual life which he recommended. They were supportive of one another in a manner important to the participants.

5. Group E. A church in a southeastern New Hampshire town was the setting for prayer group E. The group was organized in November, 1958, and continued until the middle of June, 1959. A total of twenty-seven meetings were held during a thirty week period. Meetings were held in the home of one member of the group.
Group E was composed of eight women members, six of whom took part in this study. One member, Mrs. B, was in psychotherapy and felt the interviews and tests might interfere with her psychotherapeutic interviews. Mrs. N. joined the group at its tenth meeting. Data on the six participants is given in Table 7.

**TABLE 7**
The Age, Sex, Marital Status, Years of Schooling, and Attendance of Members of Prayer Group E.

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<tr>
<th>Subject</th>
<th>Age</th>
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</table>

The session content was like that of the other groups, except that group E used fifteen minutes of silence in opening. The meditation materials given in Part Two of Two Or Three Together were selected for study. These meditation materials are in two parts: a "paper" which group members are to read and ponder during the week prior

1. Freer and Hall, op. cit.
to the meetings, and a "meditation" to be used during the opening silence of the meeting.

The group norms for E were both overt and covert. The overt norms were those of the discipline. The covert norms included the expectation that: the members would express their feeling and reactions to one another fully and honestly, the members would accept the content of the study material as the authoritative statement on the nature and practice of the spiritual life, and obtaining "results" (in terms of each member's wishes and/or needs) was the primary purpose of the prayer group.

Three stages of group development were observed. The first stage lasted for the first seven meetings. The pastor did not meet with this group, and these meetings were given to the establishment of leadership. Discussion of topics shifted rapidly as different members directed the group's attention to individual interests. Four members vied for leadership; open antagonism between two of them was expressed in the fifth meeting. The one who had been target of the hostile feeling missed the next three meetings; she told some other members that she was dropping out of the group. Her absence was discussed at meetings; other members made her an object of their petitionary prayer and of their invitations to return to the group. She rejoined the group at their eighth session.
The second stage of the group began with the eighth and continued through the seventeenth or eighteenth meeting. During this time harmony and good will toward one another were evident. Discussion centered on ways in which members could assist one another to better adjustments in home and social situations. Members shared personal problems of keeping the discipline, of difficulties in their home relationships, and of their problems in social relationships outside the home. The group discussed these problems and suggested methods of solving them to the person. To aid them in keeping a daily devotional period, members were paired each week; one member might phone another to say, "I'm going to have my devotional period now. Why don't you have yours at the same time?" There was avoidance of direct conflict between members; differences were smoothed over or ignored.

The third stage was one of frustration and conflict about the basic purpose of the group. At the nineteenth session there had been a division of the group concerning the meaning of commitment of life to God. The change in group feeling was mentioned by four of the six participants in this study in their twenty-first week reports; without defining what had occurred they were agreed that something had changed in the group. Three members were absent from the twenty-second session. Those present raised the question whether two of the absentees should be asked to
leave the prayer group. It was felt that the two absentees stifled the expression of feelings between members and presented falsely pious accounts of themselves to the others. The "religiousness" of the absentees did not correspond with the wishes of those present for "honest statements" about reactions to the spiritual life. No definite action was taken. This sense of dissatisfaction with one another seemed to dominate the remaining meetings of the group. One member, who had been quite certain the absentees should be expelled, was absent from the remaining group meetings. Her absence was caused by a month's vacation trip with her husband. The group was adversely affected.

The struggle for leadership was shared by four persons in early meetings. In the fourth and fifth meetings the contest narrowed to E-3 and E-4. E-3's absence from the next three meetings left E-4 as the leader of the prayer group. She served as a benevolent autocrat, calling upon members to participate when they had not taken part in the discussion, guiding the topics that were considered, offering gentle reproof to those who did not meet the "standard of participation" which she set, and in some cases, as with E-3, expressing open hostility to those disagreeing with her. The other members waited for her to guide discussions. When the pastor was present with them, the other members watched E-4 to see
her reactions to his participation and to take their cues from her. When she was absent from the twenty-third through the twenty-sixth meetings, members commented that the discussions seemed to wander without purpose in them.

None of the members were aware of the leadership which E-4 gave, including E-4. In the second interview, all members stated that the leadership had varied with the meetings and with the topics discussed. When asked who the leaders were, all six members named a minimum of three "leaders." This failure to recognize the effective leader seemed to be one factor in the frustration and conflict in stage three.

The pastor of the church was a factor in the confusion of leadership. He met with the group for their first three meetings; feeling some members could express themselves more freely if he were not present, he ceased regular attendance. He rejoined the group about their twenty-second meeting and remained with them until they suspended for the summer. He attended two or three meetings between the third and twenty-second ones at irregular intervals and without prior announcement. Since by his position in the church he was an authority figure for these participants, the uncertainty of his membership in the group contributed to the failure to recognize the effective leadership.
The writer met with the group four times as participant-observer. There was an attempt to use him as an authority to answer questions and to solve problems. In the twenty-second meeting he was asked if it were the "right thing" to ask the two absentees to leave the group. In this and other situations the attempt was made to remain neutral and to suggest that the group reach its own conclusions. The group's perception of the writer as an authority may have been another factor complicating its recognition of E-4 as leader.

The structure of the group changed somewhat during its existence. From the beginning, E-2 and E-6 came together and chose seats near one another; they had been friends for some time. E-1 and E-4 seemed to prefer one another and to sit near one another; E-3 seemed to choose E-4, making frequent references to the fact their husbands were in the same occupation. E-5 and Mrs. B. tended to take chairs somewhat outside the circle; E-5, often the last to arrive, usually came alone. As the group developed, E-1 and E-5 found they shared many feelings and tended to become closer to one another; the friendship between E-1 and Mrs. B. also was increased. E-4, the leader, tended to withdraw from the group; she took a chair (in later meetings) which was somewhat separated from the others in the circle of chairs, and she expressed the feeling in her twenty-first and twenty-eighth week reports that she
was distant from the other members. Hence at the end of their meetings, the leader was somewhat isolated from the others even though she maintained her position by her aggressiveness. E-2 and E-6 formed one subgroup, and the other members tended to form another subgroup.

The sense of group cohesiveness was highest during the second stage of the group history. Expression of this unity was found in the means devised to assist one another in keeping the daily devotions part of the discipline. Awareness that the group was not united in the third stage was expressed by the leader and some members of the larger subgroup. Both E-2 and E-6 felt that the group members were very close to one another at the time the group terminated for the summer.

Group E was composed of two types of members. Some were seeking a supportive experience to help them meet problems of everyday living. Others were seeking an exchange which would bring insight for the improvement of their relationships to other people and to the Divine Other. This unspoken difference in goals hindered the growth of group cohesiveness.

The roles which the group members played reflected this complex situation. Individual roles appeared frequently; group task and group builder roles occurred less often. The individual roles of self-confessor, recognition
seeker, blocker, and dominator were evident. Group task roles used most were those of opinion seeker and opinion giver; the orientor and energizer roles were used by E-4 in her leadership, and the evaluator role was exercised somewhat. All members took the group builder role of encourager at times; the standard setter role was also used by two members.

In brief, this group was marked by active verbal exchange, much open disagreement, a failure to recognize its leadership, and by avoidance of resolving their differences in goals. They might be characterized as a frustrated group, for their covert relationships made their group efforts toward goal achievement ineffectual. While the "all-female" membership was undoubtedly a factor in group interaction, its precise effect was not determined.

C. Comparison Of The Groups

1. Similarities in the groups studied. The five prayer groups which have been studied show certain similarities. In session content, all groups used the same pattern of use of the hour with some variation in time given to opening silence.
The requirements of the discipline constituted the stated group norms\(^1\) for the five prayer groups. Only group C enlarged these norms during the observations made for this study.

The number of stages of group development have varied among the groups, but there seems to be a similar pattern of growth in those stages which do occur. In the initial period the leadership of the group is established and group work begins; members find satisfaction in the experience or else tolerate the situation. The initial period occupied stage one for groups A, B, C, and D; it covered stages one and two of group E. The next period was marked by reaction against the leader and dissatisfaction with the accomplishments of the group. There was expression of the feeling that the desired vital relationship to God has not been effected; disappointment was voiced. This period was stage two of groups A, C, and D; it was stage three for group E. A third period of harmonious cooperation among group members and re-adjusted expectations of the leader came for groups A, C, and D. Stage four for group C can be considered as a part of this third period; the withdrawal from discussion of personal feelings which marked stage four of group C was an

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expression of the attempt to maintain harmony among the members.

This movement in group development is similar to that found in problem solving and psychotherapy groups as discussed in Chapter II.

The place of the leader in the functioning of the groups was another similarity. Leadership was vested in an individual by the group, with the exception of group E where the individual assumed the leadership. All five groups seemed to desire an authoritarian leader of the benevolent autocrat type. Leadership was conferred upon the church's pastor in four groups. None of the groups developed to the point of full sharing in leadership functions by the members. What occurred in these groups emphasizes what has been written about the relationship of the leader to group efficiency and of the importance of the leader's attitude for the development of favorable interaction.


2. Compare Bradford and Lippitt, "Types of Group Leadership."

3. Ibid.

4. Leslie, "Group Therapy As A Method For Church Work," 256.
Group cohesiveness developed in all groups except B. Even the rejected members in groups C and E felt themselves closer to the other members at the terminal point of this study.

2. Differences among the groups studied. The most obvious difference among the groups is that of membership. The community settings of the groups included a rural "bedroom" town bordering a city, a resort town, an industrial town, and an industrial city. The group membership varied from four to eight members, with some fluctuation in membership during the time of this study. The average age of the group members ranged from 38.0 years in group E to 51.8 years in group D. The average years of schooling of group members ranged from 10.8 years in group B to 15.5 years in group E.

The meeting location differed. Groups A, B, and C met in their respective churches. Group D held eight meetings in a member's home and their remaining meetings in their church. Group E held all meetings in one home.

The session content varied in study materials which were used.

The type of interaction among members varied from group to group. In group B the discussion was academic. The aggressiveness of B-4 kept concentration on the study material intense and strained.
The interaction in groups A and D was supportive. The comments of members were supportive of one another. Differences of opinion were stated factually rather than argumentatively. If members did not reach agreement, they smiled and accepted their differences. In both groups there was a relaxed atmosphere of quiet friendliness.

Interaction in groups C and E was highly personal and intense. The majority of members in both groups wanted to find insight into behavior patterns which would produce better social adjustment. The discussions tended to criticize each other's feelings toward the study materials and others rather than support them. There was a tendency to introspection and to "self"-related discussions. Such discussion could be a threat to one's self esteem, and the interaction was tension producing. The group atmosphere was one of intense striving, and the interaction was both analytical of one another and exhortatory.

Covert group norms were developed by some groups; these were related to the goals of the members and the type of interaction which occurred. The movement in group E to expel two members was an expression of the differences between covert group norms held by the majority subgroup and those of the minority subgroup.
The type of interaction within each group, described above, was an expression of the covert norms of that group.

The type of leadership which was given varied with the groups. Leadership in groups A, C, and E tended to be benevolent and authoritarian. Leadership in group B was democratic, and the leadership in group D was laissez-faire. The leader in groups A, B, and C was aware of his leadership. The leader in group D tried to avoid taking that role. The leader in group E was unaware of her position.

Group structure was not the same for all groups. Group B did not develop a group cohesiveness or group structure. Group A and D formed a single unit, while groups C and E had subgroups within them. The place of the leader in group structure varied with the acknowledgment of leadership; in group E the leader was not the focal person in group relationships.

The roles which were dominant in the various groups were closely associated with the type of interaction which occurred. Individual roles were taken most often in group B, and group builder roles, aided by group task roles, were most frequent in groups A and D. All three types were found in groups C and E, with group builder roles occurring less frequently than group task and individual ones.
Special features which developed in a group were noted in the description of the group in which they occurred.

The degree of satisfaction with the prayer group experience varied. If the expression of satisfaction is used as an index, the majority of participants of groups A, C, and D were satisfied with their groups and the results. Members of groups B and E were dissatisfied with the experience; it must be added that four members of group E indicated their intention to continue in their prayer group.

If group longevity is used as a measure of satisfaction, groups A and C rank highest with a record of continued meeting to the present time (February 15, 1960). Group B, which met only fifteen times, would rank as least satisfied. Group D, having recessed in May, 1959, did not reconvene until November, 1959; Group E suspended meetings in June, 1959, and resumed them in January, 1960.

D. Prayer Groups And Other Groups

All twenty-two subjects stated in their terminal interviews that they had found the prayer groups different from other groups of which they had been members. The ways in which prayer groups were perceived as different can be grouped under three headings.
1. **The sense of closeness to other members.** The most frequent response was that which emphasized the intimacy of the prayer group. Representative replies included the following:

The prayer group is different because of the feeling of closeness. I have worked in the Fire Department, and on committees, where we were supposed to be working together, but I never had this sense of closeness there.

I think the most significant thing is the fact that the group is together. We have such differences of ages, interests, and backgrounds. None of us knew each other well before joining the group. Some of us met each other for the first time at the group. Within a very short time we were sharing our closest thoughts, praying with each other and for each other—really being more of ourselves and relaxing together more than we do even in our own families.

2. **The purpose of the prayer group.** The next largest group of responses emphasized the purpose of the prayer group as a factor differentiating this from other small group experiences. Representative replies were:

The big difference between the prayer group and other groups is its aim or purpose.

Most of the other church groups might be Eastern Star or Grange. It's disconcerting because unless you can sew or cook, you might as well not go. The prayer group was different, more of a soul searching group. I think you could say, for a group that continued that long, the overall picture of the hour never degenerated to points outside the prayer group scope.

The prayer group has a different goal than other groups. The people are there for one thing instead of a social evening.
3. **Acceptance by others.** The quality of relationship among the members was noted in the third group of differences between prayer groups and other groups. The members experienced more acceptance than they had found in other small groups. Some comments were:

I think the biggest thing to me has been the feeling that someone was really interested in you, and that I was interested in someone outside of my family and close friends.

We've felt free to tell our troubles in a way we couldn't in other groups. You felt you were being understood and considered.

In other groups there is not always respect for one another. In a prayer group the members show respect, whether they feel it or not, as a part of understanding each other.

These subjects found the prayer group experience significantly different from other small group experience. The experience of group unity and of acceptance by group members occurs in multiple counseling groups¹ and psychotherapy groups²; hence it is not the exclusive property of prayer groups. However, the participants felt they had had a kind of group experience not usually found in social, fraternal, civic, service, and church organizations.

1. Driver, *op. cit.*, 144.
E. Prayer Groups And God

A devout person might well ask, "But do participants experience the Holy Spirit in their prayer groups?" Ten of the twenty-two subjects gave responses that suggest they do.

1. **Spiritual benefits.** One participant reported the opening silence at meetings "as members learn to meditate together" were significant to her. Another wrote that the silent prayer period was a time of spiritual and physical relaxation. Yet another subject stated,

> We all realize being together has deepened our spiritual life and helped us to face our problems.

2. **Worship experiences.** Several members mentioned specific worship experiences as significant without further explanation. Members of group C reported their retreats to have had a special [spiritual] meaning. Group D participants felt that their opening silence and prayer at the chancel of their church "seemed more real" than it had in the home meetings. When a member of group A was absent because of bereavement, the group talked about her need for support; prayer was offered specifically for her. A group A member later said that the intercessory prayer "had helped T---" and had been meaningful to the group. It is inferred that this member had a worship experience that was important to her.
3. **Perception of Deity.** The sense of God's nearness felt by some participants was specified in one report in this way:

I believe the group as a whole feels a much closer bond with God; that is, He is not as remote as previously thought.

Another participant indicated her awareness of God's presence in this manner:

Most of us found out as the group progressed we were quite far away from God; we realized how far we were—the gap between us and God. Some people in the group have become discouraged thinking they would never make transition from where they are to where they would like to be. Some of us, including me, feel the only chance is to keep working at it. Changes are happening within us, but we've been expecting too much too soon.

Here the knowledge of one's separation from God is evaluated as an advance beyond an unexamined relationship to Deity.

The conclusion can be drawn that some participants "experienced the Holy Spirit" in their prayer groups. Perhaps other subjects felt the "presence of the Spirit" to be so obvious that reporting it was unnecessary. Enough reports have been given to demonstrate that some members were conscious of a Divine Other who shared their group meetings. This "awareness of God" may be the most significant of the marks distinguishing prayer groups from other groups in the estimation of religious seekers.
CHAPTER IV

THE INDIVIDUALS STUDIED

A. The Thirty Subjects At The Beginning Of The Study

Eight men and twenty-two women composed the initial group of subjects in this study. The four churches in which the groups were formed had a total membership of 789, of which there were 299 men (38%) and 490 women (62%). Hence the eight male subjects are 2.7% of the total male membership and the twenty-two female subjects are 4.7% of the total female membership of the churches in which the groups were formed.

As the total population of the three counties in which these four churches are located is 48.5% male and 51.5% female, it is evident that the percentage of women in church membership is higher than that of women in the population. In the prayer group sample the proportion of women (73.3%) is very much higher than in the population.

1. General information. The modal subject was a married female in her thirties who had received a college

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1. Based on 1950 population figures reported by the U. S. Census Bureau.
education. The following tables indicate the grouping of the subjects according to marital status, age, and years of schooling.

**TABLE 8**
The Marital Status of the Thirty Subjects at the Beginning of the Study

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Married</td>
<td>7</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>Widowed</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
</tbody>
</table>

**TABLE 9**
The Age Grouping of the Thirty Subjects at the Beginning of the Study

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 - 29</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>30 - 39</td>
<td>4</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>40 - 49</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>50 - 59</td>
<td>1</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>60 - 69</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
</tbody>
</table>
### TABLE 10

The Years of Schooling of the Thirty Subjects at the Beginning of the Study

<table>
<thead>
<tr>
<th>Yrs. Schooling</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 8</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>9 - 12</td>
<td>3</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>13 - 16</td>
<td>1</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>17 or more</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
</tbody>
</table>

Twenty-one of the subjects, or 70% of them, had lived in their present communities for more than five years; eleven of these, or 36.7% of all subjects, had resided in their present localities for more than fifteen years.

Fourteen of the female subjects (63.6%) gave "Housewife" as their occupation. Two women (9%) listed semi-skilled tasks as their occupation; employment in the skilled/white collar category was listed by three women (13.6%), and the remaining three women (13.6%) were employed in the professional/teacher fields. The employment of one male subject (12.5%) was of a semi-skilled nature; four men (50%) were in occupations classified as skilled/white collar tasks, and the other three male subjects (37.5%) were professional men or teachers. Thus, of
the sixteen gainfully employed subjects, thirteen (81.3%) are in occupations requiring advanced training.

It might be asked whether the prayer group participants are different from church members who have an interest in the church but did not join a prayer group. Forty-three active church workers¹ (Official Board members and Sunday School teachers) of the parish served by the writer were asked to take the GZTS, the ISRC, and provide other information about themselves. Twenty-two of those asked responded; fourteen of the active church workers sample were women, and eight of them were men.

The modal age for the active church workers sample was 50-59 years; the ages ranged from four persons in the 20-29 group to one person in the 70-79 group. Eighteen of the sample were married; one man and three women had been widowed, and there were no single persons in the sample. Thirteen of the active church workers had a high school education; eight had had a college education, and one woman had completed one year of graduate studies.

1. A full and accurate comparison of prayer group participants to others would require a more representative sample of active church workers, a sample of church "supporting" and "fringe" members, and a sample of "non-church related Protestants" from the area. The scope of this study made this impossible; the sample chosen was a compromise to provide a means of tracing some selective factors.
Fifteen (68.1%) of the ACW\(^1\) sample had lived in their present communities for more than fifteen years; four (18.1%) had lived in their present locations for less than five years. The occupations represented in the ACW sample included: eleven housewives (50%); nine skilled/white collar workers (41%); one semi-skilled worker (4.5%), and one retired person (4.5%).

The prayer group participants have a younger modal age and a higher level of educational attainment than the ACW sample. They are slightly more mobile, having a somewhat lower percentage of residence for more than five years. Occupationally, the majority in both groups were housewives; while both groups had a large percentage of gainfully employed members in skilled/white collar categories, there were six professional persons (37.5%) among the prayer group participants.

2. Personality. In Table 11 the means and standard deviations of the raw scores of the thirty subjects on

1. ACW will be the abbreviation used to indicate the active church workers sample in later parts of this section.
### TABLE 11

The Means, Standard Deviations, and Results on the GZTS Traits of the Thirty Initial Prayer Group Subjects Compared to the Published Norms

<table>
<thead>
<tr>
<th>Group and Item</th>
<th>Trait</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer Group</td>
<td>G</td>
<td>14.7</td>
<td>19.2</td>
<td>11.7</td>
<td>10.8</td>
<td>17.2</td>
<td>17.3</td>
<td>18.9</td>
<td>19.6</td>
<td>19.3</td>
<td>17.3</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>5.55</td>
<td>4.00</td>
<td>4.47</td>
<td>4.11</td>
<td>5.01</td>
<td>5.37</td>
<td>3.89</td>
<td>3.42</td>
<td>3.77</td>
<td>4.77</td>
</tr>
<tr>
<td></td>
<td>s</td>
<td>5.55</td>
<td>4.00</td>
<td>4.47</td>
<td>4.11</td>
<td>5.01</td>
<td>5.37</td>
<td>3.89</td>
<td>3.42</td>
<td>3.77</td>
<td>4.77</td>
</tr>
<tr>
<td>Published Norms</td>
<td>x</td>
<td>17.0</td>
<td>16.4</td>
<td>15.9</td>
<td>13.7</td>
<td>18.8</td>
<td>16.3</td>
<td>17.4</td>
<td>13.8</td>
<td>15.7</td>
<td>18.2</td>
</tr>
<tr>
<td></td>
<td>s</td>
<td>5.46</td>
<td>4.89</td>
<td>5.84</td>
<td>5.52</td>
<td>6.56</td>
<td>6.02</td>
<td>5.18</td>
<td>5.07</td>
<td>4.79</td>
<td>4.90</td>
</tr>
<tr>
<td></td>
<td>Ï</td>
<td>-2.27</td>
<td>+3.84</td>
<td>-2.71</td>
<td>-3.29</td>
<td>-1.74</td>
<td>+1.02</td>
<td>+2.11</td>
<td>+4.79</td>
<td>+4.50</td>
<td>-1.01</td>
</tr>
</tbody>
</table>

* Significant at .05 level
# Significant at .005 level

Subjects:
- Prayer Group: Male 8, Female 22, N 30
- Published Norms: Male (Except T) 523, Female 389, N 912
- Published Norms: Male (Trait T) 116, Female 136, N 252
the GZTS\textsuperscript{1} are compared to the means and standard deviations published\textsuperscript{2} by the test authors. Fisher's \textit{t} test\textsuperscript{3} was used to discover those factors measured by the test in which the subjects are significantly different from the population represented by the published norms; the level of significance chosen was .05.

The prayer group subjects show differences from the "test-norm" population\textsuperscript{4} in five traits. They report less "drive," as recorded by trait G, General activity, than the "test-norm" population.

1. The Guilford-Zimmerman Temperament Survey (Beverly Hills, Calif.: Sheridan Supply Company, 1949). See Footnote 1 on page 12. Subjects answer test questions about themselves by indicating "Yes," "?" or "No" to each of three hundred items. Scores are obtained on ten traits, which are: G, General activity; R, Restraint; A, Ascendence; S, Sociability; E, Emotional stability; O, Objectivity; F, Friendliness; T, Thoughtfulness; P, Personal relations; M, Masculinity. The scores obtained represent a self concept, as they are dependent upon the subject's evaluation of his correspondence to the specific items.


4. The "test-norm" population was composed of college men and women and high school seniors and their parents; all lived in southern California. Whether the "test-norm" group accurately represents the New Hampshire population is not known.
They also see themselves as more objective, trait O, than the "test-norm" population. The scores on trait A, Ascendancy, indicate that the prayer group men see themselves as somewhat more submissive than do men in the general population, while the female subjects see themselves as much more submissive than does the population. The subjects' mean score for trait R, Restraint, is much higher than the population's mean score. Both male and female subjects view themselves as very much friendlier than those in the "test-norm" population when the mean scores for F, Friendliness, are compared.

In Table 12 the prayer group participants are compared to the ACW sample. It can be readily determined that there is no significant difference between the means of the two groups. The prayer group participants and the ACW are drawn from the same population of church people (as measured by the GZTS).

In an attempt to gain understanding of another aspect of personality, an "Achiever" score was derived from the GSCT. The scoring rates were based upon answers given to the test by college students. In many cases their

TABLE 12

The Means, Standard Deviations, and \( t \) Results on the GZTS Traits of the Thirty
Initial Prayer Group Subjects Compared to Those
of Twenty-Two Active Church Workers

<table>
<thead>
<tr>
<th>Group and Item</th>
<th>Trait</th>
<th>G</th>
<th>R</th>
<th>M</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
<th>( \sigma )</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Prayer Group</td>
<td>x</td>
<td>14.7</td>
<td>19.2</td>
<td>11.7</td>
<td>10.8</td>
<td>17.2</td>
<td>17.3</td>
<td>18.9</td>
<td>19.6</td>
<td>19.3</td>
<td>17.3</td>
</tr>
<tr>
<td></td>
<td>s</td>
<td>5.55</td>
<td>4.00</td>
<td>4.47</td>
<td>4.11</td>
<td>5.01</td>
<td>5.37</td>
<td>3.89</td>
<td>3.42</td>
<td>3.77</td>
<td>4.77</td>
</tr>
<tr>
<td>Active Church Workers</td>
<td>x</td>
<td>13.3</td>
<td>18.7</td>
<td>11.9</td>
<td>10.5</td>
<td>16.8</td>
<td>18.0</td>
<td>17.2</td>
<td>15.9</td>
<td>20.3</td>
<td>16.6</td>
</tr>
<tr>
<td></td>
<td>s</td>
<td>6.22</td>
<td>3.86</td>
<td>7.03</td>
<td>3.87</td>
<td>7.46</td>
<td>5.18</td>
<td>4.23</td>
<td>3.59</td>
<td>3.58</td>
<td>5.21</td>
</tr>
<tr>
<td>( t )</td>
<td></td>
<td>0.86</td>
<td>0.45</td>
<td>0.07</td>
<td>0.22</td>
<td>0.23</td>
<td>0.05</td>
<td>1.49</td>
<td>2.10</td>
<td>0.78</td>
<td>0.50</td>
</tr>
</tbody>
</table>

Subjects:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer Group</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td>Active Church Workers</td>
<td>8</td>
<td>14</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>36</td>
<td>52</td>
</tr>
</tbody>
</table>
answers were not comparable to those given by the subjects; the "Further Suggestions" were used. The GSCT was taken by twenty-two of the subjects, as it was not used during the "Pilot Study" phase of this study. The ten Extended Observation subjects took the GSCT at the end of the twentieth session and again at the end of the forty-ninth session; the other subjects took the test at the beginning and end of the Observation Period of this study. Of the twenty-two subjects, it was found that ten (45.4%) were rated as High Achievers, four (18.2%) were rated as Average Achievers, and the remaining eight (36.4%) were rated as Low Achievers.

An estimate of the subjects' Self Concepts and Ideal Self Concepts was obtained through use of a word choice list developed by McCann. The words chosen by each subject indicated whether he was orienting himself toward a cluster of values denoted "Able" or a cluster of values denoted as "Good." "Able" values are those by which the egocentric strivings of the subject are satisfied or enhanced; they relate to the securing of power, to achieve-

1. John V. Gilmore, "Gilmore Sentence Completion Test: Further Suggestions for an all over Evaluation of the Statements on the test" (Boston: By the author, n. d.). (Mimeographed.)

ment, to prestige. "Good" values are those which emphasize the benevolent aspects of life, including group improvement, helpfulness to others, and goodness for its own sake.¹

The subjects' Self Concepts and Ideal Self Concepts were rated as A, Able; A-G, Able-Good; and G, Good; the basis for rating was the number of words of each type which were chosen by the subject. The distribution of concepts among the subjects is shown in Table 13.

1. McCann's definitions of Able and Good are as follows:

"Able" is a convenient shorthand for a complex cluster of values toward which a person may be oriented. These values include ability, success (financial, social, professional, etc.) and the qualities contributing to success; social status; security, pleasure, possession, accomplishment; a manipulative and instrumental approach to life. A key constituent of the "Able" cluster of values is superiority, particularly superior ability, valued and sought for one's own prestige, status, or advancement. (page 15)

The term "Good" represents a cluster of values including goodness in and for itself, general or specific benevolence, morality, understanding, sympathy, helpfulness, unselfishness; an ethical, altruistic attitude and approach to life and other people. Perhaps of all the components mentioned above the most inclusive and descriptive is benevolent, in the sense of concern for the well-being of others, for the harmony of the whole rather than primarily for one's own well-being or advancement. (page 16)
TABLE 13
The Self Concepts and Ideal Self Concepts Held By The Thirty Subjects at the Beginning of the Study

<table>
<thead>
<tr>
<th>Self Concept</th>
<th>Able</th>
<th>Able--Good</th>
<th>Good</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Able--Good</td>
<td>0</td>
<td>6</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>Able(neg)--Good</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Able--Good(neg)</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Good</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>0</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
</tbody>
</table>

None of the subjects had an Ideal Self Concept centered on the Able cluster of values; twenty-two (73.3%) centered their Ideal Self Concept on Good values, and the remaining eight (26.7%) had an Able--Good orientation. Fourteen subjects (46.7%) held a Self Concept that balanced Able and Good characteristics; twelve subjects (40%) saw themselves as Good persons. One subject, who held a "Good" Ideal Self Concept, saw herself as an "un-Able" and "Good" person in her Self Concept; she had a negative conception of her own abilities. Another subject, who held an Able--Good Ideal Self Concept, saw herself as an "Able-Good (negative)" person, for she chose the negatively valued words
from the "Good" cluster to describe herself.

In eighteen subjects (60%) there was little variation in choice of words for Ideal Self and Self Concepts; this would suggest little tension between the two concepts. Some variation in word choice which is suggestive of some tension between the Ideal Self and Self Concepts was found in the case of eight subjects (26.7%). Evidence of much variation between concepts of Ideal Self and Self was found in four subjects (13.3%).

3. Social relationships. One measure of the social concepts held by the subjects was obtained from the ISRC. This provided attitude scores in the areas of War, Race, and Economics. The attitudes about War were ranked on a continuum from Non-violence to Defense (scores ranging from 10y through 0 to 10x). The attitudes about Race were ranked on a continuum from consideration of all people as the Same to considering the races to be essentially Different (scores ranging from 10y through 0 to 10x). The continuum ranged from Social (a score of 20y) to Individual (a score of 20x) in the category of Economics.
TABLE 14

A Comparison of the Means and Ranges of Thirty Prayer Group Subjects with Twenty-two Active Church Workers on Selected Sub-Tests of the ISRC

<table>
<thead>
<tr>
<th>Group</th>
<th>War</th>
<th>Race</th>
<th>Economic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Range</td>
<td>Mean</td>
</tr>
<tr>
<td>Pryr. Grp. Part.</td>
<td>1.0x</td>
<td>9x 10y</td>
<td>3.0y</td>
</tr>
<tr>
<td>ACW</td>
<td>2.7x</td>
<td>8x 2y</td>
<td>1.7y</td>
</tr>
</tbody>
</table>

It can be seen from the above Table 14 that the prayer group subjects are somewhat less conservative than the active church workers, but the difference between their scores is slight. Both groups are close to a neutral score. While nearly balanced between the alternatives of Non-violence and Defense in War, the subjects edge toward the Defense side of the continuum. Prayer group participants are definitely on the side of viewing all men as the same, more so than the active church workers sample. The prayer group participants' mean is at the neutral center of the Economic continuum, while the active church workers' mean is on the side of Individualistic policies.

To understand the subjects' concepts of interpersonal relationships they were asked to name an ideal relationship. Twenty-six subjects answered this question. Eighteen (69.2% of the respondents) mentioned family
relationships, with fifteen naming husband-wife as their ideal choice; one each named parent-child, father-son, and brother-brother. Seven of the respondents (26.9%) named two-groups; two subjects each named teacher-pupil, pastor-parishioner, and benefactor-recipient relationships, while one named a friend-friend relationship. Only one respondent (3.9%) suggested a social group larger than a two-group.

All thirty subjects responded to a question about the purpose of relationship with others. Twelve subjects (40%) stated purposes that implied the "Able" cluster of values; these answers included: "To make life easier"; "individual growth"; "advice and guidance"; "personal satisfaction." The other subjects (60%) stated "Good" purposes, such as: "Love and serve God"; "improve understanding"; "companionship"; "love."

Twenty subjects (70%) were evaluated as being reserved in their social relationships to others at the beginning of this study.

Nine subjects (30%) had very little or no acquaintance with the majority of the others in the subject's prayer group prior to formation of the group; another twelve participants (40%) had had only a speaking acquaintance with the majority of the other members of the group.
4. **Religious beliefs and participation.** An indication of the religious beliefs of the subjects was obtained by use of the ISRC\(^1\) and through interview questions.

The mean scores of the prayer group participants indicate that they are within the range of supernatural interpretation of religious beliefs, but they are not among the ultra-conservative scores. Table 15 shows that the prayer group participants and the ACW sample are quite similar in their SN and Cert. scores and distribution.

---


The ISRC has five sub-tests of religious concepts. These sub-tests are C, Church (ten items); B, Bible (twenty items); D, Doctrine (twenty items); G, God (ten items); N, Naturalism (ten items). Each item is a statement of a belief; the subject responds to each statement by checking "agreement," "disagreement," "uncertain," or "no opinion." Answers which agree or disagree with the statement are scored "x," tending toward conservatism, or "y," tending toward liberal views. Thus a sub-test of ten items has a possible range of scores from 10x to 10y; the specific score is the difference between the number of "x" and the number of "y" answers to items. Answers of "uncertain" and "no opinion" are not considered in this study.

A supernaturalism, or SN, score is obtained by totaling the "x" and "y" responses for the five sub-tests and determining the difference. SN scores are considered to represent a continuum as follows:

<table>
<thead>
<tr>
<th>Naturalism</th>
<th>Liberalism</th>
<th>Supernaturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>70y</td>
<td>20y</td>
<td>0</td>
</tr>
<tr>
<td>20x</td>
<td>0</td>
<td>70x</td>
</tr>
</tbody>
</table>

A certainty, or Cert., score is obtained by totaling the "x" and "y" responses.
TABLE 15

A Comparison of the Means and Standard Deviations of the SN and Certainty Scores of Thirty Prayer Group Subjects with Twenty-Two Active Church Workers

<table>
<thead>
<tr>
<th></th>
<th>Supernaturalism</th>
<th>Certainty</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S. D.</td>
<td>Mean</td>
<td>S. D.</td>
</tr>
<tr>
<td>Prayer Group</td>
<td>32.6x</td>
<td>11.96</td>
<td>54.2</td>
<td>10.22</td>
</tr>
<tr>
<td>ACW</td>
<td>33.4x</td>
<td>11.73</td>
<td>55.0</td>
<td>9.34</td>
</tr>
</tbody>
</table>

When the mean scores and ranges on the sub-tests are compared (Table 16), the similarity of the prayer group participants to the ACW sample remains. From Table 16 it will be seen that the prayer group participants are conservative in their concepts of the Church, of God, and in regard to concepts related to Naturalism. The nearly neutral mean score on B, Bible, is decidedly more liberal than the three sub-tests just mentioned. The mean score for D, Doctrine (a possible score of 20x), is somewhat more liberal than the mean scores for C, G, and N.

In the initial interviews the subjects were asked about their concepts of prayer. Almost unanimously the subjects defined prayer in terms of vocal communication
TABLE 16

A Comparison of the Means and Ranges on Selected ISRC Sub-tests of Thirty Prayer Group Subjects with Twenty-Two Active Church Workers

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Sub-Test</th>
<th>C</th>
<th>B</th>
<th>D</th>
<th>G</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer Group</td>
<td>X</td>
<td>8.5x</td>
<td>.6x</td>
<td>7.9x</td>
<td>8.5x</td>
<td>7.1x</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>2x</td>
<td>10x</td>
<td>16y</td>
<td>15x</td>
<td>10y</td>
</tr>
<tr>
<td>ACW</td>
<td>X</td>
<td>8.9x</td>
<td>.6x</td>
<td>9.7x</td>
<td>8.2x</td>
<td>6.0x</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>5x</td>
<td>10x</td>
<td>11y</td>
<td>14x</td>
<td>0</td>
</tr>
</tbody>
</table>

with God.1 The content of their prayers was petitionary, seeking to obtain God's assistance or service to meet their needs and desires. The importance of prayer to their lives was evaluated pragmatically; the subjects considered the value of prayer in terms of "what prayer does for me and mine."

They believed that worship services in the church were for the purpose of mental stimulation and exhortation and encouragement of the worshipper. The sermon was considered to be the most important element in the church's worship.

---

1. Gerald Heard, *Training for the Life of the Spirit* (New York: Harper and Brothers, 1942), suggests that vocal prayer is the first step only in the types of prayer. The prayer group subjects had no concept of the further steps.
The participation of the prayer group participants in the church program and activities was high. Twenty subjects (66.7%) were active church workers at the time they joined the prayer groups; i.e., they held official positions of leadership in their churches, taught Sunday School classes, sang in choirs, or held other positions of responsibility. Ten subjects (33.3%) were supporters of the church program and activities; i.e., they frequently attended the services and activities of their churches but did not hold positions of leadership and/or responsibility.

Individual participation in religious practices was defined in terms of observance of one or more daily devotional periods and of the subject's efforts to govern his life by his understanding of God's will. Fifteen subjects (50%) regularly observed a daily devotional period and consistently applied religious principles to the governance of their behavior. Six subjects (20%) were sporadic in their individual religious participation, and nine subjects (30%) made very few or no efforts toward individual religious practices.

From this it can be concluded that those who joined the prayer groups were mainly those who already had an active participation in religious observances, both institutional and individual.
5. **Prior religious experiences.** The prayer group participants and the ACW sample both had had considerable contact with the church during their childhood. Twenty-three of the prayer group subjects (76.6%) had attended Sunday School for seven or more years; nineteen of the ACW sample (86.4%) had a similar background of Sunday School attendance. Twenty-two prayer group subjects (73.3%) began attendance at worship services before they were twelve years old, and fifteen ACW (68.2%) were less than twelve when they began worship service attendance.

Eighteen prayer group subjects (60%) joined a church during their childhood or youth; eleven (36.7%) joined the church as adults; one subject had not joined a church. Of the ACW, twelve (54.5%) joined a church in childhood or youth, and ten (45.5%) had joined as adults. Twenty-four prayer group members (80%) had belonged to either one or two churches; three (10%) had belonged to three different churches, and one each had belonged to four and to five churches respectively. Of the ACW, fourteen (63.6%) had belonged to only one church; five (22.7%) had belonged to two churches, and three of them (13.7%) had belonged to three churches.

The report of church attendance of the parents given by the subjects and the ACW suggests that the fathers of the prayer group participants took somewhat more interest in religion than those of the ACW. Four of
the subjects (13.3%) report attending worship with their fathers, whereas only one ACW (4.5%) reports this. Eleven of the subjects (36.7%) state they attended church services with both parents, and six ACW (27.3%) say they attended worship services with both parents. In contrast to this, ten ACW (45.5%) report attending church with their mothers only, while six subjects (20%) report this experience. The other nine prayer group participants (30%) attended worship services with their siblings, friends their own age, or alone; five ACW (22.7%) report attending church with friends their own age or alone. Thus, by church attendance, fifty per cent of the fathers of the subjects showed an interest in religion.

The spiritual autobiography provided further information about the parental attitudes toward religion of the prayer group participants. Nineteen subjects (63.3%) report that during their childhood (through age 11) both parents were favorable toward religion; eighteen subjects (60%) stated that during their youth (ages 12-20) their parents continued in this attitude. Five subjects (16.7%) stated that during their childhood one parent was favorable and the other parent indifferent to religion, and four subjects (13.3%) indicated that this situation persisted during their youth. For six subjects (20%) both parents were indifferent toward religion
during the subjects' childhood; in youth seven subjects (23.4%) found their parents indifferent to religion. Also, during his youth one subject, whose parents were indifferent to religion during his childhood, had one parent shift to a position of opposition to religious practices.

Information concerning the level of religious experience of the subjects was provided by the spiritual autobiography. Seven subjects (23.4%) indicated they had had primary religious experiences\(^1\) during their childhood (through age 11). Eleven of them (36.6%) had such experiences during their youth, and sixteen (53.3%) had had primary religious experiences during adulthood and prior to joining the prayer group. The level of secondary religious experience\(^2\) was the plane of two subjects (6.6%) during childhood, of eight subjects (26.7%) in youth, and of five subjects (16.7%) in their pre-prayer group adulthood.

---

1. Primary religious experience is marked by authentic inner awareness of the Divine, or a sense of immediate Presence, coupled with efforts to live in conformity with the perceived requirements of God. Cf. to Clark, *Psychology of Religion*, 23-25.

2. Secondary religious experience refers to religious practices and feelings which result from prior primary religious experience, or which has become sufficiently important to the individual that they are self-initiated and/or self-perpetuated. Cf. Clark, *op. cit.*
Tertiary religious experience was the level at which twenty subjects (66.7%) operated during their childhood; eight subjects (26.7%) continued on this level during their youth; eight subjects either remained in or lapsed into this level during adulthood prior to the prayer group participation. One prayer group participant (3.3%) had had no religious experience as child, youth, or adult prior to joining the prayer group. Two subjects (6.7%) had experienced negative reactions to religious institutions (and hence to the beliefs fostered by those institutions) during their youth.

The religious background of the subjects, prior to their participation in the prayer groups, was strongly favorable to the development of the spiritual life. Parental attitudes within the home and association with church activities through Sunday School and worship attendance gave a positive influence for religion upon prayer group participants in their childhood and youth. The number of subjects lacking such influences are in the minority.

1. Tertiary religious experience is the participation in religious activities in a routine or conventional way because of instructions or sanction of an authority. Cf. Clark, op. cit.
6. Stated reasons for joining a prayer group. During the initial interview the participants were asked their reasons for joining the prayer groups and their anticipated goals. The answers to these two questions were combined to give their stated reasons for joining.

The reasons were divided into two types, depending upon the apparent intention of the subject to enlarge or to protect his current organization of life. Reasons which would enlarge his life organization would include spiritual growth, better understanding of self and others (insight), curiosity about the prayer group experience, experimentation with prayer, discovery of answers to problems of belief, desire to learn new methods of relating to other people, a sense of self-inadequacy accompanied by the wish to become an "adequate" person, and the intention of finding "real" communication with the Divine; such reasons as these were termed "Expansive." "Maintenance" reasons were those which sought to protect and/or strengthen the subject's existing life organization; among such reasons were sense of obligation because of office in the church, aid for a more disciplined life (which was already "disciplined"), increase of a faith already present, desire for a prayer group as a part of the institutional religious program, expectation of repetition of satisfactions experienced in a Bible study
group previously, desire for "inner peace without disturbing what we already have," the wish to strengthen the prayer life of an individual already observing regular prayer times, and a desire to please or to assist the writer.\(^1\) It will be seen that the "Expansive" reasons are in keeping with Allport's definition of a mature religious sentiment\(^2\) and that the division of reasons into "Expansive" and "Maintenance" types is roughly like Wise's distinction between religious symbols used to gain insight and those used to conceal reality.\(^3\)

The number of reasons given by each subject varied from a single one to nine; ten subjects (33.3%) gave three reasons each for joining the prayer group, while seven (23.3%) gave five reasons; four reasons each were given by five subjects (16.7%) and three subjects (10%) gave a single reason. Two reasons for joining the prayer

\(^1\) Seven of the eighteen subjects from the writer's parish indicated that such a desire was among their reasons for joining the prayer group.

\(^2\) The Individual and His Religion, 57. The mature religious sentiment is defined as well differentiated, dynamic, productive of consistent morality, comprehensive, integral, and heuristic. "Expansive" reasons would further differentiation and comprehensiveness, and increase the heuristic character of one's beliefs.

\(^3\) Religion in Illness and Health, 172-82.
group were given by two subjects and six, seven, and nine reasons were given by one subject each.

"Expansive" reasons only were given by four subjects (13.3%). Fifteen subjects (50%) gave both "Expansive" and "Maintenance" reasons. "Maintenance" reasons only were given by ten subjects (33.3%), and one participant (3.3%) replied, "I don't really know why I'm joining the prayer group."

7. Summary. Those who joined the prayer groups tended to be married persons, mostly women, in their thirties or forties, who had received more than a high school education. While most gainfully employed subjects were in the skilled/white collar class, there were several professional persons. They were a relatively stable group, having resided for several years in their present homes.

They saw themselves as more restrained, more objective, friendlier, less aggressive, and less "driving" than the general public. They held "Good" oriented Self Ideals, and they were divided between "Good" and "Able-Good" Self Concepts. Less than half of them experienced noticeable tension between their Ideal and Self Concepts.

Most of them were reserved persons. Few of them were well acquainted with the other members of their groups at the beginning. Their ideal relationship concepts were "Good," as their Self Ideals had been.
The religious background of the participants was favorable to the spiritual life. Their parents, for most of them, had been favorable to religion. They had attended Sunday School for many years, joined the church fairly early in life, and had held membership in only one or two churches since joining. Most of them were active church workers. They were moderately conservative in their beliefs. At least half of them had had primary religious experiences prior to prayer group participation.

In their reasons for joining the subjects were about equally divided between those who desired to "Expand" their lives and those using the prayer group to "Maintain" their present "Actions" and "Meaning" structure.

They were similar to other active church workers. They differed from other active church workers in being younger, somewhat better educated, having had a higher proportion of fathers who were interested in religion, and in having joined a prayer group.

B. The Eight "Drop-Out" Subjects

Eight of the thirty subjects who composed the initial prayer group entrants did not complete the Observation Period phase. Five of these "Drop-Outs"
were members of group B. One member each from groups C, and D dropped out of the groups before the end of the (projected) twenty-eight week period; one member of group A discontinued participation in this study while continuing to meet with the prayer group.

1. **Differences from other subjects.** A comparison of these eight "Drop-Outs" with the twenty-two subjects who completed the Observation Period phase reveals very few differences. In the area of Personality there are no significant differences between the GZTS means for the two groups of subjects; the distribution of Ideal Self and Self Concepts is much the same. The Social Relationship opinions of these eight persons are like those of the twenty-two subjects, following the same distribution. Six of the "Drop-Outs" (75%) are reserved in their contacts with other persons; this is about the same proportion as the twenty-two Observation Period subjects. Four of the "Drop-Outs" (50%) had a speaking acquaintance with the majority of other members in their group before its formation; again this is about the same as the twenty-two Observation Period subjects. The Religious Beliefs and Participation of the "Drop-Outs" is quite like that of the other subjects. Their ISRC sub-test and SN scores are slightly more conservative than are the scores of the twenty-two, but the difference is not significant statistically.
There seem to be only two points at which there is a difference between these two groups. The "Drop-Outs" are somewhat older than the Observation Period subjects. Four of the "Drop-Outs" were over fifty years of age; one "Drop-Out" was forty-seven years of age. As the modal age group was 30-39 years, the age of the "Drop-Outs" is enough higher to suggest that the difference might be significant.

The level of educational achievement of the "Drop-Outs" seems to be suggestive also. Seven of the eight "Drop-Outs" had not completed high school, whereas the modal subject of this study had had some college training. It may be that the "study" type of approach to spiritual life requires a high school level of educational preparation.

2. Cooperation with this study. Five of the "Drop-Outs" completed the tests and report forms which were requested. Three "Drop-Out" subjects completed the test forms but did not complete the report forms; there was no explanation offered for this failure. Four were reluctant to take part in the study, showing this by comments made when taking the tests and during the initial interviews. Only one "Drop-Out" expressed interest in the study and in the results of the tests taken.
3. **Satisfactions with the prayer group experience.** All eight were asked to complete a form about the prayer group experience about one year after the termination of group B. Five completed and returned it. These five stated that the satisfactions they had received from the prayer group experience included increased understanding of the subject matter discussed, the opportunity to re-evaluate their religious beliefs, the opportunity for group discussion of religious questions, and the moral support received from other members of the group.

4. **Reasons for termination.** Each subject was asked to state the reason for discontinuing participation in a prayer group. One of the five who replied stated he was "let down" by the experience; he did not receive enough "real" feeling to desire to continue. One member stated she did not continue because of lack of time; this subject was employed on the third shift (11 P. M. - 7 A. M.) in a local factory, and the 8:45 - 9:45 P. M. meeting time of her group interfered with her planned use of time. Another member stated that ill health had prevented her from renewing her participation in a prayer group. One "Drop-Out" moved to another community. One stated she discontinued participation in the study (but continued to meet with her group) because "I just don't

1. See Appendix G, page 301.
feel qualified to discuss the different things" that were asked on the questionnaires.

Of the three subjects who did not return the "Drop-Out" questionnaire, one was reported by her pastor to have terminated prayer group participation due to ill health; the other two were quoted as having been dissatisfied with the group.

Two factors may be inferred to have existed in some of the "Drop-Out" subjects. Anxiety aroused by the tests and questionnaires was clearly a factor for the subject who "worried" because she could not answer the questionnaires "the right way." It may be inferred that anxiety was present in the subjects whose participation was reluctant, and probably in the case of those who did not return the report forms or the "Drop-Out" questionnaire.

A second factor which might be inferred is that there was, at least for three subjects, a discrepancy between what they had expected would be achieved and what actually occurred in the prayer groups. The failure to reach an anticipated level may induce a sense of dissatisfaction which depreciates the entire duration of the group's meetings. It is notable that only one of the "Drop-outs" gave clearly articulated and specific reasons for joining the group; the other seven gave broad, general and somewhat vague reasons.
5. **Changes reported and observed.** Changes in one or more of the areas included in this study were reported by three "Drop-Out" subjects; changes were observed in two subjects.

C-8 reported changes in Personality and Religious Beliefs. These were vaguely stated, but they are to be noted. She reported that she felt calmer within after fourteen meetings of the prayer group; this suggests a tension reduction without defining what the nature of the tension was. She also reported that her Religious Beliefs were changing from the narrow concepts of her childhood to broader views; while there is a failure to specify the content of the beliefs, there is a suggestion that a re-definition of her beliefs is occurring. Another member of group C reported that he had observed that C-8 was taking more part in the group discussion by the fourteenth meeting than she had taken in the first seven meetings; this suggests a change in her relationships to the other members of the prayer group.

A-4 was observed to have changed in her relationship to other members of her prayer group and in her participation. One member commented that she was more at ease and relaxed in the group at the end of fourteen meetings than she had been during the first seven. Another member said that A-4 was taking more part in the discussion than previously.
B-4 reported that his belief in prayer had been strengthened. This change in Religious Belief is an increase in intensity of conviction rather than a difference in content.

B-5 reported that she was praying more at the end of fourteen meetings than she had been when the group began. This is recorded as a change in Religious Participation.

C. Types Of Changes In Twenty-Two Subjects At The End Of The Observation Period

Changes were reported or observed in every category; the number of subjects experiencing change ranged from one subject recorded in the "Personality--Achievement" category to twenty-one subjects in the "Social Relationships--Relation to Other Group Members" category. In this section the types of changes recorded at the end of the Observation Period will be enumerated.

1. Personality. Four categories were observed in the area of personality: traits (as measured by the GZTS), achievement level (as measured by the GSCT), self concept and ideal self variation, and insight. The categories in which each subject changed are recorded in Table 17. One subject changed in all four categories; five subjects (22.7%) changed in three categories, and five subjects changed in two categories; eight participants (36.3%)
<table>
<thead>
<tr>
<th>Subject</th>
<th>Traits</th>
<th>Achievement</th>
<th>Self Concept and Self Ideal Variation</th>
<th>Insight</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td>Mg*</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>A-2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-5</td>
<td>Mg</td>
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<td></td>
<td>Mg</td>
</tr>
<tr>
<td>A-6</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-1</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-2</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-3</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C-5</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-6</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>C-7</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>D-1</td>
<td></td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>D-2</td>
<td></td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>D-3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D-4</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>E-1</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>E-2</td>
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</tr>
<tr>
<td>E-3</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>E-4</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>E-5</td>
<td>Mg</td>
<td></td>
<td></td>
<td>Mg</td>
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<tr>
<td>E-6</td>
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<td>Mg</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>1</td>
<td>14</td>
<td>10</td>
</tr>
</tbody>
</table>

* "Meanings" change as defined in Chapter 1, page 12.
changed in one category, and three subjects (13.6%) showed no change in personality. Thus eleven subjects (50%) changed in two or more of the "Personality" categories used for this study. All changes in this area are "Meanings" changes.

The specific trait scores in which the subjects changed are indicated as increases (+) and decreases (-) in Table 18.

TABLE 18

Increases and Decreases in GZTS Trait Scores by Thirteen Subjects During the Observation Period

<table>
<thead>
<tr>
<th>Subject</th>
<th>No. Traits Changing</th>
<th>Trait</th>
<th>G</th>
<th>R</th>
<th>A</th>
<th>S</th>
<th>E</th>
<th>O</th>
<th>F</th>
<th>T</th>
<th>P</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
<td></td>
<td></td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-5</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A-6</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>C-1</td>
<td>2</td>
<td></td>
<td></td>
<td>+</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>C-2</td>
<td>1</td>
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<tr>
<td>C-3</td>
<td>3</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C-5</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>C-6</td>
<td>1</td>
<td></td>
<td></td>
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<td>+</td>
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<tr>
<td>C-7</td>
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<td>+</td>
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<tr>
<td>E-4</td>
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<td></td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E-5</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E-6</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>+</td>
</tr>
</tbody>
</table>

No. Increases 13 1 0 2 3 1 2 0 2 2 0
No. Decreases 16 2 1 1 0 1 4 3 1 2 1
It is immediately apparent that there is no generalized direction of change in traits among the prayer group participants. It also is evident that change in traits is an individual matter which must be considered in relationship to other categories of personality change.

An effort to secure an estimate of the subjects' desire for "Achievement" was made through use of the GSCT. Following the method described above, it was found that on the first test ten subjects (45.4%) ranked as "high achievers"; four (18.3%) rated as "average achievers," and eight subjects (36.3%) were placed as "low achievers." Sixteen subjects (72.6%) were ranked the same on the second test as they had ranked on the first test. One subject did not take the test the second time. Three subjects changed their modal location (two downward and one upward) without a sufficient number of sentences changed to suggest more than chance variation. One subject, E-5, shifted from "average" to "low achiever"; eleven sentences more appeared in the "low achiever" group on her second test than had appeared on the first. The same subject had significantly lower scores on five traits of the GZTS.

Changes occurred in Self Ideal, Self Concept, and in the Variation between these two concepts for
fourteen subjects (63.6%). Table 19 summarizes the changes which occurred. Three subjects changed their Self Ideal concepts, two toward "Able" orientation and one toward "Good" orientation. Ten subjects changed their Self Concepts: six from "Good" to "Able-Good"; one from "Able" to "Able-Good"; one from "Able-Good" to "Able"; one from "Good" and one from "Able-Good (negative)" to "Able(negative)-Good(negative)."

TABLE 19

The Self Ideals, Self Concepts, and Variation Between Them on First and Second Administration of the Word Choice and GSCT, and the Change From First to Second Administration for Fourteen Subjects

<table>
<thead>
<tr>
<th>Subject</th>
<th>First</th>
<th>Second</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SI</td>
<td>SC</td>
<td>Var.</td>
</tr>
<tr>
<td>A-3</td>
<td>G</td>
<td>AG</td>
<td>L</td>
</tr>
<tr>
<td>A-5</td>
<td>G</td>
<td>AG</td>
<td>S</td>
</tr>
<tr>
<td>C-1</td>
<td>AG</td>
<td>A</td>
<td>M</td>
</tr>
<tr>
<td>C-3</td>
<td>G</td>
<td>A</td>
<td>M</td>
</tr>
<tr>
<td>C-4</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
<tr>
<td>C-5</td>
<td>G</td>
<td>AG</td>
<td>S</td>
</tr>
<tr>
<td>D-1</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
<tr>
<td>D-2</td>
<td>G</td>
<td>G</td>
<td>S</td>
</tr>
<tr>
<td>D-4</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
<tr>
<td>E-1</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
<tr>
<td>E-2</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
<tr>
<td>E-3</td>
<td>AG</td>
<td>AGneg</td>
<td>M</td>
</tr>
<tr>
<td>E-4</td>
<td>AG</td>
<td>AG</td>
<td>S</td>
</tr>
<tr>
<td>E-5</td>
<td>G</td>
<td>G</td>
<td>L</td>
</tr>
</tbody>
</table>

Key: G= "Good"; AG= "Able-Good"; AGneg= "Able-Good (negative)"; AnegGneg= "Able(negative)-Good(negative)"; Var.= Variation; M= Much; S= Some; L= Little; Mg= "Meanings" change
Five subjects showed a decrease in variation between their Self Ideals and Self Concepts; two subjects showed an increase in such variation. Reference to Table 17 will show that seven of these thirteen subjects had changed on the GZTS, and one subject had changed in the "Achievement" category.

Ten subjects gained insight during their participation in a prayer group. All ten gained awareness of specific behavior patterns of theirs of which they had not been conscious; for six of them the behavior patterns were of positive value to the subjects, and nine subjects became aware of behavior patterns which were of negative value to them. Only three subjects gained insight into the dynamics of their behavior patterns.

Examples of the insight into specific behavior patterns include the recognition of unkind and intolerant speech; the consciousness that one may listen to another with "hearing," or understanding, what the other is saying; and the discovery that it is important to have others consider one intelligent. Examples of insight into the dynamics of behavior include the recognition that a subject accepted community responsibilities as a means of gaining approval while avoiding his wife's wish for him to give more attention to his family; the discovery by another subject that her efforts to be a "good" mother and a "tolerant" person were really an expression of desire
for approval and dependency rather than mature efforts; and the awareness that a dominance-submission pattern was being used to keep others at a safe distance. A summary of the levels of insight gained by these ten subjects follows in Table 20.

**TABLE 20**

The Level of Insight Gained by Ten Subjects During the Observation Period

<table>
<thead>
<tr>
<th>Subject</th>
<th>Behavior Pattern valued</th>
<th>Dynamics of Behavior valued</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positively</td>
<td>Negatively</td>
</tr>
<tr>
<td>A-1</td>
<td>Mg*</td>
<td>Mg</td>
</tr>
<tr>
<td>A-5</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>C-2</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>C-3</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>C-4</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>C-5</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>C-7</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>E-1</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>E-4</td>
<td>Mg</td>
<td>Mg</td>
</tr>
<tr>
<td>E-5</td>
<td>Mg</td>
<td>Mg</td>
</tr>
</tbody>
</table>

*"Meanings" change as defined in Chapter I, page 12.

In summary, the following types of changes are found in personality categories of this study:

a. Both increases and decreases in six of the ten traits measured by the GZTS for some subjects;

b. Decreases in traits R, F, and M for some subjects;
c. Increases in trait S for some subjects;
d. A change in "achiever" level for one subject;
e. Changes in Self Ideal orientations, in Self Concept orientations, and Variation between Self Ideal and Self Concept for some subjects;
f. Development of insight into behavior patterns for some subjects; and
g. Development of insight into the dynamics of behavior patterns for some subjects.

2. Social relationships. The biggest type of change in social relationships for the twenty-two subjects was the "Meaning" (Mg) of their relationship to others in the prayer groups. Sixteen subjects showed "Actions" (A) changes in their relationships outside of the prayer group. Ten participants demonstrated "Actions" changes in the prayer group meetings. Only three members reported any change in their concepts of social values or social relationships. Table 21 indicates the types of changes which each subject experienced.

Of the twenty-one subjects who changed in their relationship to other group members, sixteen reported that they felt closer to the others. Four persons indicated that they rejected one or more of the other members of their groups. Two subjects mentioned they had formed friendships with other group members which were meaningful outside the group meetings; both indicated these friendships would probably not have been formed except for the
### TABLE 21

Social Relationship Categories in which Changes Occurred in Twenty-Two Subjects During the Observation Period

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Outside Prayer Group</th>
<th>Prayer Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1</td>
<td>A#</td>
<td>Mg</td>
</tr>
<tr>
<td>A-2</td>
<td>Mg*</td>
<td>Mg</td>
</tr>
<tr>
<td>A-3</td>
<td></td>
<td>Mg</td>
</tr>
<tr>
<td>A-5</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>A-6</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>C-1</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>C-2</td>
<td>Mg</td>
<td>A</td>
</tr>
<tr>
<td>C-3</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
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<td>C-6</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>C-7</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>D-1</td>
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<td>A</td>
</tr>
<tr>
<td>D-2</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>D-3</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>D-4</td>
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</tr>
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<td>E-2</td>
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<td>A</td>
<td>A</td>
</tr>
<tr>
<td>Changed</td>
<td>3</td>
<td>16</td>
</tr>
</tbody>
</table>

* Meanings change as defined in Chapter I, page 12.

# Actions change as defined in Chapter I, page 12.
prayer group experience. One member reported that "I know the others better now." One subject felt her relationship to another member had been improved. One member stated that she felt inferior to two other members in her group. And one member, who felt closer to the others at the beginning of the group meetings, felt that she was completely indifferent to the other members when the group terminated.

Of the ten subjects whose participation changed, seven became more active in their respective groups. These seven spoke more frequently; they changed their roles from that of Follower to include Information and Opinion Giver, Gatekeeper, Information and Opinion Seeker, Orientor. One of the other three subjects who changed frequently took leadership roles in her group; other group members made comments which suggest that she changed from autocratic toward democratic methods in her leadership. In another case group members commented that one member increased in participation during the group meetings; they referred to her leadership of the group in vocal prayer. According to the records of the writer, this member spoke as frequently in early meetings of the group as she did in the later ones. Her comments were quietly made and sometimes ignored by the other members. It may be suggested in this case that the other members became more aware of her participation in the group.
rather than observing an increase in participation. A
decrease in participation occurred in the case of the
tenth subject. She had been a silent member; her
attendance became irregular about the twenty-sixth
meeting, and she dropped out of the group at the thirty-
second meeting.

Thirteen of the sixteen subjects for whom "Actions"
changes in social behavior were recorded experienced
improved home life during their prayer group partici-
pation. This improved home life included better under-
standing of and relationships with the subjects' mates,
acceptance of responsibilities for family life and the
home which had previously been avoided, increased patience
and tolerance with the children, and re-arrangements of
schedules and work patterns in the home to reduce family
tensions. Ten of the sixteen reported improved social
contacts with others, including increased efforts on
their own part to be more out-going and friendlier
persons. Five experienced improved relationships with
others where they were employed; one subject reported
that a fellow employee who had been difficult stated he
intended to be an easier person to have in the office.
One member, who had shunned any participation in community
activities, accepted the office of president in a civic
improvement group. One person, who was a problem drinker,
was able to stop drinking. And one participant reported
that her behavior had become worse, in that she was more selfish in her home and her contacts with others. (This same subject was indifferent to other members of her prayer group when it terminated.)

The social values related to War, as measured by the ISRC, changed in the case of two subjects: A-3's score changed from 3x to 8x, a change toward the Defense end of the continuum; E-1's score changed toward the Non-violence end of the continuum, from 0 to 7y. The change in social value for C-4 concerned the manner in which persons interact with one another. She stated that during the prayer group she had learned that disagreeing with another person can be a means of showing respect to that person; i.e., previously she had considered disagreement to mean "quarrelling" and "dislike of the other," but she now realizes that the expression of disagreement is a more positive relationship than ignoring the differences of opinion which exist between two persons.

A summary of the types of changes in Social Relationship which prayer group participants experienced during the Observation Period includes these:

Meanings:

a. Increased friendship, or sense of empathy, with others in the prayer group;
b. Increased understanding of others, both prayer group members and those outside the group;

c. Enlarged concept of "good" social relationship in the case of one member, and modified social values in the case of two others;

Actions:

d. Increased participation in prayer group discussion on the part of shy members;

e. Formation of new friendships among prayer group members who would otherwise probably have had a speaking acquaintance only;

f. Termination of prayer group participation by one member;

g. Improved home life, with group members taking more responsibility for events in their homes than they previously had;

h. Improved relationships with fellow employees for some participants;

i. Increased efforts to be outgoing and friendly in social relationships by some members who were previously shy and reserved;

j. Acceptance of responsibility in a civic improvement organization by one member;

k. Ability to overcome problem drinking by one member;

l. Increase in self-centered behavior and attitudes by one member.

3. Religious beliefs and participation. The following table presents the changes which have occurred in the categories of this area.

Twelve subjects showed changes in their religious beliefs. Of these, five had significantly different scores on the ISRC. Two members moved toward more conservative
TABLE 22
Religious Belief and Participation Categories in which Changes occurred in Twenty-Two Subjects During the Observation Period

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* "Meanings" change as defined in Chapter I, page 12.
# "Actions" change as defined in Chapter I, page 12.
positions on the SN scale while two others moved toward
more liberal positions. E-2's SN score changed from 35x
to 51x; at the same time her Cert. score changed from 39
to 57, indicating that she has fewer uncertainties about
what she believes. C-2's SN score was 5y on the first
test and 13x on the second; his Cert. score changed
from 37 to 59. Only one of C-2's sub-test scores changed
significantly; his score on G, God, changed from 1x to 8x.
E-3 shifted toward a more liberal position, having
38x as her first test SN score and 13x SN score on the
second test. Her Cert. score did not change significantly.
E-4's SN score on the first test was 16x; her second test
SN score was 2x. Her Cert. score remained relatively
constant also.

One subject changed in her Cert. score on the ISRC
without change in her SN score. E-6's two Cert. scores
were 40 and 55 respectively. As the two members who
became more conservative also became more certain of
their beliefs, there were only three of the twenty-two
subjects who registered a higher Cert. score on the second
test. No subject had a significantly lower Cert. score
on the second test.

Six subjects expressed an increased conviction
concerning their religious beliefs. Three of these
stated they had more faith in prayer; one said her
beliefs had been strengthened, while the other two felt
they were more aware of God's power to help in daily living. Only one of these six (E-6) had received a significantly higher Cert. score on the ISRC. Thus it must be assumed that the other five had an emotional increase of conviction without a clarification of beliefs which the increased Cert. score would suggest.

Three subjects reported that they had new concepts of prayer (which are reported as changes in beliefs). One participant had revised her beliefs about Jesus Christ and also about death and eternal life. For one subject the reality of God (which had been doubted) was confirmed.

It might be noted that the four subjects whose SN scores changed did not report any change in beliefs in written form or interviews. In as much as the SN score changes were a function of non-significant changes in the five ISRC sub-test scores (with the exception of C-2 noted above), it is likely that the non-specificity of the change accounts for these persons' failure to report a change in their beliefs.

Changes in Participation in (Religious) Institutions were noted in five subjects. Three subjects who had been "Supporters" of the church program and activities became "Active Church Workers," taking positions of responsibility and leadership in their churches. One subject who had been an "Active Church Worker" accepted additional respon-
sibilities. One subject who had been a "Supporter" of the church decreased in attendance and contributions and became a "Fringe" member.

The Personal Participation (in religious practices and experiences) is divided into three sub-categories: Devotions, (subject's perception of) Relationship to God, and Religious Experience.

Thirteen subjects reported changes in their devotional lives during the observation period. Eleven participants had "Actions" changes in their devotions. Five subjects increased in the duration and regularity of their devotional time. Three subjects who had had no devotions prior to joining the prayer group began regular devotions upon joining; they persisted in a daily devotional period for six to eight weeks and then lapsed into irregular observance of a daily devotional time. Three participants, who had prayed daily prior to joining the prayer group, reported that they had changed the content of their prayers; these three all wrote that their prayers were less self- and family-centered and more other-church-world need centered. Four participants told of changes in the "Meaning" of their devotional lives. All four had had regular devotions prior to the prayer group participation. Two of the four had a similar experience, one describing prayer as "more significant," and the other
writing that "prayer is now on a deeper level." Another subject noted that it was easier to pray than it had been. The fourth reported that her concept of "devotions" had changed considerably; she found that her "hit or miss" practice of flash prayers was not in keeping with the discipline of the group. This subject re-interpreted "devotions" to include specific times for prayer and meditation.

It might be anticipated that persons belonging to a prayer group would report an improved relationship to God. It is worth noting that three persons did not. Two of these subjects had felt quite near to God when they joined the prayer groups; the third subject (E-3) was not satisfied with the prayer group experience, as will be noted below.

Nineteen subjects did feel they had an improved relationship to God at the end of the observation period. Thirteen of these expressed this feeling by saying that they were "closer" to God. "Closeness" seemed to mean a heightened emotional reaction when their relationship to God was considered. Four subjects stated that their relationship to God had changed from one of social convention and/or impersonality to a sense of personal relationship with the Divine. In trying to explore further what these subjects experienced, they were asked how they knew they
were closer to God or had a more personal relationship with the Deity. Five replied that they thought of God more frequently than they had prior to the prayer group experience. One subject said she was more aware of God's love with her continually. Another said she had learned she was farther from God than she had imagined; she interpreted this "discovery" to mean that she was actually closer by knowing the "truth." This subject felt that a realistic approach to God was now possible which had been previously blocked by her unfounded assumption of closeness. Yet another subject said she felt closer to God but thought less about the Deity than she had when she entered the group; indeed, she stated that she doubted whether there was a God even while affirming that she believed herself closer to the Divine.

Four subjects reported "Actions" changes as evidence that they were closer to God at the end of the observation period. One subject said that she meets situations in her home differently than she previously had; this same subject reported this change under Social Relationships also. Another subject indicated that she is making more efforts in her daily living to serve God; specific examples were given. One man stated that he is consciously seeking to serve God in his work and home. And the other respondent cited changes in her home life, mentioning the use of prayer to control her anger, as evidence that she was
nearer to God. This subject also stated that for the first time God seemed a Reality in personal relationship with her.

Eight subjects replied affirmatively when asked if they had had religious experiences during the time they participated in the prayer group. Two subjects mentioned specific moments during prayer in which they experienced the sense of the immediacy of the Divine. One of these mentioned the assistance received in making a difficult decision as having been a religious experience. Three subjects experienced a release from tension which they interpreted as a religious experience. In one case the subject had been asked to assume a position of religious leadership for which she felt inadequately trained. When she decided that there was no trained leadership available and that there would be no one in the position if she did not accept it, she experienced a sense of "lifting of the burden" which was, to her, a religious experience. In the other cases subjects were worried about members of their families who were seriously ill. Relief from worry came when they prayed about the illnesses.

One subject's family had been troubled with serious illnesses in several different members. The subject was ill also. When the crippled mother-in-law died, the subject said, "It seemed as though God knew I wasn't strong enough to care for her any more." This death was hence
interpreted as an act of Divine Providence to assist the subject when she was undergoing much stress.

One man received a sense of God's nearness which was dramatic in its effect on him. Seeking to make alterations in his home, he had obtained the promise of a number of friends to assist him in moving a wall. When the given day arrived, his friends did not appear as promised. The two persons present, both relatives, disagreed vigorously on how they should proceed, placing the subject under additional emotional stress. In much bitterness, he went to his room and knelt in prayer. As he prayed he felt an easing of the tension and was able to accept the situation. When he left his room and rejoined those present his facial expression and manner were completely altered. His wife commented upon the great difference that could be observed in his manner. Both his wife and the subject commented that he was a "changed man" in the home following this experience.

The eighth subject who had a religious experience found God's providence active while shopping for Christmas gifts. He and his wife were able to purchase all of their gifts without charging any of them. This was something they had not previously done in sixteen years of marriage. The events by which they were unable to use the charge plates usually available to them seemed to this subject
to "have been arranged by Someone in charge of things."

As indebtedness was a severe problem for this subject, the avoidance of increased indebtedness was of real importance in his life.

Types of changes which occurred in subjects within the area of Religious Beliefs and Participation include:

Meanings:

a. Re-examination of and change in specific articles of religious belief;

b. Generalized shifting of religious belief which occurred without the subjects' awareness that they were changing;

c. A sense of improved relationship to God on the part of most subjects;

d. Specific religious experiences for some subjects which varied widely in content of the experience but were similar in that all implied a sense of Divine helpfulness in a time of need;

Actions:

a. Increases in institutional participation on the part of some subjects;

b. Decrease in institutional participation on the part of one subject;

c. Increased regularity and enlarged understanding of devotional practices on the part of some subjects;

d. A change in devotional practices from regularity to neglect on the part of some subjects.

4. Reaction to prayer group experiences. There are some aspects of the prayer group experience which have not been mentioned in the above categories.
The reaction of the subjects to the tests and report forms and interviews varied. Fifteen of the twenty-two subjects of the observation period responded favorably to the tests, etc. While there was some good-natured complaints when the report forms were distributed, such as, "Is it time for those again?" several wrote that they appreciated the opportunity to review their lives and the group experiences for the weeks involved. Several expressed appreciation for the interviews; for some the questions asked aided in clarifying their own beliefs and values, and in at least two cases the interviews furnished the subject an opportunity for confession which was anxiety reducing and a relief of guilt feeling.

Four of the twenty-two subjects were relatively neutral about this part of the prayer group experience. They were willing to cooperate, but they did not receive any apparent benefit from the testing, reporting, and interviews. Three subjects did not like this part of the experience. While they complied with the request for their assistance, it was evident from their manner of participation, the nature of their replies, and their behavior in the interviews, that they would have preferred to have avoided doing so.

Of the eight "Drop-Outs," four did not like the testing procedures; three were neutral, and only one responded favorably.
All twenty-two subjects indicated having had some 
*satisfactions with the prayer group experience*, some of 
them giving more than one form of satisfaction. Eight 
subjects mentioned new ideas and knowledge, or intellectual 
stimulation, as a satisfying aspect of the experience. 
Seven referred to the fellowship of the prayer group and 
to the sharing of concerns as making the experience worth- 
while. Six subjects found value in the self-knowledge 
and growth which they had achieved. Closeness to God 
was the achievement of importance to five subjects. And 
four subjects mentioned the strength and support received 
from the group to meet their problems or keep the disci- 
pline as the important thing.

**Dissatisfactions with the prayer group experience** 
were stated by ten of the twenty-two subjects. Seven of 
these members stated that they had failed to achieve the 
spiritual and personal growth which they had anticipated. 
All except one of the seven indicated that they had re- 
adjusted their expectations to a slower rate of growth 
than they had held at the beginning of the prayer groups; 
those who had made this re-adjustment expected to continue 
as prayer group members in the hope that such growth as 
they had experienced would continue. One subject stated 
that continued participation in the prayer group was her 
only opportunity for further self-knowledge and growth.
The dissatisfactions experienced by the other three centered about the failure of the group (to which each belonged) to meet the expectations each had held. One regretted the cancellation of several meetings, but she felt the meetings which had been held had been very worth while. Another felt that discussion had not progressed rapidly enough. Both of these members indicated a desire to continue in their group. The third subject felt her group did not "stick to the Bible the way we should."

Another measure of satisfaction with the prayer group experience is the desire of the subjects to continue in prayer groups. Only three of the twenty-two indicated they might drop out. One subject, E-4, stated she would not take part in the group when it reconvened in the fall. C-1 indicated that she might move to another community (to be nearer her boy friend) and cease participation; this did happen. E-3, who felt that she did not "grow one bit," stated that she probably would not continue to meet with the prayer group when it reconvened. All other nineteen subjects were definite that they desired to continue as members of their respective prayer groups.

Eighteen subjects achieved the goals which they had given for participating in the prayer groups. Four subjects did not achieve the goals they had stated at the beginning. Two of these four, A-2 and E-5, felt they had
not grown to the point they desired nor had the experience of God's closeness which they had sought; however, both of them were among the group who re-adjusted their goals to a slower rate of growth. The other two, E-3 and E-4, also felt they had not grown as they wished; however, they did not modify their aims to correspond to their experiences, and they both suggested they planned to discontinue their participation as was noted above.

D. Types Of Changes In Ten Subjects At The End Of The Extended Observation Period

Ten of the subjects included in the preceding section were observed over an extended period covering forty-nine meetings.¹ There is additional data² on these subjects. This data is now to be surveyed to learn if new types of changes occurred during the Extended Observation Period, or if changes already noted were reversed, or if changes already noted were consolidated.

1. Personality. Nine of the ten subjects in the Extended Observation Period showed changes in traits measured by the GZTS. Of these nine, only C-4 did not

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¹ See Table 1, page 18, Chapter I.
² See Table 2, page 19, Chapter I.
show change in trait scores between the second and third administration of the test. Eight of the nine had trait score changes between the first and third administration which had not changed significantly between first and second or between second and third administrations of the test.

In some cases the changes between the second and third tests cancelled the change recorded between first and second administration. A-1, who had shown a significant increase in O on the second test, dropped back significantly on the third administration to near his initial point. C-5's G trait score dropped eight points and then rose seven; his S score rose twelve points and then dropped seven points, leaving his third score still significantly higher than his initial score. C-6's G score dropped and then rose, while her second test P score rose three points higher than the first test to drop five points on her third test.

In other cases the trait scores show a steady progression in one direction. Thus A-5 has an S score sequence of 20-23-26, making the third score significantly higher than the first. C-3 has a P trait score sequence of 4-11-16, showing significant changes in both the observation and extended observation periods. C-5 shows a downward progression in R of 13-11-8, and C-7 has a rise in E of 10-18-23.
Changes in scores which tend to show a steady development in one or more traits are found in all nine subjects except C-6.

**TABLE 23**

Raw Scores of Traits on Initial, Second, and Third Administration of the GZTS Indicative of Change in Nine Prayer Group Participants

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(Table 23 is continued on the next page)

Key:
- + = significant increase in raw score between first and second or second and third administration of GZTS
- - = significant decrease in raw score between first and second or second and third administration of GZTS
- c = consolidation of change noted between first and second administrations of the GZTS
- f = significant increase or decrease between the first and third administrations of the GZTS
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Key: + = significant increase
- = significant decrease
C = consolidation of change noted between first and second
f = significant increase or decrease between first and third administration of the GZTS

These results add to what has been recorded in the preceding section but do not increase the types of changes which were found. There are positive increases in trait F, which did not appear in the observation period. The G scores on C-5 and C-6 tend to cancel the decreases pre-
viously noted. But in general these results supplement what has been noted.

Only one of the ten subjects changed in Self Ideal and Self Concept during this time. A-1's Self Concept changed to become slightly more like his Self Ideal. This was accompanied by a slight decrease in variation, indicative of tension, between his Self Ideal and his Self Concept.

Seven of the ten subjects indicated their self-awareness had increased during the Extended Observation Period. Five members of group C showed new insight during this time. In two persons the insight was an expansion and application of self-knowledge awakened during the Observation Period; two showed insight concerning their responsibility for their own behavior, and one gained insight into the dynamics of her aloof and rejecting attitude toward others. This supports the types of changes already recorded without increasing their variety.

2. **Social relationships.** In several respects the social relationships of the participants reflect the same types of changes which occurred during the Observation Period.

There was one "Meanings" change in social values; C-2's scores on the ISRC, subtest War, were ly-0-7y, indicating a change of increased conviction in Non-Violence.
Seven subjects indicated an "Actions" change of improved home life during this extended observation period. Three showed "Actions" changes of friendlier attitudes and increased efforts to initiate social contacts with others.

A new type of "Actions" change occurred in C-7. During this period she became much more independent in her relationships with members of her family. Previously she had done many favors for them, responding to all of their requests for help without evaluating the actual need. She now began to refuse to surrender her own plans to their desires and insisted that they consider her plans, her abilities, and her limits of time and resources. She also became more aggressive at work and demanded more respect and obedience from those she supervised.

Two subjects reported "Meanings" changes within themselves which were directly related to their social relationships. Both subjects had resented their sex; during this time both were able to accept the role of a woman and mother. In both cases this led to improved home life through readjustment of their behavior in relationship to their husbands; in one case the person resigned a part-time professional position in order to devote her full time to the role of mother and wife. This "Meanings" change is a type not reported above.
The same types of changes relating to participation in the prayer group and relationship to other prayer group members were reported by the four members of group A. However, new types of changes were found in group C.

Group C had become a sharing group, with at least three members thinking of the group as psychotherapy, about their thirtieth meeting. Five of the six members changed in the type of their participation in the group. Two members began to vie for leadership, with both exhibiting "dominator" roles. One member, who had been an initiator-contributor, began to question whether he wished to change and became a "blocker." Another member became an "aggressor" who expressed her dislike for the content of the meetings and indicated that she felt some members "were trying to 'boss' the group." The fifth member, who had filled group task roles, shifted into the group builder role of "harmonizer."

In addition to these "Actions" changes, the content of discussion contained many hostile remarks directed at one another and at the writer in his role of group leader-counselor.

There were "Meanings" changes found in the relationships of the prayer group members to one another. Three subjects stated that they felt hostility or annoyance toward one or more other members. The sense of closeness to one another was not as apparent to the members as it
had been at the end of the twenty-eighth meeting.

To the types of changes which were listed in the preceding section the following are added here:

**Meanings:**

a. Acceptance of the social role of woman and mother on the part of two subjects;

b. Development of feelings of hostility toward other members for whom affection and friendliness had been felt;

**Actions:**

a. Development of independence and aggressiveness in family and work relationships on the part of one subject;

b. Change from group task and group builder roles to individual roles on the part of four prayer group participants;

c. Change from group task to group builder roles on the part of one participant;

d. Change from study material-related comments to personal feeling-related comments (involving hostile feelings) on the part of some subjects.

3. **Religious beliefs and participation.** Six subjects had "Meanings" changes in the category of Religious Beliefs during this time. In four cases the specific belief which was re-evaluated and changed was a part of the group discussion. In one case the belief that was changed came as a result of participation in a prayer vigil in the person's church. In the other case the belief had been held previously and was modified and strengthened by the total prayer group experience.
Two subjects had "Actions" changes in the category of Religious Participation, Institutional; in both cases the change was that of assuming new responsibilities in the programs of their respective churches.

Three subjects reported "Actions" changes of improved observance of daily devotions; two subjects reported that they were not as regular in their devotional practices as they had been at the end of the Observation Period.

Five persons stated that they felt closer to God at the end of the Extended Observation Period than they had at the end of the Observation Period. One subject reported that she seemed to be rebelling against God at this time and did not feel as close as she had.

Three respondents had had religious experiences during this time. Two had experienced a sense of being aided with problems and decisions that faced them. One subject had experienced a conviction of her own sinfulness and of God's holiness while taking part in a prayer vigil.

To the types of changes reported in the preceding section must be added the following:

Meanings:

a. A sense of changed relationship to God from closeness to rebellion and struggle;

b. Specific religious experience in which the sense of judgment of sinfulness was the reaction to the awareness of the immediate presence of the Divine.
E. "Most Changed" And "Least Changed" Subjects

The understanding of the psychological factors which may be operative in these prayer group participants will be aided by examination of those who have changed in varying degrees.

1. The range of changes observed. Reference to Table 24 on the following page will make it apparent that the participants vary widely in the number of categories in which change has occurred. There are thirteen categories in which change could be recorded (for this study). Two subjects have shown change in eleven categories, while one subject shows change in only three categories. The other subjects are scattered between these two points.

It will be further noted that twenty-one subjects showed change in Relationship to Group Members, nineteen in Relationship to God, sixteen in Social Behavior and fifteen each in Traits and SI-SC Variation. The categories in which the fewest

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1. The addition of changes in categories should not be taken as an "equating" of categories. The methods used for collecting data for each category have differed, including objective tests, the findings of both trained and untrained observers, and subjective reports. Whereas the reliability of the reports has been somewhat controlled by combining reports from all group members and the participant-observer, the validity of some items (as religious experience) cannot be measured by external standards. Therefore, it is not assumed that a change in Traits is equal to, or the same as, a change in Devotional Practices, etc.
### TABLE 24

The Categories Of This Study In Which Change Occurred For Each Subject, With The Subjects Ranked Accordingly

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number of subjects showed change were: Achievement Level, one; Values, Social Relationships, three; Religious Participation, Institutional, six; and Religious Experience, nine.

The total categories showing change for an individual subject does not indicate any value judgment of the desirability of the changes noted, neither does it indicate the subject's valuation of the change which he has experienced. A participant who has experienced a change in his ability to participate verbally in the prayer group may value this change as highly as another values a numerically superior combination of changes. The purpose of grouping the categories is to obtain an approximate index of the generality of change in each subject in his patterns of living with himself, with other people, and with his (conception of) God.

2. The separation of subjects into groups according to change. The total categories showing change for the twenty-two subjects is a continuum. There is no subject without some change. The ranking of subjects in Table 24 can be considered to range from the "Most Changed" subjects at the top of the table to the "Least Changed" persons at the bottom. Therefore, rather than set an arbitrary point to mark the separation of "Most Changed" and "Least Changed" subjects, an approximate division of
the subjects into thirds is made. The top one third
[seven subjects showing change in nine or more categories]
are designated the "Most Changed" participants; the
lower one-third [seven subjects showing change in five or
less categories] are designated the "Least Changed"
persons; the remaining eight subjects showing change in
six through eight categories can be considered "Somewhat
Changed." Again it is noted that these are relative
groupings used for the purpose of comparison in this study
and are not considered as evaluations of the effective-
ness or social desirability of the changes involved.

F. Comparison Of "Most Changed" And
"Least Changed" Subjects

1. Categories of change. All "Most Changed" participants
showed differences of "Meaning" or "Actions" in seven of
the thirteen categories of this study. Six changed in
the category of Beliefs, and five changed in the categories
of Religious Experience and Prayer Group Participation.

Six of the "Least Changed" subjects reported dif-
ferences in the categories of Relationship to God and
Relationship to Other Prayer Group Members. Four "Least
Changed" persons varied in their Self Ideal and Self Con-
cept Variation. Less than half of the "Least Changed"
persons indicated differences in the other ten categories.
The number of subjects sharing in changes in each category are presented in Table 25.

**TABLE 25**

A Comparison of "Most Changed" and "Least Changed" Subjects Who Showed Change In the Categories of This Study

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<tr>
<th>Category</th>
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<th>No. &quot;Least Changed&quot; Subjects</th>
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<tr>
<td>Relig. Exper.</td>
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2. **Content of change.** The "Most Changed" subjects showed variations in GZTS trait scores on all traits except A (Ascendance). The number of the seven "Most Changed" persons showing increases in each factor was as follows: G, 2; S, 2; E, 3; O, 1; F, 1; T, 2; P, 3; M, 2 (both women, whose increased score moved them toward masculinity and away from femininity). The number of "Most Changed" subjects who showed decreases in trait scores were: G, 1;
Two "Least Changed" participants had trait score differences. One subject showed increases in S and F; the other had an increased score in A.

The only Achievement Level change recorded was by a "Most Changed" subject who dropped from an "Average" to a "Low" achiever. This lowering of her Achievement Level rating was accompanied by decreases in GZTS trait scores, marked lowering of her Self Concept and increase in variation between her Self Ideal and Self Concept, and by appropriate insight regarding negatively valued behavior.

All "Most Changed" subjects registered differences in the Self Ideal and Self Concept category. One subject changed from an "Able-Good" SI to a "Good" SI. Three participants changed their Self Concepts: one from "Good" to "Able-Good" SC; one from "Able-Good" to "Able" SC; one from a "Good" to an "Able(negative)-Good(negative)" SC.

Four "Most Changed" persons experienced a reduction in variation (or tension) between their Self Ideal and Self Concepts; two "Most Changed" subjects increased the variation (or tension) between their Self Ideal and Self Concepts.

Among the "Least Changed" subjects, one changed his Self Ideal from a "Good" to an "Able-Good" orientation. Three changed their Self Concepts from a "Good" to an "Able-Good" description.
In the category of Insight, all "Most Changed" subjects showed some increase over their pre-prayer group level while none of the "Least Changed" group reported any insight. Five "Most Changed" subjects recognized positively valued behavior patterns of which they had been previously unaware; six discovered patterns in their behavior on which they placed a negative evaluation. One subject gained insight into the dynamic purposes of her positively valued behavior; this woman had assumed the role of "good" mother and wife with considerable reluctance. Although trained for a research career, she felt she was "asserting her independence" of authoritative opinions (her professors) in her decision. During the prayer group experience she gained the insight that her decision (to be a "good" mother) rested upon a need for social approval and accompanying dependency which she had sought to deny. Another subject gained insight into the dynamics of his negatively valued behavior. This man readily assumed community responsibilities. He gained the insight that his behavior was hurting his wife and children by depriving them of his interest and time; he further realized that by his community activities he was intending to prevent them from making emotional demands upon him.
One "Most Changed" subject enlarged her understanding of the content of a "good" relationship with other people; one "Least Changed" person showed a difference in score on one subtest of the ISRC which indicated a change in his social values.

In the category of Relationship to Others all seven "Most Changed" persons indicated differences of "Actions" and "Meanings." Four reported improved home life and family relationships; four became more outgoing and friendlier in their social contacts; other changes included a man who ceased his problem drinking, a woman who experienced better relationships with others at work, a shy person who took a position as home demonstrator and salesman, a reserved person who took office in a civic improvement organization, two women who "accepted" within themselves the role of wife and motherhood and acted to improve their home life, and one person who reported she had become more selfish. By contrast, only three of the seven "Least Changed" subjects reported any differences in this category; two reported improved home life, and one reported she was friendlier to others.

There were differences observed and reported in the Prayer Group Participation of five "Most Changed" persons. Two subjects increased in the quantity of their verbalization in the group; three members of Group C
shifted their roles, two from Group Task roles to Individual roles, and one from Group Task to Group Builder roles. Among the "Least Changed" subjects there were two whose verbal participation increased and one who shifted from a Dominator role to an Encourager-Harmonizer role.

There was little difference between the "Most Changed" and "Least Changed" subject in the category of Relationship to Prayer Group Members. Thirteen of the fourteen persons report feeling closer to the others in the group. However, two "Most Changed" subjects did report feelings of hostility toward other group members when their group became more of a sharing group.

Three "Most Changed" subjects reported their beliefs were strengthened, and five of them reported new concepts of specific doctrines, as of the Trinity, of Christology, of eternal life, etc. Among the "Least Changed" persons only one reported new concepts of specific doctrines; two others had ISRC scores of increased Certainty, and one of them had a higher Supernaturalism score. Neither of these two reported any change in their thinking, which would suggest they were not conscious of the difference the test score indicated.

Two "Most Changed" subjects who were Supporters of the church when the prayer groups began were Active Church Workers at the termination of the Extended Observation
Period. One "Least Changed" subject, who had previously been an Active Church Worker, assumed increased responsibility in her church near the end of the Observation Period.

All of the "Most Changed" subjects had increased regularity and broadened content in their Devotions at the end of the period under observation; only one "Least Changed" subject had not had regular devotions prior to joining the prayer group, and he became regular in his devotional practices during his participation.

Thirteen of the fourteen subjects in the "Most Changed" and "Least Changed" groups felt closer to God at the end of the observation time; some of them expressed this in terms of a "more personal and less formal" feeling about their relationship.

The Religious Experience of four "Most Changed" subjects was related to a sense of God's help in time of need, as was the Religious Experience reported by one "Least Changed" person. One "Most Changed" subject experienced the nearness of God in the form of judgment and conviction that she was a sinner. This came as a personal awareness rather than as agreement to a doctrine that all men are sinners in God's sight.

For all seven "Most Changed" subjects the differences noted included both "Meanings" and "Actions"; five of the
"Least Changed" persons reported both "Meanings" and "Actions" changes.

3. Differences in initial data. In many of the factors investigated when this study began there is no important difference between the "Most Changed" and the "Least Changed" subjects. In other factors there are differences which are suggestive for further study.

The "Most Changed" persons appear to be a younger and slightly better educated group than the "Least Changed" subjects. The average age of the "Most Changed" persons is 33 years, and the average age of the "Least Changed" group is 51 years. The average number of years of schooling for both groups is: "Most Changed," 13.6 yrs. (range-9 to 17 yrs.); "Least Changed," 12.4 yrs. (range-8 to 16 yrs.).

There were some differences in initial Personality factors between these groups. The "Most Changed" subjects were significantly lower on GZTS traits R, S, and P than the "Least Changed" group. On trait R ("test-norm" mean, 16.4), the "Most Changed" group's mean was 17.6, and the "Least Changed" subjects' mean was 21.9. On trait S ("test-norm" mean, 18.8), the "Most Changed" subjects had a mean of 15.1, and the "Least Changed" group had a mean of 18.6. The mean for the "Most Changed" participants on trait P was 15.7, and for the "Least Changed" it was
21.1 ("test-norm" mean, 17.1). These differences were significant at the .05 level.1

Both groups had "Good" Self Ideals at the beginning and at the end of the Observation Period. The "Least Changed" subjects also had "Good" Self Concepts at the initial point and little variation between their Self Ideal and Self Concepts. The "Most Changed" subjects, however, tended to have "Able-Good" Self Concepts and to experience some or much variation between their Self Ideal and Self Concepts.

The distribution of "Most Changed" and "Least Changed" subjects in the other areas investigated at the beginning of the study was quite similar with two exceptions: Devotions and Reasons for Joining. As noted above, all except one "Least Changed" subject had had regular daily devotions; most of the "Most Changed" participants did not have regular daily devotions prior to joining the group.

The "Most Changed" subjects gave more reasons for joining; they emphasized Expansive reasons. The "Most Changed" group gave a total of 33 reasons for joining with an average of 4.7 reasons per subject (range--3 to 7

1. The \( T_6 \) test was used. See Dixon and Massey, Introduction to Statistical Analysis, 242.
reasons). They gave 26 Expansive reasons (average--3.7; range--3 to 5 reasons); three "Most Changed" subjects gave a total of 7 Maintenance reasons (average--1.0; range--2 to 3 reasons). The "Least Changed" participants majored in Maintenance reasons and gave fewer reasons for joining. The "Least Changed" persons' reasons totaled 21 with an average of 3.0 per subject, (range--1 to 4 reasons). Two of them gave 4 Expansive reasons (group average--0.6; 1 and 3 reasons). All "Least Changed" subjects gave Maintenance reasons for a total of 17 (average--2.4; range--1 to 4 reasons).

4. Differences in participation in the prayer group experience. Both "Most Changed" and "Least Changed" subjects had similar records of attendance at prayer group meetings. There were similar distributions of active and quiet members, and there were similar increases in quantity of verbalization on the part of the initially quiet members of both the "Most Changed" and "Least Changed" subjects. The only difference between "Most Changed" and "Least Changed" subjects in their participation in the prayer group meetings was that "Most Changed" subjects tended to use individual roles more frequently than the "Least Changed" subjects. While both groups of participants used Group Task and Group Building roles, the "Least Changed" members were more consistently Group Task centered than those who changed.
The requirement of the discipline of daily devotions called for more effort on the part of the "Most Changed" subjects. They did not succeed as well in observing a daily devotional period as the "Least Changed" subjects.

In retrospect, it seems likely that the "Most Changed" subjects made more application of the prayer group experience to their life problems. The nature of the "Actions" changes which they reported imply that there had been problem areas in living which these individuals were seeking to resolve. In the minds of the subjects, their experienced changes were related directly to their prayer group discussions and to the development of their spiritual lives.

All seven "Most Changed" subjects appreciated the experience of the tests, reports, and interviews on which the present study is based. Only two of the "Least Changed" participants found value in them; three "Least Changed" subjects were neutral about the experience, and the other two were obviously uncomfortable in the interviews and took the tests and report forms with reluctance. Their participation in this study seemed to be a result of the social pressure of the other members' participation and a willingness "to help out."

The kinds of satisfactions experienced by both "Most Changed" and "Least Changed" subjects included:
closeness to God, intellectual stimulation, fellowship of the group, and personal growth. Both "Most Changed" and "Least Changed" subjects stated that they were dissatisfied with the slow rate of personal growth experienced. All except one of the "Most Changed" subjects achieved the goals they had set initially; likewise, only one "Least Changed" subject failed to reach the goals she had set initially. The two groups of subjects are very similar in their satisfactions and dissatisfactions with the experience.

5. **Summary of differences between "Most Changed" and "Least Changed" subjects.** The "Most Changed" subjects seem to be a younger, somewhat better educated group of persons than the "Least Changed" subjects. They are not as restrained as the "Least Changed" persons, but they are somewhat more restrained than the "test-norm" population. They do not rate as high in personal relations and cooperativeness as either the "Least Changed" subjects or the "test-norm" population. Their Self Concept is somewhat more oriented to present social standards than is the case of the "Least Changed" subjects; at the same time they experience more variation between the Self Ideal and Self Concept, and consequently there is more tension experienced within them between "what they are" and "what they ought to be."
The "Most Changed" subjects are looking for ways to enlarge and expand their lives. They seem to be persons experiencing difficulties in their social relationships which they seek to resolve. Their values are spiritual, but they are not consistent in their "search for God." They welcome an experimental approach to spiritual living, and they are willing to make efforts to realize the goals they have, some of which are clearly articulated and some of which are implicit.

G. Comparison Of "Least Changed" And "Drop Out" Subjects

1. Similarities. The average age of the eight "Drop Outs" was 47 years; 51 years was the average for the "Least Changed" group. The "Drop Outs" averaged 10.8 years of schooling (range--8 to 18 years); the "Least Changed" averaged 12.4 years.

They had comparable GZTS trait means except as noted below. The two groups were similar in that they held "Good" Self Ideals.

They held similar social values. Both groups were composed mostly of reserved persons; most of them had only a speaking acquaintance with other prayer group members prior to joining.
Both groups were composed of active church workers who observed regular devotions and had had favorable home influences toward religion.

Seven "Drop Outs" (87.5%) and five "Least Changed" (71.4%) were indifferent or uncomfortable about the tests and interviews of this study.

2. Differences. The two groups are different in some aspects of Personality. The mean of the "Drop Outs" on GZTS traits R and S is significantly lower than the "Least Changed" group.1 The "Drop Outs" mean for R was 19.2 ("Least Changed" mean--21.9), and their mean for S was 15.6 ("Least Changed" mean--18.6). The "Drop Out" S mean is nearly the same as the "Most Changed" S mean of 15.1.

The Self Concepts of the "Drop Outs" tend to be "Able-Good" (as were the "Most Changed") rather than "Good" as were those of the "Least Changed." Whereas the "Least Changed" had little variation between their Self Ideals and Self Concepts, four "Drop Outs" (50%) had some or much variation between the two concepts.

The "Drop Outs" gave 28 reasons for joining for an average of 3.5 (range--1 to 5 reasons). Of these reasons, 16 were Maintenance reasons (average--2.0; range--1 to 3

1. Difference was at .05 level. The $I_g$ test was used.
reasons) and 12 were Expansive reasons (average--1.5; range--1 to 3 reasons). While the "Drop Outs" prefer Maintenance to Expansive reasons, they are in an intermediate position between the "Most" and "Least Changed" subjects.
CHAPTER V

TWO MEN

The nature of the individual changes presented in the preceding chapter may be seen in perspective in a life history. In this chapter brief life sketches are given of two men, one a "Most Changed" subject and the other a "Least Changed" subject. Names and places have been altered to protect the identity of the subjects.

A. John Redding, A "Most Changed" Man

John Redding is a semi-skilled factory worker who lives in an industrial community in New Hampshire. He is of medium height, slender, and in good health. He holds a part-time job to supplement his income from the factory. He enjoys outdoor life, including hunting and fishing, and is usually dressed in his work or hunting clothes. He is buying his home and improving the house as money for this becomes available. At present he takes an active part in his church and accepts responsibility in a local civic improvement organization. He has been a member of the prayer group in his church since it was organized.

John was the first child of his parents, having been born in the fall of 1916. His parents, Henry and
Jewel, were employed on an estate in Maine; Henry was herdsman, and Jewel worked in the main house as cook and housemaid. The estate was managed by John's maternal grandfather, Abraham Jackman.

While Jewel ruled the Redding household, Abraham Jackman was the source of economic and emotional support of the family during John's childhood and youth. John remembers his grandfather as a kindly and patient man who always had wise counsel for a boy's problems. John did not think of asking his father for guidance, nor did he have to face his father for discipline; Abraham talked to John when a window was broken or a gate had been left open.

When John was two and a half years old, a second son was born to Henry and Jewel. In the fall of that year, 1919, both parents and his baby brother were stricken with influenza. John was sent to live with a great-aunt during the illness. The illness was severe, causing the death of his brother and the prolonged convalescence of his mother. Following his mother's recovery, John continued to live with his great-aunt. He was in her home for five years, from age three to eight.

He entered school when he was five. It was a one-room country school, having a few pupils in each of the eight elementary grades; the teacher was his great-aunt.
"I used to get away with murder," John said. "When I was tired, I went to the back of the room and took a nap. She never made me study." His attitude toward school was formed during those first three years.

When he returned to his home, at the age of eight, there was a two year old sister who had been born in his absence. While they had childhood quarrels, John feels that he and his sister have always been close.

Attending school during the following years was not pleasant. There was no protective teacher to excuse his mistakes, but John was intelligent and was able to make passing grades without too much work. He completed the eighth grade in a little two-room school. In the fall of 1929 he entered a near-by high school; he successfully completed all of his first year studies except English. He attended a second year without completing the work. He did not return to school the next fall.

At the age of fourteen John had his first experience of drinking alcohol. His grandfather Jackman had been a problem drinker, and his father was a drinker. John had not previously tasted any of their beverages. During the summer of 1931 he attended several dances with friends of his own age. One had obtained a pint of alcohol from a bootlegger (Prohibition was in effect at that time) which they mixed with grape fruit juice. He drank enough to
become "quite silly" and decided that drinking was not for him.

In 1932 Henry obtained a summer job as caretaker of an estate in Aid, a community some forty miles from their home. Jewel and the children accompanied him. Jewel ran a rooming and boarding house in the village, while John assisted his father as groundsman.

The owner, a widow, became interested in John and offered to finance him as a special student in horticulture at the state university. With her assistance, he attended the university in the spring semester, 1934. He worked during the summer in the university town. In the fall he transferred his standing to that of a regular student in a two year agricultural course. His lax study habits and poor preparation in English contributed to his failure to pass a required course in freshman English. He dropped out of the university and returned to his home town.

John worked the winter and spring under Grandfather Jackman's direction. In the summer he did gardening and odd jobs in Aid; the estate owner had died, and the estate had been closed. During the next winter he was either at home or with his grandparents.

The following summer of 1936 John worked as delivery truck driver for a grocery in Aid. The store keeper had
lost his driver's license for drunkenness. He invited John to join him in drinking after store hours, and it was during this summer that John's drinking became a fixed habit.

It was during the same summer that John was stricken with appendicitis. Following emergency surgery and hospitalization, he went to his grandparents' home to convalesce. His grandfather urged him to return to work as soon as possible, but his grandmother urged that "he mustn't break the stitches" and encouraged him to "take it easy."

John went to the state capital in 1938 to take a course in tree surgery under the N. Y. A.; he was then twenty-one. Within six weeks he was assisting the instructors in tree identification, even replacing the instructor on a few field trips. The hurricane of 1938 produced a demand for tree workers, and he left school to take a position with a Boston tree surgery firm.

His work took him into Connecticut, where he roomed with a friend from the N. Y. A. school. John was introduced to hard liquor by the "climbing crew" with whom he worked. It was their custom to stop at the tavern after hours; occasionally one would become intoxicated, but intoxication was usually reserved for week-end drinking when one did not have to work the following day.
The following spring (1939) John came to work in Jericho, a New Hampshire village. He was employed as a teamster, hauling boards from the sawmill to the drying field. The horses were kept in a barn owned by Mr. Derry, and some of the teamsters roomed at Mr. Derry's home. It was there that John met Adeline Derry. She was a short, somewhat plump girl of fifteen, shy and quiet. She seemed to admire John, and it was not long before he began to seek her companionship.

Adeline's life had been limited to the village area, and John's knowledge of several states made him a "widely travelled" man in her eyes. He found that her admiration was satisfying to his own sense of importance, and he cultivated this admiration by providing automobile trips through the White Mountains of New Hampshire and to other places where she had not been. Adeline responded with increased attention, and she began to spend time afternoons riding the wagon with him.

John was injured in an accident after a few months as teamster. He remained in the Derry home while he recovered, and he continued as a boarder when he obtained a position as nurseryman for a landscape gardener in a near-by city. His drinking increased while working at the nursery. Every Friday was pay day and "bottle night." In retrospect John feels that he was changing from a "social
drinker" to a "problem drinker" during this time. He worked there for about a year; then he left and held several different unskilled labor jobs during the next several months.

In June, 1941, John and Adeline were married. He was twenty-four and she was seventeen. Henry and Jewel Redding had obtained employment in Roma and had purchased a home in the village where the Derry's lived; Mrs. Jackman was living with them. As both Henry and Jewel were working, Grandmother Jackman was often alone. Following their marriage, John and Adeline moved into the Redding home to help care for his grandmother. During this year John worked in factories in Roma.

In November, 1942, John enlisted in the U. S. Navy. Adeline returned to the Derry household while he was in service. After basic training he was sent to Fleet Sound School to be taught to use sonar equipment. He graduated as a third class petty officer and was sent to the Pacific theater of operations. He served on three or four different patrol boats as well as being stationed at times on sonar duty at harbor installations. He was one of the first fifty Navy men to return to Corregidor.

His experiences in the Navy were much like those of any other enlisted man, including weeks at sea followed by "celebrations" on shore leave when they returned to
Drunkenness when on leave was the usual thing, and John attributes his post-war pattern of periodic drinking to his Navy days.

While in the Navy he took a correspondence course to become a radio technician. He was transferred from a ship to a shore station when he had done about two-thirds of the lessons, and he did not complete the course.

When he landed on Corregidor there were still a few Japanese soldiers hiding on the island. One of these Japanese attacked John, leaping upon him from bushes growing near the path he was walking. Another sailor killed the Japanese; John commented that this was probably the only time while he was in the Navy that he thought about God. "I said a 'Thank you' that night," he stated.

John was discharged from the Navy in November, 1945. For the first few weeks that he was at home, he and Adeline lived with his parents. They soon purchased a home in Wetbrook, some twenty miles away.

John obtained employment in the Roma factories again. In a few months he was given an advancement in position and pay. However, the working conditions were quite humid, and John developed frequent malaria-like attacks. He quit his factory job and accepted work as a tree climber with a Roma tree surgery firm. While this
job paid a lower hourly wage than the factory work, John was pleased with the outdoor working conditions.

Work was steady during the summer and fall, but the winter of 1946-47 had many stormy days when tree work was impossible. John's income varied; his expenditures for drinking increased. On stormy days the line crew reported for work; when they were told they would not work that day, they would head for the tavern. The remainder of the day was usually spent drinking and talking. Drink became a cause of more frequent arguments with Adeline, both because of the drunken condition in which John came home and also because of the cost of his drinking.

Adeline had not made friends in Wetbrook in the months they had lived there. The Derry family were inclined to keep to themselves. Adeline was satisfied to have the company of her family—her brothers and their wives and children, and she did not seek to make friends with those who lived near her home. Her apparent satisfaction with few friends was in contrast to John's gregariousness and desire for companionship. Since John and Adeline spent many of their evenings with each other, John's social needs were being supplied by his relationship to his fellow workers, both working and drinking.

When spring came, work became more steady, and the drinking decreased. Income was more regular for John,
and there were fewer arguments at home. As the fall came, John decided that he did not want another winter of uncertain working conditions. He left the tree surgery firm and took a job in a factory manufacturing electrical devices. His work interested him, but he found he could make his day's production quota in two or three hours each morning. With his foreman's approval, John enrolled in an I. C. S. electrical engineering course. He kept his text books at the factory, and his studying was done after he had completed his daily quota. It seemed he was improving his status in life.

Two things marred John's life during his employment at the electrical device factory. One was the death of his first child. John and Adeline had wanted children when they were married, but pregnancy had not occurred until 1947. Early in 1948 a son was born prematurely; he lived only twenty-four hours. Both parents felt his death keenly. John's co-workers took a collection among themselves to help with the expenses; their kindness is remembered by John with gratitude.

The other problem during this period was that John went on periodic "binges." He would go for several weeks, or even three or four months, without drinking, and then he would have a week-end of drinking to drunkenness. He was arrested on several occasions.
In the early months of 1949 the electrical device company closed. John had not completed the electrical engineering course, and he did not study the remaining lessons. He was without work for several weeks; then he returned to the tree surgery firm in Roma. Conditions there had changed, for the owner had turned supervisory authority over to a new foreman. John felt that the foreman played favorites among the climbers, and John was not a favorite. He quit after refusing to follow instructions which he felt endangered him.

During the next five or six years John alternated working for a general contractor in Roma and the factories. While the work for the contractor paid a higher hourly wage, it was not steady. Drinking continued to be a problem during these years. The contractor drank heavily, and he invited his workers to have an "after-work" drink with him daily. Pay day was always a "drinking" day.

Each fall, when the deer hunting season opened, John would accompany the contractor and other friends on a week-long hunting trip into the White Mountains. This was the "one grand drinking spree" of the year. Each man took a liberal supply of liquor which was shared with other hunters. It was following one such trip that John stated to his friends, "Well, that's that. No more drinking for a year." They laughed and told him he couldn't do it.
However, he did not drink in the following year. He began drinking at the end of the hunting season the next fall; he felt that he had proved he could stay away from liquor and could celebrate his success. This year's abstinence was his longest period without drunkenness since he had started to drink.

During the years from 1949 through 1954 John and Adeline became parents of two children. A daughter was born to them early in 1949; the child was a full-term baby and birth was normal. In 1951 a son was born; again there was a normal birth.

John had obtained a mortgage to buy his home in Wetbrook; his payments were sufficiently regular to prevent foreclosure, but he did increase his indebtedness during these years. The irregularity of his employment contributed to poor use of his income. The money spent for liquor was much more than he could afford. Medical bills for Adeline were large during these years. And a source of annual irritation to John was the amount which was expended for Christmas gifts.

Each year Jewel Redding had her family come to her home for Thanksgiving Day dinner. Following the dinner each year Jewel expected each person to state what he desired for Christmas. The members of the family felt that they were expected to give to one another generously
at Christmas. One year John suggested that gifts be confined to the children since all of them were limited in income at that time. He was sharply rebuffed by his mother, who informed him that she would give as she pleased. Adeline was sensitive to Jewel's irritation, and she afterward argued with John that they must give as the rest of the family would be giving. That year, as in previous ones, John and Adeline increased their indebtedness about seventy-five dollars to pay for the Christmas gifts they purchased.

Jewel and Henry frequently asked John and his family to spend the week-end with them. Each time an invitation came John would expect to learn that his mother had some task waiting for him, either a repair or improvement on the house. Once, as Jewel was driving them from Wetbrook to Jericho, John asked, "What job do you have for me this time?" Without speaking, Jewel turned the car around and took them back to Wetbrook. John later learned that there had been a job waiting for him to do.

Work for the contractor was irregular, and the Roma factory was reducing its number of employees. In the fall of 1955 John secured a job in Jericho; the following spring he and Adeline purchased a home and moved to Jericho.

His employment was sometimes interrupted by absenteeism caused by his drinking, and in the fall of that
year he was one of several employees who were dismissed. He obtained a job at another Jericho concern soon afterward.

John and Adeline did not enter the community life but continued their "stay-at-home" pattern. Some change had begun during their last years in Wetbrook. They had been baptized at the Jericho church and had joined the Wetbrook church in 1954. Both of them had taken part in the choir of their church for a time. When they came to Jericho they joined the choir but were not regular participants. Their occasional attendance at the church was their only social contact in the community beyond their family ties. John found friendship among the men at the club; this social outlet encouraged the continuation of his drinking pattern.

In the following year a daughter was still-born. Adeline and John both felt the loss keenly; John's response was a drinking spree that lasted several days.

About a year later another child was born to John and Adeline. This child lived only a few hours. Again John started drinking. He missed some days of work as well as distressing his wife.

Shortly after Adeline had returned from the hospital, she phoned Pastor Main. She asked him to find John and bring him home. The fire in the furnace had gone out, and she was not able to rebuild it. The house was cold, and
the children were asking where their father was. Adeline was certain that he was drinking in one of the Jericho clubs.

On previous occasions, when John had been needed at home, either Henry or Jewel had brought him home. While Adeline had been in the hospital Jewel had lectured John about his drinking. John had argued, and Jewel had said that neither she nor Henry would go into a barroom for him again.

Pastor Main did not find John; he went to the Redding home to tell Adeline of his failure. While talking with her, John came home. He had been drinking, and Pastor Main talked with John briefly about his problem. Adeline asked the pastor to "straighten John's thinking." He replied that he would help as much as he could if John wanted to be helped. The suggestion was made that John come to the church study the following day when he was feeling better. Both Adeline and John agreed that he would be there.

As the pastor rose to leave, John reached for his hand and said, "Help me, please help me." Adeline said, "John, that's the first time you have ever asked for help." Pastor Main responded with the assurance that he would help, a prayer for God's guidance was offered, and the appointment for the next morning was confirmed.
Several alternatives were explored with John and Adeline the following morning. John had previously had contact with A. A., and he did not wish to secure their help. The state program of treatment of alcoholics was rejected. He responded readily to the suggestion of pastoral counseling, and he indicated his desire to join the prayer groups that were being formed.

Counseling sessions were begun the following week. While there was discussion of the origins of his drinking and of his current habits of drinking, primary emphasis was placed by the pastor upon establishing a good relationship with John. During the fifth interview John said that his counseling sessions gave him someone to whom he could talk; he felt that he had no real friends in town. Prior to this, he could only talk to those in the club, and when he was there he was drinking.

Soon afterward he asked if Pastor Main could help them with budgeting. Adeline was waiting for John, and she came into the study for a discussion of the Redding's financial problems. John also asked to borrow books related to the Bible and the church to assist him in preparing for the Sunday School class which he accepted a few weeks after he had asked the pastor's help. Many of his interviews were spent in discussion of prayer group happenings or church events in which he was taking part.
He had a total of seventeen scheduled interviews with Pastor Main from February through May, 1958.

The prayer group had been organized in February; John was one of the original members. During the first several weeks he relied upon "authorities." He borrowed books from the pastor which were related to the subject being discussed. He made frequent reference to these books, even reading from them in group meetings. About the ninth meeting, Pastor Main asked him, "That's fine to get another's point of view, but what do you think?" John replied, "Oh, you think I shouldn't use the book so much?" From that time onward he began to express his own questions and opinions.

During the spring months of 1958 there was a re-organization in the factory where he worked. Nearly two-thirds of the employees were discharged. Jewel asked the superintendent to keep John working; when he learned of this John was irritated at his mother's "interference." The superintendent knew of John's problem drinking, and he consulted Pastor Main. The possible dangers to John's morale should he lose his job when he was trying to overcome his problem drinking were discussed. The superintendent was interested in helping John, and he was kept even though employees with seniority were dismissed.

John's increased interest in the church and its activities were noted by many. He became more active in
the men's work, taking more initiative in meeting others and talking with new members. In the fall of 1958 he was elected an officer in the men's club. He continued to teach a Sunday School class and became a member of the church's education committee. He attended an inter-state week-end for laymen where he met several men whose interest in the church impressed him.

John and Adeline began to take more part in community affairs. Shortly after he had begun participation in the prayer group, John and Adeline began to take part in a Parent Teachers Association. Adeline was elected an officer, and John assisted her in her duties. The next fall (1959) Adeline was unable to assume that office, and John was elected to succeed her.

In their home John became more understanding of his wife's needs as well as more responsible. Adeline could depend upon him to come home after work, to care for the furnace, put up storm windows, tend the garden in summer, and do the many other tasks of caring for a home. At the same time, John became more independent. The need to supplement their income to pay their debts was evident; in the fall of 1958 John assumed a home demonstration part-time job over Adeline's objection. In discussing the job with Pastor Main, John said, "She thinks I can't do it, but I'll never know if I don't try." Although he is not a high-pressure salesman, John has done moderately
well with his part-time work.

Prior to joining the prayer group John had had no devotional practices. He began daily reading of the New Testament with vocal prayer; he soon obtained a book of prayers to aid him in his devotions. Several months later he added a second devotional period daily to his morning prayer time.

He feels that God is definitely near to him. "Many times since I've joined the group," John stated, "I've made decisions that I could not understand. Without quite knowing why I've decided that I should do a certain thing. Later I've realized it had been the right thing to do. God has guided me in this way many times."

One experience of particular importance to John came at Christmas time in 1958. Their daughter had been sent to borrow credit cards from Henry and Jewel. It happened that one card had been removed from the envelope in which they were kept and not replaced. Jewel gave the envelope to her grand-daughter without checking its contents. The discovery that the card was missing was made when John and Adeline started to use it. John and Adeline found that another store had made changes in its policies about credit cards so that they could not use his parents' card there. By careful shopping, and with the help of a Christmas bonus Adeline had received, they were able to
buy all their Christmas gifts without increasing their indebtedness. John considered this achievement as due to God's providence in preventing use of the credit cards. John also reported that his income in 1958 had been $800 less than in 1957 and yet he was financially ahead of where he had been one year previously.

Further changes in John were being made in the prayer group. His role originally had been that of help seeker but soon changed to group task roles of information seeker and giver and opinion seeker and giver. As the months passed he tended to assume more group builder roles, acting as harmonizer and mediator; he also increased his group task participation to become more of an orienter and elaborator.

John showed several changes in personality traits (GZTS) during this time. He showed marked increases in S, sociability, T, thoughtfulness, and P, personal relations. At the same time he showed a decrease in R, restraint or seriousness.

His Self Ideal had clustered about the Good values, and it did not change; neither did his Self Concept, which was a combination of Able-Good values. There was a decrease in the variation between these from some variation to little, thus suggesting a decrease in tension between them, and implying increased self-acceptance.
He gained insight into his behavior with the recognition that he had ignored others' wishes and feelings previously. While adjusting his behavior to give more consideration to others, he did not gain insight into the dynamic factors which had caused this rejecting manner.

John's religious beliefs, as reported on the ISRC, became somewhat more liberal although not significantly so. His Certainty score increased on the second and again on the third test, but again the change was not significant. His reported belief changes included new confidence in prayer and new understanding of its range, clarification, of beliefs that had been vague, and an increased conviction that men receive help from beyond themselves.

At the time of this writing John has been elected to a position of considerable leadership in his church. The nomination was made by a church official who knows little of this history but who has seen him change in the past two years. At the factory he is counted as a dependable employee. He has formed a number of close friendships with persons in the community from several different groups. While he is still in debt, his bills are being paid and his indebtedness is being reduced.

John Redding is known as a "Most Changed" man by the people of Jericho. His parents and sister have
commented upon the great change they see. His employer and his church associates have spoken of the difference. John attributes his change to the grace of God and the help of the prayer group and his pastor.

B. Ralph Garnet, A "Least Changed" Man

Ralph Garnet is a slender man, about five feet six or seven inches tall, of medium build. He is a quiet man who dresses in conservative clothing. He does not seek the attention of others; in a casual social group he would be easily overlooked by the others. He is respected among his neighbors as an honest and conscientious person. He is known in his church as a leading member whose services are numerous.

Ralph was born in the village of Barbour in 1902. His father died when he was about six months old. There was one other child, a girl, who was four years older than Ralph. Mrs. Garnet took her two children to the city of Nighopolis. About two years later she married Thomas Winner, a farmer and logger. The family moved to Benedict; Ralph can remember some features of the house in which they lived.

One of Ralph's earliest memories is that of the family moving to Randolph when he was about four. It was in winter, and the ride in the two-horse sleigh impressed
itself upon his mind. Mr. Winner had a farm in Randolph. In the winters Ralph's step-father would find work as a logger to supplement the farm income.

In the winter of 1909 the family traveled into Vermont to spend the months in a logging camp. Ralph's mother spent many evenings reading the Bible. During this winter she read aloud to Ralph and his sister from the Bible every evening. The children did not attend Sunday School or church, partly because of the distance of the church from their home. Their mother's training was primarily moral rather than religious. She drew moral precepts from her Biblical instruction which she applied strictly. Honesty, respect, and helpfulness were among her primary instructions.

Ralph's mother was a quiet, controlled, sensible person who showed little affection or feeling to others. She depended upon her own resources to make what she could not otherwise have had. She enjoyed reading, fine needlework, crocheting, and knitting. Frequently she would become absorbed and lose track of the time; her husband would be quite irritated when he came home to find that a meal was not yet prepared. Mrs. Winner had a reed organ which was her pride and joy. Her children grew up singing hymns.
Tom Winner was a kindly, slow-speaking man. While not openly affectionate, he was good to his step-children. Ralph always got along well with him; he believes his sister resented their step-father. He was not a man to play games with children, and his companionship was limited to teaching Ralph how to swing an axe, draw a cross-cut saw, and do other farm work.

Ralph cannot remember seeing his step-father in a church, but he is clear about Mr. Winner's principles. Tom Winner neither drank nor smoked; he never used profane or foul language. He did not shout at his team of oxen, and he would not permit others to abuse animals. Ralph was impressed with the patience he showed in breaking a team of young oxen. However, he was a perfectionist, and Ralph's mother was not. Mr. Winner was often "jawing" at his wife about her lax housekeeping and her failures to have meals on time. He often showed dissatisfaction with his home.

Mr. and Mrs. Winner provided food, clothing and shelter for the children, but frequently there was little more. There were many days when they were not certain about the source of their next meal. Often the family ate corn meal mush for all three meals a day, but somehow there was always enough.

Ralph started school in the town of Randolph when he was eight years old. He walked three or more miles to
school, which housed eight grades in one room and had an eight months' term.

When he was eleven the family moved to Fontaine, where he continued school through the eighth grade. The nearest high school was twelve miles away; he did not try to attend.

The winter of 1918 was hard for the Winner family, and Ralph's mother went to Nighopolis to work and supplement the family income. Ralph accompanied her and secured employment as a messenger boy. In his first year in Nighopolis he completed one year of high school work by correspondence.

He then took a job as elevator operator. Ralph became acquainted with several girls who worked in offices in the building. During this year he began dating some of them.

He left that job to become a door to door salesman. After an eighteen month period of salesmanship he entered a partnership to open a cleaning establishment in Benedict. While there he became engaged to a girl in that town. The business did not prosper, and his partner quit. His social life did not prosper either, for the girl broke their engagement. He closed the business and returned to Nighopolis.

After working for some months in Nighopolis mills, a friend said he could get Ralph a job in another state.
He found that it was a job in a coal yard that was struck. At the end of his first day's work he was beaten by the strikers and had to spend several days in the hospital. When released from the hospital, he went to work for a tailor. While working there he met an Army sargent who convinced him that he should enlist.

Ralph tried to enlist in the coast artillery branch of the Army, but he was unable to pass the physical examination. The examining doctor learned that he could type and told him of the need for clerks in the medical corps. The doctor agreed to pass him for the medical corps, falsifying the record to do so. Ralph entered the U. S. Army in the fall of 1923 at the age of twenty-one.

He was stationed at Fort Quincy for eighteen months. During the summer of 1924 he dated a maid employed at a summer home near the fort, but she did not continue the relationship when she returned to New York with her employers in the fall.

In December he was transferred to a fort near Boston. Soon afterward another soldier introduced him to Miss Ruth Gray. She was employed as a secretary by a Boston firm and lived with an aunt in a suburban community. Ralph soon was calling at her aunt's home regularly, dating Ruth twice a week.
Ruth made Ralph feel that he was welcome and wanted. He considered her a trustworthy and sincere person. Their friendship grew, and in the fall of 1925 they became engaged to be married.

During the winter Ruth became ill. Her condition was diagnosed as tubercular, and rest was prescribed. She returned to her home in Vermont. Ralph and Ruth corresponded, but they did not see one another again until he had been discharged from the Army.

In the spring of 1926 Ralph was transferred to Fort Rampart; he was there until his discharge in the fall of that year. He spent the next few months with his mother and step-father in Randolph.

After several letters of application had been sent, he was accepted as an agent for an insurance company. In December, 1926, he moved to London and began work. Ruth joined him there several weeks later. Early in 1927 they were married in the Presbyterian church in London. For a time they attended a Questers Club of young married couples in that church, but they felt they did not fit into the group and dropped out of it.

During the time Ralph had been in the Army he had had one or two close friends. He did not continue these friendships after his discharge. He now formed a close friendship with another agent of the insurance company.
It was this friend who introduced Ralph and Ruth to the Questers Club. This friend had strong convictions and either "liked" or "disliked" other people. Ralph and he had a misunderstanding shortly after Ralph left the insurance company in 1929; although they still meet occasionally, their friendship has never been renewed.

The pressures of supervisory personnel for Ralph to "sell more insurance" became too severe for him. In 1929 he resigned from the insurance company to take a position as a representative for an extension school. The school offered any of their correspondence courses to their representatives without cost. Ralph enrolled in an Accounting course; he completed the earlier lessons on bookkeeping but he did not finish the course.

This work did not provide a satisfactory income, and in the spring Ralph took a job with a publishing company. This job was unsatisfactory also, and in the fall Ralph secured work as a route salesman for a door-to-door grocery company. He held this job through the winter of 1930-31.

Ralph's only son was born in the fall of 1930. Ruth had had a miscarriage about one year before this. Andrew's birth was normal, and he was a fairly healthy baby. About two years after Andrew was born Ruth had another miscarriage; there were no further pregnancies.
Another attempt at church attendance was made during 1930. Ralph and Ruth were present in worship services at the First Evangelical Church several times. However, no effort was made to keep them participating, and they drifted away from that church.

In 1931 Ralph became an area representative for another correspondence school. There was a guaranteed salary as well as commissions, and he kept this job for three and a half years. When he lost this job in the fall of 1934 he went to work for the London Dairy; this job was held through the 1934-35 winter.

After his friendship with his fellow insurance agent had ended, Ralph and Ruth had been without close friends. Then they became acquainted with Bruce Lister. Mr. Lister's wife had left him and his two small sons. He had had a succession of housekeepers, but none of them had been satisfactory to him. In the fall of 1934 he suggested to Ralph and Ruth that they move into a second floor apartment in his home; Ruth was to supervise his sons and care for the Lister first floor apartment in exchange for their rent. This arrangement was acceptable to all of them, and the Garnets lived there for the next eleven years. The Lister boys were companions to Andrew and like additional sons to Ralph and Ruth.

While living at the Lister home, Ruth and Andrew attended the Fourth Congregational Church. Andrew was
fairly regular in attending Sunday School, and he and his mother were occasionally present at the worship services. Ralph did not attend; he feels that no effort was made to secure his interest or participation in the church.

In the summer of 1935 Ralph took a position as subscription collector for a publishing company. He held this position until 1942.

These years of their marriage were troubled ones for Ralph and Ruth. Their income was uncertain, for in several of his jobs it varied with the commissions he received. Ruth was inclined to worry about this more than Ralph did. However, he was often disturbed by the state of their finances. Shortly after their marriage he developed an asthmatic condition which lasted until about 1938; he attributes this to worry and nervous tension related to their precarious finances.

In 1945 Ralph purchased an abandoned school house in Philadelphia, a town adjoining London. He converted the interior of the frame building to use as their home. Andrew, now about fifteen, helped his father with much of the work. This remodeling was extended through the first three or four years that the Garnets occupied their new home in Philadelphia. This was the first property Ralph and Ruth had owned since their marriage.
Prior to purchasing their home, Ralph had changed jobs again. When the second World War began he had taken a night school course at the London high school and secured a machinist's certificate. Through contacts made at that time he was offered a job as washerman in a London laundry. He went to work for the laundry as a helper; during the years that he worked for them he was advanced in pay and responsibility. When he left the laundry in 1951 he was a washerman foreman with others under his direction.

Ruth and Andrew began occasional attendance at the Methodist church in Philadelphia a year or more after moving into the community. The invitation and continued interest of neighbors were chiefly responsible. Ralph did not attend with them.

In 1948 Ralph had a severe case of pneumonia. The doctor called to treat him insisted upon his immediate entrance into the London Hospital, even driving him there in his own car. Few people knew he had gone to the hospital because of the suddenness of the illness' onset. Yet the first morning he was there a bouquet of flowers from the Philadelphia women's society was delivered to his bedside. This gift made an impression upon him of the church's interest in him.

The following fall, 1949, a men's group was organized in the church. One of the men called to invite Andrew to
attend the organizational meeting. After discussion with Mrs. Garnet and Andrew, the caller decided that Andrew was somewhat too young for such a group. He then turned to Ralph and asked him to attend. Somewhat surprised, since he had not been attending the church, yet pleased by the invitation, Ralph agreed to attend.

He took part in that meeting, expressing his opinions about some of the matters discussed. Officers for the new group were elected. The man elected for the secretary's office was not present, and it was suggested that an alternative should be elected in the event that he should refuse to serve. Ralph was named as the alternative secretary. Two weeks later the club president came to tell him that the first-named man had declined; Ralph was now secretary of the men's club and responsible for keeping an accurate record of all their activities.

Ralph began to attend church after this. Soon he was asked to serve as an usher. "I was scared to death, for I had never done anything like that before," he recalls, "But I did it."

Some weeks later the Rev. Mr. Granger asked Andrew to join the church. Andrew was reluctant to do so. Ralph suggested that all three Garnets join the Philadelphia church at the same time. Ruth's membership was transferred from her home in Vermont, and Ralph and Andrew were bap-
tized and received as members on confession of faith.

In the summer of 1951 Ralph left the laundry and took a position as salesman and printer for a company producing pictorial calendars. His time was divided between work in the developing and printing rooms and travel to contact the various outlets for the calendars. He held this job until 1955, when the company terminated business.

In the fall of 1951 Ruth began to have a series of difficulties. Minor surgical procedures did not seem to help, and in early 1952 she was informed that major surgery was needed. An operation performed soon afterward indicated there was a growth in the pancreas, but the location of the incision made further exploration impossible. Another operation was performed two weeks later, and Ralph was informed that there was positive evidence of a malignant growth. The doctor said there was nothing that could be done, and he suggested that Ruth had less than three months to live. Ralph insisted that X-ray treatments be tried, even though the doctor assured him they would be only palliative. Ruth received a total of thirteen X-ray treatments before she was released from the hospital.

The summer of 1952 was lived with "death looking over our shoulders." Every pain or distress was feared
as the onset of Ruth's terminal illness. Ralph is certain that it was the power of prayer which saved Ruth's life. To his own prayers were added the prayers of many friends. An intercessory prayer group in the London Episcopal church were asked to pray for Ruth; Ralph learned that this group was still praying for Ruth over a year later. Ruth is apparently well at this time; the family doctor has told Ralph there is no medical explanation for her recovery.

In speaking of his own religious growth, Ralph stated that he had always had a simple faith that things would come out right. In the days of the depression he did not worry about finances as much as Ruth did because of his faith. He feels that he was always looking for some "proof" of God's existence and power. The friendliness of the people of the Philadelphia church had started him on the way of conviction. His wife's reprieve from predicted death removed any doubt that remained.

Ralph purchased his first Bible in 1954. The minister of the church announced that copies of the Revised Standard Version could be secured at a reduced price. Ralph asked that a copy be secured for him. He read the entire Bible, and then he began to re-read parts which interested him. He has been a fairly consistent
Bible reader since then.

In 1955 the calendar company went out of business. Ralph was without work for three or four months. Frequently he was told that he was too old to be employed by companies to which he applied. He was able to secure a position as salesman for a school supply company with New Hampshire and Maine as his territory. During this time he found his faith in God strengthened him and made him more patient.

He was given larger responsibilities in the church. In the office of lay leader he has conducted the worship service from time to time, and in the absence of the minister he has delivered the sermon. He has also served as Sunday School superintendent.

When the prayer group was organized in the Philadelphia church in 1958, Ralph and Ruth joined. Both of them have continued their participation to the present time.

Ralph said that he joined the prayer group because "as lay leader I thought that I should." His goal for participation was limited, for when asked what he thought the group would do for him he replied, "Oh, I don't know. We can't expect it to do a great deal, except perhaps to make our religious experience a little deeper." His satisfaction with the group seemed to be the intellectual
stimulation which it provided, for following the twenty-eighth meeting he said that the most interesting thing was learning the different viewpoints of the men whose works are studied. He added, "I wouldn't miss it for the world now; I want to see what book comes next."

His participation in the prayer group has been consistently that of a group task oriented member. He has served as a leader in discussion, being at various times an initiator-contributor, an opinion giver and seeker, and an information giver and seeker.

During the time in the prayer group Ralph has registered changes in only five categories of this study, two each in Personality and Social Relationships areas, and one in Religious Beliefs and Participation.

In the area of Personality Ralph's scores changed on three GZTS traits. His scores on S, sociability, for the initial, second, and third tests were: 20 - 23 - 26. The difference in score between the first and third tests is a significant one. He had scores of 18 - 14 - 13 on E, emotional stability; the difference between the first and third score is significant. The three test scores for trait F, friendliness, were: 16 - 16 - 21; the difference between the second and third scores is significant. Taken together, these changes would indicate that Ralph sees himself as a friendlier and more sociable,
but somewhat less stable, person at the end of the Extended Observation Period than he did when he joined the prayer group.

Ralph also changed in his Self Ideal. Whereas his Self Ideal had been based on "Good" values when he joined the group, it had shifted toward an "Able-Good" orientation at the end of the Observation Period. His Self Concept was "Able-Good" on both occasions. There was little variation between his Self Ideal and Self Concept at the beginning and end of the Observation Period.

Ralph's achievement level was "high" on both tests, and he did not report any discoveries about himself which would indicate insight.

The Social Relationships area for Ralph showed two changes. One sub-test on the ISRC related to social values showed a variation large enough to record as a change. The three scores which Ralph received on the sub-test were: 3x - 8x - 5x. As the total items numbered ten, a change in five items (or 50%) was held significant. The change between the first and second tests is of this size. It is to be noted that all three scores are on the "Defense" side of the continuum used for this sub-test. Since the scores rise and then fall, it may be questioned whether an actual change is repre-
The other category of change in Social Relationships is that of relationships with other group members. Ralph was close to all members of the group prior to its formation. He had worked with them in various church functions. After participation in the prayer group he said that he felt he was closer to the others than he had been.

The fifth category in which he reported change was that of relationship to God. He stated that he felt closer to God at the end of both the Observation and Extended Observation Periods than he had when he joined the prayer group. In all other categories he did not change.

He was asked specifically if he had ever had any religious experiences, either prior to joining the prayer group or since then. He responded that he had not.

Ralph Garnet is a man respected in the Philadelphia church. The other members do not think of him as "A Least Changed Man"; they do not care whether he has "changed" or not. They know that he is loyal and willing to take responsibility. They consider him one of their leading members, and they look to him for guidance in the church's programs.
C. Comparison

The data available on John Redding and Ralph Garnet is summarized in parallel columns below to give a ready comparison of their changes and participation in the prayer group experience.

<table>
<thead>
<tr>
<th>John Redding</th>
<th>Ralph Garnet</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Initial Data</strong></td>
<td><strong>1. Initial Data</strong></td>
</tr>
<tr>
<td><strong>General</strong></td>
<td><strong>General</strong></td>
</tr>
<tr>
<td>Age 41, married, 9 years schooling</td>
<td>Age 56, married, 8 years schooling</td>
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<tr>
<td><strong>Personality: GZTS Trait Scores</strong></td>
<td><strong>Personality: GZTS Trait Scores</strong></td>
</tr>
<tr>
<td>G</td>
<td>R</td>
</tr>
<tr>
<td>18</td>
<td>13</td>
</tr>
<tr>
<td>O</td>
<td>F</td>
</tr>
<tr>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td><strong>Personality: Achievement</strong></td>
<td><strong>Personality: Achievement</strong></td>
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<td>High</td>
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<td><strong>Personality: Self</strong></td>
<td><strong>Personality: Self</strong></td>
</tr>
<tr>
<td>SI</td>
<td>SC</td>
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<tr>
<td>Good</td>
<td>Able-Good</td>
</tr>
<tr>
<td><strong>Social Relationships: Values</strong></td>
<td><strong>Social Relationships: Values</strong></td>
</tr>
<tr>
<td>ISRC.</td>
<td>W</td>
</tr>
<tr>
<td>3x</td>
<td>2y</td>
</tr>
<tr>
<td><strong>Ideal Relationship Values:</strong></td>
<td><strong>Ideal Relationship Values:</strong></td>
</tr>
<tr>
<td>Unselfishness, consideration</td>
<td>Trustworthiness, sincerity, honesty</td>
</tr>
<tr>
<td><strong>Social Relationships: Behavior</strong></td>
<td><strong>Social Relationships: Behavior</strong></td>
</tr>
<tr>
<td>Shy in social contacts; limited range of friends</td>
<td>Reserved in social contacts; many acquaintances but few close friends.</td>
</tr>
</tbody>
</table>
John Redding | Ralph Garnet

Social Relationships: Other Group Members
Speaking acquaintance only | Close friendship

Religious Beliefs

<table>
<thead>
<tr>
<th>ISRC.</th>
<th>C</th>
<th>B</th>
<th>D</th>
<th>G</th>
<th>N</th>
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<tr>
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<td>54/70</td>
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<th>B</th>
<th>D</th>
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<td>9x</td>
<td>10x</td>
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<th>Cert.</th>
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</thead>
<tbody>
<tr>
<td>46x</td>
<td>56/70</td>
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</table>

Religious Participation: Institutional
Supporter | Active Church Worker

Religious Participation: Personal Devotions
None | Fairly regular

Previous Religious Experience

<table>
<thead>
<tr>
<th>Neither parent active in church during his childhood and youth</th>
<th>Neither parent active in church during his childhood and youth</th>
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</thead>
<tbody>
<tr>
<td>Moral instruction given in home</td>
<td>Moral instruction given in home</td>
</tr>
<tr>
<td>Occasional church attendance as an adult</td>
<td>Occasional church attendance as an adult until late 1949</td>
</tr>
<tr>
<td>Active in church since 1950</td>
<td></td>
</tr>
<tr>
<td>Joined church as an adult</td>
<td>Joined church as an adult</td>
</tr>
<tr>
<td>No &quot;religious experiences&quot; prior to joining prayer group</td>
<td>No &quot;religious experiences&quot; prior to joining prayer group</td>
</tr>
</tbody>
</table>

Reasons for Joining a Prayer Group

Four "Expansive" reasons given | One "Maintenance" reason given
John Redding | Ralph Garnet

2. **Observation Period Data** (#Indicates change)

**Personality: GZTS Trait Scores**

<table>
<thead>
<tr>
<th>G</th>
<th>R</th>
<th>A</th>
<th>S</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>23</td>
<td>14</td>
<td>23</td>
<td>14</td>
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<tr>
<td>18</td>
<td>16</td>
<td>21</td>
<td>16</td>
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</table>

**Personality: Achievement**

Medium | High

**Personality: Self**

<table>
<thead>
<tr>
<th>SI</th>
<th>SC</th>
<th>Var.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>Able-Good</td>
<td>#Little</td>
</tr>
</tbody>
</table>

**Personality: Insight**

#Recognizes behavior patterns, both positively and negatively valued ones

None

**Social Relationships: Values**

<table>
<thead>
<tr>
<th>ISRC.</th>
<th>W</th>
<th>R</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>2x</td>
<td>#8x</td>
<td>4y</td>
<td>9x</td>
</tr>
</tbody>
</table>

No change re: concept of ideal relationship

No change re: concept of ideal relationship

**Social Relationships: Behavior**

#Ceased drinking

No change

#Friendlier; takes more initiative in approaching and talking to others in social gatherings

#More considerate of the wishes of his wife and children in his home life
John Redding

Social Relationships: Prayer Group Participation

#Changed from Individual (Self-seeking) to Group Task roles

Assumed Group Task roles in beginning and maintained same

Regular attendance; constant interest

Regular attendance; constant interest

Social Relationships: Other Group Members

#From speaking acquaintance to close friendship

#Feels closer to those whom he had known well previously

#Formed friendship outside the group with group members

Religious Beliefs

ISRC

<table>
<thead>
<tr>
<th>C</th>
<th>B</th>
<th>D</th>
<th>G</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>10x</td>
<td>5y</td>
<td>13x</td>
<td>8x</td>
<td>10x</td>
</tr>
</tbody>
</table>

\[ \frac{SN}{36x} \quad \text{Cert.} \quad \frac{58/70}{10x} \]

#More confidence in prayer

#Strengthened conviction that men are helped by a Source beyond themselves

Religious Participation: Institutional

#Active Church Worker

Active Church Worker

#Teaching Sunday School Class

Religious Participation: Personal, Devotions

#Regularly kept, but has trouble finding time for them

Regularly kept, with some temptation to procrastinate
<table>
<thead>
<tr>
<th>John Redding</th>
<th>Ralph Garnet</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religious Participation: Relationship to God</strong></td>
<td></td>
</tr>
<tr>
<td>#Feels much closer</td>
<td>#Feels a bit closer</td>
</tr>
<tr>
<td>#Has experienced a sense of being guided in several decisions</td>
<td></td>
</tr>
<tr>
<td>#From indifference to God to a level of conscious effort to serve God's will</td>
<td></td>
</tr>
<tr>
<td><strong>Religious Participation: Religious Experiences</strong></td>
<td></td>
</tr>
<tr>
<td>#Ability to pay cash for Christmas gifts interpreted as an act of Divine Providence</td>
<td>None</td>
</tr>
<tr>
<td><strong>Reactions to Tests and Forms</strong></td>
<td></td>
</tr>
<tr>
<td>Appreciated them</td>
<td>Neutral to them</td>
</tr>
<tr>
<td><strong>Satisfactions with Prayer Group Experience</strong></td>
<td></td>
</tr>
<tr>
<td>Intellectual stimulation</td>
<td>Intellectual stimulation</td>
</tr>
<tr>
<td>Social interaction</td>
<td></td>
</tr>
<tr>
<td><strong>Dissatisfactions with Prayer Group Experience</strong></td>
<td></td>
</tr>
<tr>
<td>Some questions remain unanswered, but he feels he must continue searching to find answers</td>
<td>None</td>
</tr>
<tr>
<td><strong>Achievement of Personal Initial Goals</strong></td>
<td></td>
</tr>
<tr>
<td>Goals of increased knowledge and of closeness to others in the group were achieved</td>
<td>No initial goals set for his participation in the prayer group</td>
</tr>
</tbody>
</table>
3. **Extended Observation Period Data.** (# indicates change)

**Personality: GZTS Trait Scores**

<table>
<thead>
<tr>
<th></th>
<th>G</th>
<th>R</th>
<th>A</th>
<th>S</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Redding</td>
<td>#17</td>
<td>#8</td>
<td>7</td>
<td>#12</td>
<td>22</td>
</tr>
<tr>
<td>Ralph Garnet</td>
<td>#9</td>
<td>23</td>
<td>10</td>
<td>#26</td>
<td>#13</td>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>O</th>
<th>F</th>
<th>T</th>
<th>P</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Redding</td>
<td>20</td>
<td>20</td>
<td>16</td>
<td>#22</td>
<td>24</td>
</tr>
<tr>
<td>Ralph Garnet</td>
<td>22</td>
<td>#21</td>
<td>19</td>
<td>18</td>
<td>13</td>
</tr>
</tbody>
</table>

**Personality: Self**

<table>
<thead>
<tr>
<th></th>
<th>SI</th>
<th>SC</th>
<th>Var.</th>
<th>SI</th>
<th>SC</th>
<th>Var.</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Redding</td>
<td>Good</td>
<td>Able-Good</td>
<td>Little</td>
<td>Able-Good</td>
<td>Able-Good</td>
<td>Little</td>
</tr>
<tr>
<td>Ralph Garnet</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

**Personality: Insight**

<table>
<thead>
<tr>
<th></th>
<th>#Recognizes pattern of behavior in prayer group and in other social groups</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#Recognizes pattern of behavior in relationship with wife</td>
<td></td>
</tr>
</tbody>
</table>

**Social Relationships: Values**

<table>
<thead>
<tr>
<th></th>
<th>ISRC.</th>
<th>W</th>
<th>R</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Redding</td>
<td>2x</td>
<td>2y</td>
<td>7x</td>
<td></td>
</tr>
<tr>
<td>Ralph Garnet</td>
<td>5x</td>
<td>5y</td>
<td>12x</td>
<td></td>
</tr>
</tbody>
</table>

**Social Relationships: Behavior**

<table>
<thead>
<tr>
<th></th>
<th>#Accepted office in community organization</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#Developed new friendships</td>
<td></td>
</tr>
<tr>
<td></td>
<td>#Improved relationships with fellow workers in factory</td>
<td></td>
</tr>
</tbody>
</table>

**Social Relationships: Prayer Group Participation**

<table>
<thead>
<tr>
<th></th>
<th>#Assumption of Group Builder roles in addition to Group Task roles</th>
<th>Group Task roles</th>
</tr>
</thead>
</table>
John Redding | Ralph Garnet

Social Relationships: Other Group Members

#Feels closer to other members
#Efforts outside the group to aid another member; shows consideration for her problems

Religious Beliefs

ISRC.

\[
\begin{array}{cccccc}
C & B & D & G & N \\
10x & 6y & 15x & 10x & 10x \\
\end{array}
\]

SN 39x 63/70  
SN 48x 60/70

#Clarification of beliefs
#Increased confidence in intercessory prayer

Religious Participation: Institutional

Active Church Worker
#Officer in Men's Club
#Official Board member

Religious Participation: Personal, Devotions

Regularly kept
#No problem in keeping them

Religious Participation: Relationship to God

closer to God
#Feels need for God's presence in his life daily

Religious Participation: Religious Experiences

#Interprets his present insight as due to God's activity through persons who have helped him

None
PSYCHOLOGICAL FACTORS RELATED TO PERSONAL CHANGE

It is the purpose of this chapter to explore the specific psychological factors which seem to be involved in personal change in the subjects of this study. It will then be necessary to attempt to integrate these factors in a theory of religiously oriented personal change.

A. Psychological Factors

In Chapter II it was stated that no attempt is here made to "prove" that prayer group participation "produces" or "causes" personal change. However, it was held that factors of personality and small group experience which accompany types of personal change could be suggested. The following statements of psychological factors are offered as discovered relationships rather than as hypotheses of causal sequences.

1. The extent of personal changes found was positively related to age, education, and flexibility of personality structure. The earlier years of adulthood seem to be more favorable for participation in a prayer group and for personal changes while participating in a prayer
group than do the later years. This is suggested by the comparative ages of the "Most Changed" and "Least Changed" subjects. The difference in years of schooling between the "Most Changed" and the "Least Changed" and "Drop Out" groups is the basis for the conclusion that education is positively related to personal changes observed.

The findings suggest that the "Most Changed" subjects had greater flexibility of personality structure and were not as rigid in their patterns of interpersonal, social-cultural, and environmental relationships. The evidence for this, other than the fact that these subjects changed in more ways than the "Least Changed," is present in a few factors. The trait R score was significantly lower than the "Least Changed," which indicates that the "Most Changed" saw themselves as less restrained. The "Most Changed" tended to have more variety and imagination in their GSCT responses.

2. The greater range of personal changes was found in those subjects whose reasons for joining a prayer group were primarily Expansive and who expressed dissatisfaction with their life organization. The factor of motivation is closely allied with that of dissatisfaction with one's present state. The Expansive reasons for joining were indicative of unwanted (personal) emotional tension in interpersonal situations, or of intellectual need/desire
for new experience, or of a felt need for affiliation with Deity, or of a combination of these motives. The contrast between the "Most" and "Least Changed" subjects in the reasons given for joining were discussed in Chapter IV.¹

The "Most Changed" participants showed their dissatisfaction with their present life organization in several ways. Expansive reasons for joining the prayer group, in several cases, expressed a sense of unrest concerning the relationships which the subject had with other people and discontent with himself. Incidental statements made in answering questions during the interviews and statements made in the prayer group sessions were further sources of knowledge that these subjects wanted greater acceptance of themselves and better interpersonal relationships than they had.

By contrast, the "Least Changed" subjects used Maintenance reasons for joining the prayer groups. In a large degree they indicated that they were satisfied with their present lives. In a few cases, some subjects stated that they did not care for certain aspects of their present adjustments, but they also added that they had accepted the conditions in which they found themselves.

¹ Page 173.
It should not be assumed that the reasons given are the total of motivating factors present in the subjects. The possibility of additional unconscious motivational factors is recognized. There may be a complex relationship between the concept of God as Father, of the group leader as an idealized father figure, and of the childhood relationship of the subject to his own father which had a part in inducing some subjects to join.

The fact that prayer group participants' fathers were more active in church than were the fathers of active church workers who did not join prayer groups is suggestive.\textsuperscript{1} Statements made in the interviews and choices of ideal persons in the interviews would suggest the same possibility. However, there was not sufficient evidence to present this material as a finding of the present study.

Hence, it is readily conceded that the stated reasons for joining may not give a full account of the subjects' motivation. This does not deny the importance of the relationship between conscious Expansive reasons for joining and the extent of personal changes observed.

\textsuperscript{1} Page 115.
3. The quality of the subjects' relationship to the group leader and the type of leadership offered were positively related to the types and extent of personal changes experienced. Without exhaustive analysis, reference to a few subjects can illustrate this factor.

John Redding's relationship to Pastor Main has been implied in Chapter V. His rapport with the pastor, who was group leader, was good. In that group Pastor Main encouraged the expression of feelings and discussion that dealt with the solutions of personal problems; for a time he acted as a group counselor. In his pastoral relationship to John Redding he offered encouragement, acceptance of him as he was, and approval of John's efforts to stop drinking and change his social relationships. John gained insight into his behavior, experienced tension reduction between SI and SC, became more outgoing and friendly; he also found a new depth of meaning in his religious beliefs and participation.

Rita had great admiration for Amy; who was the leader in her group. Amy tended to be a Benevolent Autocrat, seemingly accepting each member while encouraging "honest expression" to the point of bluntness. Rita became aware of her loneliness and was helped by the

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1. All names used in this chapter are fictitious.
group to plan ways to improve her home work schedule for her family's benefit; she also tended to experience greater tension between SI and SC (as did the group leader also) and to rate herself much lower on several GZTS traits. She had a much more negative picture of herself as one unable to reach an ideal of intelligence and ease of expression.

Esther had worked with Mr. Edwards in the church during his ministry; she respected his sincerity and leadership. She felt, in turn, that he appreciated her cooperation and support. The leadership he gave to the group was Laissez Faire, permitting the group members to follow whatever theme they wished. Esther increased in participation in group discussion and had a religious experience during the time the prayer group was meeting. She assumed more responsibility in the church when Mr. Edwards left. Her relationship to Mr. Edwards and the nature of his leadership supported her in the life organization which she had upon joining.

4. The subject's acceptance or rejection by the group was positively related to the personal changes which occurred. The effect of the group upon the individual member was discussed in Chapter II.\footnote{Pages 39-49.} It was suggested
that group membership provided enlarged confidence; however, no mention was there made of the effect of group rejection. Both acceptance and rejection were found by the prayer group subjects.

a. A subject who felt accepted by the group responded with acceptance of and warmth toward other group members. Most subjects did feel that their group was accepting of them. Their response is indicated by the large number who felt closer to other group members at the end of the Observation and Extended Observation periods.

b. A participant who felt accepted by the group tended to be more accepting of and friendlier toward all other persons and toward themselves. Several shy subjects became more active in approaching others in social situations. Their experience of being accepted by the group seems directly related to their willingness to extend friendship. At the same time several of these persons experienced a reduction of tension between Self Ideal and Self Concept; this suggests that they were becoming friendlier, or less demanding, toward themselves. It would seem that they tended to see themselves as more nearly like their Ideals, or that they have adjusted their Self Ideals to a more realistic level.

c. A member who felt rejected by the group might respond with increased efforts to gain group acceptance.
Mary was rebuffed by the group leader at an early meeting. She was not defended by any group member. Mary was absent from the next few meetings; she told some members that she intended to drop out of the group. When she did return to the group, Mary increased her efforts to gain the attention and acceptance of the group. She introduced more personal information as well as spoke more frequently.

Theda was a member of another group who experienced rejection. She was a retiring person who spoke very little; others in the group tended to ignore her. It was an obvious effort on the part of some members to ask, "What is your opinion, Theda?" After several meetings, Theda told the leader after the meeting that she would try to speak more in the group. On several different occasions she brought a written statement to read to the group. Theda's efforts to gain acceptance resulted in group recognition of her need and an increase in conversation which included her.

d. A person rejected by the group might react by leaving the group. Rae was able to relate to others only by telling of her ills or by quarrelling with them. The group of which she was a member would listen to her ills before meetings began, but they would not accept this during the prayer and discussion hour. She was
ignored completely. Rae remained with the group for several meetings; when she found a satisfying social relationship outside of the group Rae ceased to participate in the group.

Although Amy was a group leader, she felt rejected when others in her group did not agree with her concepts of Christianity. While she continued to meet with the group, Amy tended to withdraw and felt "distant from" the others. She missed several meetings near the group's suspension for the summer and indicated she would not rejoin in the fall.

5. **The personal changes found were positively related to the practice of a spiritual discipline primarily in those subjects whose motives were expansive.** All of the subjects followed the spiritual discipline which was prescribed for prayer group membership; the extent to which the discipline was kept varied from member to member and for some members it varied from time to time.

Those subjects who experienced the least variation in their observance of the discipline of public worship, group attendance, and personal devotions were those who gave Maintenance reasons for joining. Most of these subjects had kept personal devotional periods prior to joining the prayer groups.
The "Most Changed" participants reported a positive relationship between the regularity with which they kept a daily time of personal devotions and their own sense of change in desired ways. It can be seen from Table 24, that all "Most Changed" subjects experienced change in their personal devotional practices. Five of them (71.4%) had not had regular personal devotions prior to joining the prayer group; they had regular devotions, with varying degrees of success, during this time.

These "Most Changed" subjects were the individuals whose reasons for joining were primarily Expansive. Hence the relationship between motivation, practice of spiritual discipline, and personal change rests upon observation. As was stated above, this relationship is not presented here as a causal sequence.

6. The personal changes found in felt relationship to God were positively related to the subjects' increased attention to a religiously oriented search for meaning. Participation in the prayer groups was both an expression of an increased attention to an effort to achieve a closer relationship to God and a means of increasing attention to that effort by reading and discussion of religious topics.

a. A sense of "closeness to God" is positively related to the subject's increased consideration of spiritual living. Nineteen subjects said that they felt closer to God at the end of the Observation and/or Extended Observation periods. Each was asked the basis for his decision that he was closer to God. While the reasons given varied,¹ the theme common to all answers was increased attention to religious thoughts and religious behavior. The increased amount of thought given to God—His existence, His expectations of the subject—and the manner in which subjects interpreted Actions changes in their behavior as evidence of closeness to God are parts of that which to the subjects is communion with Deity.

b. Each "religious experience" reported might have been given other interpretations by subjects not involved in a religiously oriented search for meaning.² John Redding might have attributed his success in avoiding debt to "good luck" or "the breaks of the game" if his quest for life's meaning had not been religiously oriented at that time. If Esther's efforts to understand life had not had a religious orientation she might have given a wholly naturalistic explanation for the death of her

¹. Chapter IV, page 145.  ². Chapter IV, page 147.
mother-in-law. If Opal had not been interested in spiritual life she would not have been asked to assume a leadership position (in church work) and would not have had a "burden" to be lifted. These subjects, and the others, gave a religious interpretation to their experiences as a part of their total value orientation. It was their total "framework of reference" in regard to life's meaning and purpose which made the experiences "religious" ones. This framework was shaped, in part, by their participation in the prayer groups and the increased attention which the subjects gave to consideration of religious concerns.

7. The personal changes found in beliefs were not related to group consensus of opinion. In Chapter II it was noted that the majority opinion of a group influenced the judgments made by group members. In this study the changes in religious beliefs and social values which were recorded did not seem to be related to group consensus of opinion. The three changes in social values noted were not on topics that had had group consideration. The religious beliefs which changed were personal and did not show evidence of group pressure to conform to a given standard of beliefs.

1. Page 42.
In this situation there was no effort made to secure group agreement about religious beliefs. Religious beliefs of the members were discussed, but they were assumed to be matters of personal decision. No effort was made by leaders or group members to create a consensus of opinion. While the SN mean for groups A, C, and D showed slight movement toward a more conservative position, the range of SN scores was increased in all groups except C. This would substantiate the observation that a group consensus about religious beliefs was not developed.

8. The relationship of personal changes found and of group roles is inconclusive in this study. It has been stated1 that the fulfillment of various group roles is necessary to the progress of the group and to the satisfactions supplied by the group to its members. This position has been neither verified nor contradicted by this study. Reference to the roles assumed by group members has been made, but there has been no attempt to determine which group roles are essential in the operation of a prayer group. There has not been a sufficiently detailed study of the group process to describe the interrelations of role activities within a given meeting or sequence of meetings. It is not possible on the basis

of this study to conclude that the presence or absence of certain roles has been related to the prayer group progress, the satisfactions derived by members, or the personal changes which were recorded.

B. The Role Of Religion In Personal Change

To understand the role of religion in the changes experienced by these subjects, it is necessary to draw inferences from the available data. It would seem that the psychological effects of religion to the subjects were to provide a sense of acceptance, to offer a philosophy of life to guide one's behavior, to increase the level of aspiration, and to raise the level of frustration tolerance.

1. Religion provided a sense of acceptance. There are several ways in which the subjects seemed to experience a sense of acceptance. The most direct of these ways was the acceptance experienced from other prayer group members. The prayer group, as a unit of the Church, is representative of the religious community. In its widest sense this religious community is the "kingdom of God," and the prayer group is the "kingdom" in miniature. Group acceptance is thus symbolic of membership in the "kingdom" and of acceptance by the Divine Being.

Most of the participants were active in their local churches. The work of a church is usually considered by
the members to be service to Deity. Acceptance as an active worker in the church is symbolic of "doing God's will" and of achieving the Divine approval.

The concept of God presented by the ministers of the churches in which the prayer groups were located was that of Deity as a loving, forgiving, accepting Father. The adherence to such a concept insures the believer that he is loved by the Divine Being. Participation in the prayer groups would encourage the adoption of this concept and its consequent conviction that one was accepted.

This sense of being accepted by God, mediated through the church and the prayer group, would increase one's own sense of worth and decrease tension between Self Ideal and Self Concept. Such decreases as did occur are inferred to have been related to the subject's religion.

2. Religion offered a guiding philosophy of life. Religion gives an interpretation of the meaning of existence and directives for the behavior of its adherents. Understanding of the doctrines and precepts of a given religion provides a perspective for the evaluation and choice of behavior.

For many subjects, the materials used in the prayer groups offered religious concepts new to them.
The enlargement of their knowledge was accompanied by new attention to their relationships to others and to their own behavior. Their sense of responsibility for interpersonal relationships was enhanced in several cases. Their review of their behavior led to changes in some subjects. Religion became more of a guide to interpretation of experience and to conduct than it apparently had been for many of them.

3. Religion increased the level of aspiration. For many subjects, the concepts of Divinely approved behavior were on a higher plane of value (religiously conceived) than their present conduct. The philosophy of life which religion offered to the subjects tended to create a demand for improvement. The sense of being accepted by Deity enabled the subjects to admit to themselves their dissatisfaction with previous modes of action and their wish to change. They tended to desire a new level of living; religious standards gave them a higher level of aspiration.

4. Religion raised the level of frustration tolerance. The concept of the spiritual life which the subjects held assured them emotionally of the ultimate achievement of their goal
of communion with God. The actual accomplishments of the period of their prayer group participation were not as great as several subjects had hoped. Several stated that they had not grown as much as they desired during the time. But they also readjusted their ideas about the rate of growth to allow for increase at a slower rate. They were still certain that they would eventually gain the level of spiritual living which they sought. Their concepts of God and of the religious search for God enabled them to accept the disappointment of the present experience and to believe that they would have success if they persisted in their spiritual living.

C. Religious Growth And Personal Change

Many personal changes have been reported in Chapter IV. While some changes can be considered religious growth, other changes must be interpreted as religious regression.

1. Religious growth aims at maturity. Personal change may occur without involving religious growth. An individual could change from regular attendance at an 11:00 A. M. worship service to regular attendance at a 9:00 A. M. worship service without necessarily indicating religious growth. Growth implies a progressive development toward a mature form. Hence change from no attendance at worship services to regular attendance would be more
likely to indicate religious growth.

Many psychologists of religion have suggested criteria for religious maturity. Johnson suggests that religious maturity must provide self-knowledge, control desire, provide religious motivation for the fullest life, secure life values based on the wisdom of experience, and include a growing faith. Clark reviews the contributions made by others and then asks ten questions for appraising mature religion; these questions include the following: "Is it primary?" "Is it self-critical?" "Is it meaningfully dynamic?" "Is it integrating?" "Is it socially effective?" "Is it creative?" Allport has contributed to the consideration of religious maturity as follows:

While we guard against overestimating the consistency and completeness of the mature religious sentiment, we may nonetheless list the attributes that mark it off from the immature sentiment. By comparison, the mature sentiment is (1) well differentiated; (2) dynamic in character in spite of its derivative nature; (3) productive of a consistent morality; (4) comprehensive; (5) integral; and (6) fundamentally heuristic. It will be seen that these criteria are nothing else than special applications in the religious sphere of the tests for maturity of personality: a widened range of interests, insight into oneself, and the development of an adequately embracing philosophy of life.

While each of these contributions has a distinctive emphasis, they share several points in common. Using their conceptions as a foundation, mature religion is here seen as: (i) providing a heuristic and comprehensive relationship to Being which requires commitment to the values of the Deity; (ii) producing behavior in one's relationships to others that is consistently moral and socially beneficial; (iii) being a dynamic force within oneself that is integrating and leads to insightful, creative living. Some personal changes reported indicate that the subjects were moving toward this goal; hence religious growth occurred. This was not true of other personal changes which were noted.

2. Religious growth in the changes reported. Common sense observation would evaluate the sense of increased closeness to God which most participants reported as religious growth. While it may be true that this feeling is evidence of change toward a relationship to God both heuristic and comprehensive, such a feeling might be a defensive assertion of an "I-am-liked-no-matter-what-you-say" attitude. Religious growth may be present in the changed feeling, but it is not necessarily evidence of growth.

An increase in religious participation may be evidence of growth. If the change is a result of
commitment to the values of Deity, it may be religious growth. If the change is a result of the desire for approval from other prayer group members, religious growth is not necessarily present.

Changes in beliefs suggest that the subject has made an effort to have a more comprehensive understanding in his relationship to God. Whereas the data do not give sufficient material for a critical evaluation of the precise belief before and after it was changed, it is certain that the subjects who reported changes were of the opinion that their new beliefs were more mature than their earlier ones. It may be cautiously asserted that religious growth occurred for some subjects at the point of their beliefs.

Several socially approved changes in relationships to others were reported. Some changes were in home life, and others were in business and community relationships. Many subjects related these changes to their religious lives; the socially beneficial nature of these changes and the reported motivating factors seem sufficient to maintain that religious growth took place.

Some subjects reported insight, reduction of Self Ideal and Self Concept variation which would suggest a movement toward personal integration, and changes in self-perception as measured by the GZTS. The dynamic
forces which induced these changes are not clearly defined, but their relationship with the prayer group experience seems clearly indicated. They would, therefore, seem to point to religious growth as one part of a totality of personal changes involved in such growth.

3. Religious regression in the changes reported. Two subjects moved in a direction away from maturity as defined above. One participant, who said that she felt closer to God at the end of the Observation Period, missed four prayer group meetings and then dropped out of the group. Her relationship to another group member, who had been a close friend, deteriorated during this time. She also ceased to attend the church to which she belonged. Her GZTS scores on Traits O, Objectivity, and F, Friendliness, dropped during this time. These trait score decreases seemed to represent accurately the change in her social relationships at this time. She did not experience "insightful, creative living," but she did demonstrate an impulsive affection for a married man. She appears to demonstrate religious regression.

Another subject ended the Observation Period with doubts about the existence of God. Her SN score moved toward a liberal, humanistic position. Such relationship to Deity as she did express was rigid and narrow. Her religious participation, both institutional and personal,
decreased during this time. She described herself as having become more selfish. Her insight did not seem to further integration of her personality. She stated that she seemed to be confined and unable to live as freely as she wished. This subject seems to have regressed religiously rather than grown.

In Chapter III it was noted that group C spent some time in a stage of rebellion against the leader and hostility toward one another. Their statements and attitudes at that stage could not be considered to be socially beneficial. It might be argued that this phase was a necessary part of the group process; in such a case the seemingly antisocial behavior would gather its meaning from the process of which it was a part. As a necessary part of an over-all development of group cohesiveness, such rebellious, hostile interaction as occurred would be growth. It can be questioned, however, if such a stage is a part of the prayer group process. The religious values of the Judaeo-Christian tradition would favor courteous, kindly, altruistic behavior in interpersonal relationships. Insight into oneself to understand one's reactions to other members and control of behavior directed by such insight would be more in keeping with mature religion as it has been defined. In such case, the failure of some members of group C to grow
sufficiently to avoid or to overcome such behavior as was reported would constitute a case of religious regression.

D. Toward A Theory Of Religiously Oriented Personal Change

1. Some ways of religiously oriented personal change. Ways in which individuals have experienced religiously oriented personal change have been summarized by many psychologists of religion.

An early comparison of ways of such change was the division of religious experiences into conversions and gradual awakenings.¹ The converted person underwent a relatively brief, intense, emotional experience in which a new organization of life about religious goals was achieved. The person gradually awakened came to such a life orientation over a longer period with less turmoil. This division is still found useful in examining the religious life.²

James provided another dichotomy for classification of religiously changed persons into the "Healthy-minded"


and the "Sick Souls." These types describe general personality characteristics by which quite different experiences are used in reaching a religious orientation to life. The optimism of the Healthy-minded lives with an exuberance that takes life unreflectively. The suffering of the Sick Soul wrestles with many forms of conflict to find meaning that shall make the suffering redemptive. Each of these classifications, conversion vs. awakening and the Healthy-minded vs. the Sick Soul, seem concerned with the earlier stages of the religious life.

A recent study by Moore of the development of the spiritual life offers another classification. Moore was interested in the development of prayer life after the pattern of well-known mystics. He suggests that the two ways of prayer are those of charity and of mystical graces. The way of charity is that of behavior consistent with religious values which is achieved by disciplined efforts of daily prayer and strict control. The way of mystical graces requires equally disciplined prayer

practices, but it is marked by emotional experiences that enable the person to choose religiously valued behavior with much less conscious effort to do so.

The way followed by the prayer group participants has at least three distinct elements. First, they began their search for a deeper spiritual life in response to an invitation. Not more than one or two of them experienced the emotional tension usual in a preconversion state. But there was present in many of them an expectancy that change would occur. The invitation did provide a readiness for personal change, and as such there must have been a certain tension present. Second, through the discipline there was a conscious effort by the participants to commune with Deity. They were encouraging themselves in moving toward personal changes which were not always clarified in their own minds. Third, through the prayer group meetings they interacted with others engaged in the same search and intensified their thinking about religious topics. In this manner the concentration of their attention was kept on the quest for increased religious life.

The personal changes which occurred were positive for some participants and negative for others; both religious growth and religious regression were discovered. These personal changes do not fit conveniently into any
of the categories mentioned above. There are similarities
to awakening in the gradual development of religiously
oriented changes, to suffering in the interaction and
conflict involved as new concepts are assimilated, and
to charity in the intention to serve God through a disci-
plined life. Yet elements of the other ways can be found
also.

2. **Some origins of spiritual life.** The origins of the
quest for a mature religious life are numerous, including
more than the conscious motivations of the seeker.

Allport finds that contributing factors to an indi-
vidual's religion are

(1) his bodily needs, (2) his temperament and
mental capacity, (3) his psychogenic interests
and values, (4) his pursuit of rational expla-
nation, and (5) his response to the surrounding
culture.¹

The inter-relationship of physical and psychological needs
in the development of religious life is noted by Johnson.

He lists eight religious needs of childhood as follows:

(a) Regularity; (b) Affection; (c) Religious
example; (d) Discovery of persons; (e) Co-
operation; (f) Sharing; (g) Curiosity and
exploration; (h) Integration and self-control.²

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¹ *The Individual and His Religion*, 9.

² *Psychology of Religion: Revised and Enlarged*, 84-89.
Clark warns that there is not great agreement among scholars on the sources of religion; he advises students to take care to differentiate between those who are driven to religion and those who are attracted to it as a supreme value.¹ His warning is a reminder of Wise's observation that religion can be used for either protection or integration of personality.²

The stated origins of prayer group participation for the thirty subjects of this study included: desire for spiritual growth, wish for insight, curiosity, search for knowledge, need to improve social skills, want for self-improvement, a sense of obligation and duty, anticipation of pleasure from the group experience, and the wish to re-inforce current patterns of religious behavior.³ Other factors present in these subjects which can be inferred safely include: a need for fellowship and social interaction; unstated but evident personal needs for reorganization of unsatisfactory life patterns; the desire for the approval of one who is an authority figure (or even God-substitute) for the subject; life patterns, developed through home and other previous influences, which

¹. The Psychology of Religion, 81-82.
². Religion in Illness and Health, 172-99. Cited in Chapter II.
³. See Chapter IV, page 119.
made an effort for increased spiritual life a desirable goal. It is immediately seen that the origins of prayer group participation of these subjects, both stated and inferred, involve only a part of those recognized by psychologists of the religious life.

3. **Toward a theoretical formulation.** The accumulation of facts should provide the basis for understanding the inter-relationships among them. Accordingly, an attempt to formulate an explanation of the data gathered in this study is in order.

The motivation for those experiences which lead to personal change can arise from many sources. Felt personal needs, social pressures, religious aspirations, unconscious factors, bodily conditions, and learned patterns of behavior are some of the sources from which an individual's participation in given circumstances may arise.

The religious orientation in personal changes which occur is to be found in the direction which the basic drives of life may take rather than in the drives themselves.

One element giving a religious orientation to personal change is the method chosen by an individual either to grow toward maturity or to protect his present (threatened) life structure. Any changes which occur will be religious in proportion to the religious qualities
of the method, whether the method be prayer group, psycho-
therapy, personality improvement classes, physical culture
cult, or alcoholism.

Another element will be the values for which the person seeks in the experiences which contribute to personal change. If the values sought are religious ones, the changes occurring will have a religious orientation. If the values sought are power, prestige, economic security, momentary pleasures, or others of like nature, any changes which occur will not be religiously oriented.

A third element in such personal changes will be the religious orientation of those persons who are of prime importance to the subject and with whom he interacts prior to and during the changes which occur. The values which these persons seek and the methods which they use will have an important bearing upon the subject experiencing the changes.

Closely allied with the preceding statement is the fourth element in the religious orientation of personal change. The religious character of the groups with which the individual associates will influence the orientation of personal changes which occur. If the group is a religious one, and if his relationships with the group are rewarding, their values will influence his choices and behavior.
A religious orientation to life, achieved through such elements as are named, can become a dominant and dynamic force within the person. What begins as fundamentally a self-centered process can be converted to spiritual quest that is a motivating factor in its own right. The totality of personal changes experienced by several subjects in this study suggests that their prayer group participation either had or was becoming a value with motivating force.

In summary, religiously oriented personal change is a complex function of methods used, values sought, and the influence of persons and groups with whom the one experiencing change is associated at the time. While the motivation to engage in the activities which lead to change may arise from many sources, it is possible for the spiritual life to become a value of such importance to the individual that it is a dynamic factor in its own right.
A. Summary

1. Initiation of the study. This study was undertaken for these purposes: to discover the types of changes in personality, social relationships, religious beliefs and/or religious participation occurring in individuals concomitant with their participation in a prayer group; to observe and report the group process and member interaction in prayer groups; to develop hypotheses about specific causal relationships for future investigations; to aid development of appropriate methods for the study of prayer groups and participants by pastors as well as by future researchers.

The factors which are involved in the effecting of personal changes are complex. No attempt has been made to claim that prayer group participation "causes" the changes which were recorded. There has been a search for suggestive relationships which will increase an understanding of the psychological factors present.

A survey of the literature on small group membership and personal change produced widely accepted general principles about personality, the structure and process
in small groups, and a variety of experimental and empirical findings of the relationship between group factors and personal changes. These findings were reported in Chapter II.

2. **Method of the study.** Each subject participating took selected tests, provided a religious autobiography, and was interviewed at the beginning of his prayer group participation. During the time the prayer groups were meeting each subject made periodic reports of his own spiritual life and his observations of other members; the writer was a participant-observer in all groups and kept a record of their development. At the end of the Observation Period the tests and interview were repeated for each subject. For ten subjects, who were in an Extended Observation Period, there was a third testing and interviewing session.

3. **Subjects and history.** Thirty individuals, living in southern New Hampshire, began participation in the prayer groups observed. They ranged from twenty-six to sixty-two years in age, with the modal subject being a woman in her thirties who had had some college training. They took part in five different prayer groups, which were located in four different churches.

Eight of the subjects dropped out of the study prior to completion of the Observation Period. Twenty-two subjects completed the Observation Period, which was planned
to cover twenty-eight weekly meetings. Ten (of these twenty-two) completed an Extended Observation Period which covered forty-nine group meetings.

A Pilot Study was begun in February, 1958, with three prayer groups composed of eighteen subjects. These three groups were observed for fifteen weekly meetings. They discontinued meeting for the summer months. As a result of this Pilot Study some changes were made in the instruments being used.

Efforts to contact other prayer groups that were being organized resulted in the addition of two groups with a total of twelve members. These two groups met through the fall, winter and spring of 1958-59; two of the groups in the Pilot Study resumed meeting in the fall of 1958 and continued through the following June. The twenty-two subjects in these four groups constituted the Observation Period participants, and the ten persons who had been in the pilot groups were the Extended Observation Period subjects.

The groups showed a similarity in development. An initial period of satisfaction during the first five to eight meetings was followed by disappointment and questioning. The meetings tended to fluctuate in content and member interaction, with different groups remaining in this stage for varying lengths of time. A new equilibrium was then established among the group members which
continued during the rest of the observation of the groups; the exception was group C which entered a fourth phase of group interaction during the Extended Observation Period.

The collection of data was completed in June, 1959. Two groups have continued to meet regularly since that time. The other two groups suspended meetings for the summer; one re-organized in December, 1959, and the other re-organized in January, 1960.

4. Summary of findings. The groups which were studied followed a similar pattern of group development; their phases were somewhat like those found in problem solving and psychotherapy groups. They had formal group norms which were nearly identical. They were all inclined to look upon the pastor of the church as the leader of their group, even though nominal leadership was rotated among the membership. Group cohesiveness developed in all groups except B.

The groups differed from one another in the characteristics of their members; the modal age and educational level of participants varied widely, as did the knowledge they had had of one another prior to joining the prayer group. The groups differed in the study material which each chose and the manner in which the material was used; some groups had an academic approach with little personal involvement in the subject matter, and other groups used the material as a spring-
board into ego-involved concepts that produced emotion-laden interaction. The degree of satisfaction of the members with the group experience, as measured by verbal expression and group longevity, varied among the groups. There was a difference in the continuity of leadership among the groups observed.

The prayer group participants looked upon these groups as different from other groups in the sense of unity and closeness developed, in the purpose of the prayer group compared to other small groups, and in the acceptance accorded to prayer group members by each other. These findings about the groups are set forth in detail in Chapter III.

The initial prayer group participants were found to be mostly women, married, in the earlier years of adulthood, with some schooling beyond the high school level. Those subjects gainfully employed were of the skilled, white collar, and professional occupations. They were a stable group, perceiving themselves as more restrained and friendlier than the general public, and oriented to "Good" ideals which consider the welfare of others and value altruistic feelings and deeds. They had been reared by parents who took an interest in church activities, and they had had extensive contact with the church. They were about evenly divided between those who joined the prayer groups to expand their lives and those
who sought to maintain their present ways of religious living. In many respects they are like active church workers from two churches in which the groups were held.

The personal changes which occurred during the participants' membership in prayer groups are set forth in detail in Chapter IV. In the area of Personality, "Meanings" changes were found of different self-perceptions as measured by GZTS trait scores, of changes in Self Ideal and Self Concept orientation and of variation between the two concepts, and of the development of insight into behavior patterns and the dynamics of some behavior.¹ In the area of Social Relationships there were "Meanings" changes of increased empathy for and friendliness toward others, of role acceptance, and in certain cases increased hostility toward others.² There were "Actions" changes of increased participation and formation of friendships within the prayer group, of improved home life and relationships with others at work, of acceptance of responsibility in community organizations, of increased efforts to be friendly in social groups, of ability to overcome alcoholism, and of increased selfishness and discontinuation of prayer group participation.³

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2. Chapter IV, page 139.
3. Chapter IV, page 140.
The personal changes in the area of Religious Beliefs and Participation included the following "Meanings" changes; re-examination and change in beliefs, a sense of improved relationship to God which for one subject then shifted to rebellion, and religious experiences of God's help and of His judgment. The "Actions" changes in this area included: increases in participation in institutional religious practices by some subjects, a decrease in such participation by one subject, and changes in the devotional practices and content of devotions for many subjects.

The participants were ranked according to the number of categories in which changes had been recorded. The upper one-third "Most Changed" were compared with the lower one-third "Least Changed." It was found that the "Most Changed" were a younger, somewhat better educated group than the "Least Changed." They rated lower in personal relations and cooperativeness than both the "Least Changed" and "test-norm" groups on GZTS trait P. Their Self Concepts were more oriented toward present social standards than were those of the "Least Changed." They had given "Expansive"¹ reasons for joining the prayer groups while the "Least Changed" gave "Maintenance"² reasons.

¹ Defined in Chapter IV, page 119.
² Defined in Chapter IV, page 119.
A comparison of the "Least Changed" with the "Drop Out" subjects found several similarities as well as some differences.

An examination for relevant psychological factors resulted in eight points of correlation between initial conditions or group interactions and personal changes recorded. These are stated in Chapter VI.

It was inferred that religion provided a sense of acceptance, offered a guiding philosophy of life, increased the aspiration level, and raised the level of frustration tolerance of the subjects.

The relationship of the personal changes found to religious growth was examined; both religious growth and religious regression were displayed in the changes.

The following theoretical formulation of religiously oriented personal change was offered:

Religiously oriented personal change is a complex function of methods used, values sought, and the influence of persons and groups with whom the one experiencing change is associated at the time. While the motivation to engage in the activities which lead to change may arise from many sources, it is possible for the spiritual life to become a value of such importance to the individual that it is a dynamic factor in its own right.
B. Conclusions

1. About the process of personal change.
   a. Personal change seems to occur in those subjects who are relatively flexible in personality structure. Advancing age, limited experiences, and restrictions of social or natural endowment seem to set personality in definite patterns and make change more difficult. Those factors in life which provide a wider range of possible responses and more flexibility of personality structure make change easier and more likely to occur.

   b. Personal change seems to occur in those who are either dissatisfied with or seeking for enlargement of their present lives. When a person is functioning in his living in a manner that is rewarding, there is little motivation to change his perceptions or his behavior patterns. It is only when his present life brings more discomfort than reward, or when his values are such that he wishes for new information and new experiences, that there is motivation to form new perceptions and/or behavior patterns.

   c. Desired personal change seems to occur in those who relate positively to others, especially to those seen as authority figures. The personal changes which occurred in this study which were considered desirable were experienced by those who made a positive relationship to the
members of the group, and especially to the leader. The personal changes which included rejection of the group were in those subjects whose relationship to the group was a negative or ambivalent one.

d. Desired personal change seems to occur in those who are willing to make efforts to effect the change. Those subjects who found a new closeness to God and a new friendliness toward others are the ones who had to work to achieve this. These persons did not find the observance of daily devotions to be an easy or a habitual task; they had to make conscious efforts to keep the discipline. These persons did not suddenly discover that they were friendlier toward others; they practiced, approaching others in social groups and introducing themselves to those they did not know. Their changes seemed to be related to their efforts to act in the manner which they considered desirable.

2. About the contribution of prayer to the participants. Prayer, in the Christian tradition, is not primarily for the benefit of the worshipper. Christian prayer is intended to be an act of adoration of Deity, seeking only the honor and glory of God.1 Therefore, to engage in prayer for its

contribution to one is not in keeping with the main teaching of the Christian religion about the proper nature of prayer. Nevertheless, there are effects of prayer reported or observed in these subjects.

a. Prayer provided relaxation of tension, both bodily and physical. Members of the groups commented upon the release from tensions which they experienced during the opening silent meditation at each meeting. Some mentioned the sense of easing of strain which they felt as they prayed in their devotions. The most dramatic releasing of tension is seen in the participant who prayed when his friends did not appear as they had promised.

b. Prayer can give a sense of security through assurance of an individual's acceptance by God. This contribution of prayer is inferred from statements made by subjects when they explained why they felt closer to God. A few members commented upon the comfort which they experienced through prayer when they were anxious and worried.

c. Prayer can contribute either to the development of religious maturity or to the maintenance of a relatively fixed level of religious life. This conclusion is based upon observation of the subjects. Some of those who showed changes that were also religious growth stated that their devotional periods were an aid in understanding God's will and applying it to their lives. Their prayers aided them
in realistically evaluating their lives and in supporting
them in the changes which they felt it necessary to make.
Other subjects seemed to be satisfied with their level of
religious life. Their prayers were primarily petitions
for aid to "do what they should" and for Divine inter-
vention in the lives of others. Prayer was re-inforcing
of the religious concepts which they held; it did not
open their lives to examination and comparison with
(their concept of) God's values.

d. The contribution of prayer is related to the
motivation for praying. Those subjects who prayed as a
part of an effort to reach a new relationship to God,
to others, and to self understanding found varying degrees
of satisfaction with their devotional practices. Those
subjects who prayed as a religious duty seemed to find
more satisfaction and sense of benefit from their prayers.
Psychologically, the fulfillment of their duty to pray
reinforced their concepts of themselves as "good" persons.

e. The contribution of prayer is related to the
instruction about prayer which one has received. Subjects
in the groups which studied the theory and techniques of
prayer commented upon the change in the content and meaning
of prayer for them. Several indicated they had broadened
their petitionary prayers to include groups and causes
formerly ignored. It was suggested by them that their
world view had been enlarged by the consideration of what petitionary prayer should be. Some of them felt that they had an increased awareness of God's closeness because of their consideration of "What Do We Do When We Pray?"¹

3. About the prayer group process.

a. The development of prayer groups seems to be similar to that of problem solving and psychotherapy groups. The history of the groups reported in Chapter III indicated the similarities which were found. It may be asked if the rate of development of stages of group interaction in prayer groups is different from that of other small groups.

b. The importance of the leader in the group process is confirmed by the findings of this study. Previous theoretical and empirical studies have related the behavior of the leader to the functioning of the group.² The groups which were observed in this study were affected by the role assumed by the leader in each. As in other groups, the leader is a key figure in prayer groups.

c. The use of discussion in prayer groups appears to be related to the educational level of the participants.

² Chapter II, page 32.
The failure of group B to reorganize, and the type of discussion which occurred in groups B, A, and D, seem to be related to the level of formal education of the participants. However, it should not be assumed that this is considered to be the only, or necessarily the most important, factor in the discussions which were largely re-statement of content. Since formal education contributes to verbal fluency and to the ability to deal with abstract concepts, it seems reasonable to infer the lack of such education would be related to limitation of expression and a tendency to deal with concrete ideas.

d. The establishment of formal group norms (the discipline) tends to obscure recognition of norms which the group develops during its existence. Each group began with the requirement that each member would keep a spiritual discipline. Each group developed expectations of its members during its history. Groups C and E expected members to share their feelings and personal thoughts; groups A and D expected members to support and sympathize with one another. Discussions of expectations of the requirements of membership tended to center upon the keeping or changing of the discipline. Members who violated the unspoken requirements did not seem to understand why other members reacted with reproof or silence. The reacting members did not seem aware that they had implicit expectations. All seemed to be aware of the
discipline, but their emphasis upon the known norms tended to obscure their recognition that they had developed other additional standards of conduct.

4. About the contribution of prayer groups to personal change.

a. Prayer groups provide social facilitation to the religious quest for relationship to Deity. Several members commented in the terminal interview that the prayer group was needed to hold them to the practice of the spiritual life. The awareness that others were keeping the same discipline was encouraging to them and helped them to keep it.

b. Prayer groups stimulate the process of change in those who seek new "Meanings" and "Actions" patterns. As has been noted before, the changes reported might have occurred in other settings or in other ways. However, it is fairly certain that the encouragement and interest of the other prayer group members was an inducement to several of those who showed socially approved changes to make those alterations in their lives. The social approval of prayer group members provided an incentive to change that aided and probably accelerated the process.

c. Prayer groups serve different purposes than group or individual psychotherapy. Psychotherapy is the "use of any psychological technique in the treatment of
mental disorder or maladjustment." The purpose of the prayer group has been defined as the development of the religious lives of the participants. The effects of the personal changes that occur while one is a prayer group participant may include alleviation of maladjustment, but the prayer group is not organized to make people better adjusted. The prayer group is organized to bring an individual into a relationship with Deity; in this relationship the worshipper seeks to honor God by his obedience to the (perceived) expectations of the Divine. In so far as these expectations (of God) relate to one's social behavior, the religious life may result in better interpersonal relationships. But the chief purpose of the behavioral change is the honor of God rather than the improved social adjustment. Prayer groups are not to be considered the "poor man's" substitute for psychotherapy when mental disorder or severe maladjustment is present.

5. About the value of prayer groups in a church program.
   a. Prayer groups are a worthwhile addition to a church program for two classes of people: first, for those whose concept of the religious life requires devotional practices as a duty, the prayer group offers

2. Chapter I, page 3.
the aid of a specific rule of such practices and of the fellowship of others who are also "keeping the rule"; second, for those who are dissatisfied with their present life adjustment, and who seek an understanding of religious living as a means to a more satisfying life, the prayer group provides opportunity for questioning and experimenting with religious concepts and practices which many other groups in the church do not provide.

b. Prayer groups are not a satisfactory substitute for other group activities in the church, but they seem to offer a depth of fellowship which other church groups had not supplied for the subjects of this study. The usual parish program requires groups which are designed to perform certain responsibilities. Thus, the choir is to provide musical leadership for worship, and the church education committee is to direct the Sunday School and other educational programs. Meetings of these groups are directed to the accomplishment of their purposes; they are "task-oriented" groups. By contrast, the prayer group does not have the fulfillment of a specific program as its purpose in meeting. The prayer group is concerned with the spiritual life of each member, and it is a "person-oriented" group. Participants in this study took part in other church groups, but they did not find the same experience of closeness within the choir, education committee, or women's organization, etc., as they found in
the prayer group. For those who desire spiritual growth in addition to institutional promotion the prayer group offers a way for like-minded persons to share their concerns and their efforts.

C. Recommendations To Psychologists Of Religion

1. **Further studies of personal changes which occur concomitant with participation in a prayer group are needed.** The present study is exploratory. Refinements of definition of areas and categories of personal change can be made on the basis of this beginning. Additional methods of observation and improved means of measurement can be developed from those here reported. Relationships which have been insufficiently explored can be included in future investigations. Further studies can supplement, expand, and—if necessary—correct the findings herein reported.

2. **Further studies of the group process in prayer groups are needed.** While the group process seems similar in all small groups, the relationship of group process to prayer group goals needs more careful examination than the limitations of this study permitted. The timing of group development appears to be somewhat different in prayer groups; the circumstances which affect the speed with
which a prayer group moves from one phase to another need to be isolated if understanding and prediction of prayer group process are to be achieved.

3. **Comparative studies of group process in prayer groups and other church groups are needed to assess the differences among them.** The group process found in choirs, men's clubs, and youth organizations may differ from those of prayer groups. The stages of development found in problem solving and psychotherapy groups may or may not apply to a committee to plan a dedication service. Only comparative studies of kinds of church groups can provide information about their differences.

4. **Studies should be made of the relationship between ministerial leadership (of the total parish program) and prayer group functioning.** The prayer groups studied were part of a total church program. The relationship of these groups to the other groups in the church, and of these participants to the other members of the church, was outside the limitations of the present study. Yet these relationships were a part of the total social interaction within which the prayer groups operated. To obtain a fuller understanding of these interactions, studies of the ministerial leadership of the total parish program would help. The relationship of the minister to group leaders within the church, of the effect of his attitudes and leadership concepts upon their leadership, and the
content of the total program developed under his leadership, would all have a bearing upon the place of the prayer groups in the total program as well as upon their internal functioning.

5. **Empirical studies to define types of religious development are needed.** The results of this study suggest that James' dichotomy of the "healthy-minded" and "sick souls" is inadequate to categorize the forms of religious development. The utility of these categories for extreme forms of religious experience is recognized, but their application to "ordinary" Christians is not as certain. The relationship of dynamic factors to types of religious development might be considered in formulating new definitions.

6. **The relationship between individual prayer and types of personal change might well be explored.** The findings of this study suggest that prayer is related to personal changes found. Studies of individual prayer practices, of the content of personal devotions, and of the relationships of such prayer to personal change would provide a fuller understanding of the psychological aspects of religion. It would also provide an instructive parallel to the present study.

7. **An operational definition of religious maturity should be developed.** Difficulties were experienced in this study in attempting to evaluate the religious feeling and
behavior which occurred. The attempt was made to assess the change which occurred as movement toward or away from religious maturity. The criteria for religious maturity which were used are highly subjective; the validity and reliability of judgments of religious maturity are questionable. The need for an operational definition of religious maturity is evident from these difficulties. The formulation of measurable indices of religious maturity remains a task of high priority in the psychology of religion.

8. Specific hypotheses for future studies include the following:

a. The religious orientation of personal changes in personality and social relationships is determined by the environmental, social, and interpersonal relationships of the individual during the course of such changes.

b. The effect of devotional practices upon an individual will be determined by the motivation for such practices, the content and regularity of them, and the flexibility of the individual's personality structure.

c. The concept of God's relationship to man which is held by an individual will be one determinative element in his persistence in adhering to a pattern of life believed to be required by Deity.

d. The motivation of religiously immature persons to participate in religious practices are grounded in basic human needs which need not have "religious" connotations; the motivation of religiously mature persons to participate in religious practices will be more independent of and less determined by earlier motivational patterns.
D. Recommendations To Religious Leaders

The importance of wise and skilled leadership for the successful functioning of prayer groups has been frequently noted in preceding pages. Religious leaders who are concerned with the training of parish ministers and prayer group leaders, both ministers and lay people, are interested in the relevance of the findings of empirical investigations to their own endeavors. These recommendations are submitted for their consideration.

1. To religious leaders in theological schools.
   a. Theological schools are urged to give training in group leadership a priority in the education of those who will become parish ministers.
   b. Theological schools are urged to encourage—through courses, retreats, and other means—the growth of their students in the understanding and practice of the numerous disciplines of the spiritual life.

2. To prayer group leaders.
   a. Leaders are encouraged to find opportunities to be participants in prayer groups before attempting to serve as leaders of prayer groups.
   b. Leaders are encouraged to take part in any training experience in group work which may become available to them as an aid to their understanding of the group process. Such training experiences would
include attendance at religious centers such as Kirkridge, participation in clinical pastoral training, group psychotherapy, group training laboratories, group discussion programs, and human relations courses.

c. Leaders are urged to study with special care two classes of literature: first, books relating to prayer groups and to group work in the church as an aid to understanding the group process, and second, the devotional classics and works related to prayer to aid their understanding of the techniques of prayer and of the patterns of growth in the prayer life.

d. Leaders are urged to guide a prayer group into the selection of their type of group by taking into consideration the age, education, and motivations of the participants.

   (1) A discussion-centered study group is not recommended for a group composed primarily of participants with less than a high school education.

   (2) A sharing group is not recommended when the participants desire psychological insight into the dynamics of their behavior and the group leader has had little or no experience and training in individual or group counseling.
e. Leaders should keep written records of each group session, noting those present, the topics discussed in their sequence, and the participation of each member. Such records will assist them to understand the group functioning and to aid the group members in improving their interactions.

f. Leaders might consider with their groups the values of developing an evaluation or report form which each member would use periodically to record his adherence to the discipline and his progress in the spiritual life. Such an evaluation form could be discussed individually with the group leader or in group meetings if members felt it would assist them in the achievement of their aims. The use of an eight or twelve week interval between evaluations might be preferable to the seven week unit which was used in the present study.
EPILOGUE

What significance this study may have for psychology of religion and for the Church remains to be seen. For psychology of religion, this contribution might be one of many which enrich understanding and aid in the development of theories having predictive powers. Perhaps to the Church this can be a witness encouraging increased use and study of prayer groups.

It is hoped the present work is not "The End." Rather may it take a small place in the tide of investigation which shall expand the empirical base of psychology of religion and increase the effectiveness of the Church.
APPENDIX A

NOTES FOR AN INTRODUCTORY TALK
WHEN ORGANIZING A PRAYER GROUP

We have met because we are interested in what prayer groups are and in how they work. Most of us have not had previous experience with prayer groups. These comments about prayer groups are based largely on a book, Two Or Three Together, written by Harold Freer and Francis Hall.

I.

First, what is a prayer group?
A. A prayer group is composed of from three to twelve persons who are seeking to develop their spiritual lives. They meet together once (or more) a week for at least an hour. The members agree to follow a spiritual discipline.
B. There are five types of prayer groups. The type is determined by what the group does at its meetings.
   1. A meditation group spends the major part of its meetings in silence. While there may be a theme for all to follow, each prays inwardly. Some time for discussion may be included.
2. A sharing group is one in which members "share" their needs and problems. All "share" in finding religious resources to satisfy needs and resolve problems, or to bear the problems if they cannot be resolved. Because of the personal nature of the matters discussed, it is unlikely that a group will begin as a sharing group.

3. An intercessory group uses its meetings to pray for others, for its church, for those for whom prayer has been requested, etc.

4. A work-out or action group is concerned with the application of Christian principles to some social problem. Its meetings are to gain spiritual resources to maintain dedication to its chosen task. Discussion time is spent in planning ways to accomplish the goal.

5. A study group spends a part of each meeting in prayer. The other part of the meeting is spent in discussion of a study theme or book.

6. These types are not mutually exclusive. A group may begin as a study group and later become a meditation or sharing group. An action group may find it necessary to become a study group.
C. The discipline which each member agrees to keep is an important part of the prayer group experience. While it is considered to have three minimal requirements, a group may set additional ones.

1. First, each member agrees to give priority to attendance at group meetings. It is recommended that once a person has joined a prayer group he should attend at least eight consecutive meetings before considering dropping out of the group.

2. Second, each member agrees to practice personal daily devotions.

3. Third, each member is expected to attend public worship at least once each week.

4. The requirements of the discipline may be increased by group decision. Examples of more comprehensive disciplines are those of Kirkridge, the Disciplined Order of Christ, and others suggested in Two Or Three Together, pages 41-44.

II.

Perhaps this is a good time to stop for discussion.

A. What questions do you have to ask, or what comments do you feel like making at this point?

B. Do you want to form a prayer group (or groups)? If so, what type of group do you desire?
C. What will you set for yourselves as a discipline? Will you add anything to the required minimum?

D. I am going to make a few suggestions about procedure.

1. It seems desirable to have one meeting place for all sessions of the group.

2. For a study group, I would suggest that the hour be used in the following way.
   a. Begin with ten minutes of silence for personal prayer followed by an oral prayer by a member. The member to give the prayer can be selected by volunteering at the previous meeting or by a rotation plan.
   b. Use the next forty-five minutes for study and discussion.
   c. End with a period of silence and a benediction spoken by all members.

3. Promptness and regularity at the meetings are very important.

III.

There is another thought which I wish to present to you at this organizational meeting.

Our purpose in prayer groups is two-fold, to grow spiritually and to serve. The experience of many groups is that personal renewal does come and God's will is accomplished.
I wish to propose a project to you that would render real and meaningful service to the entire Church, that would give positive assistance in our growth, and that would require real self-discipline. It would not be easy, but its results would be worth the efforts.

I ask you to join with me in studying what happens to us and in reporting this for the benefit of others. There have been many reports of what does happen to persons in prayer groups, but few of these reports have been based on controlled observations.

I would like to make such a study. I would like to report it as my doctoral dissertation for Boston University. No names would be used, but the results of our experiences would become available to many in this manner.

If you will join with me in such a study it will require quite a bit of time at the beginning and the end of the observation period used. I would ask each of you to take certain tests, to give me information about yourself, and to talk with me. During the time of the study you would be asked to make reports from time to time about your observations of yourself and of others in the group. This is a good deal to ask, but I believe the witness which you would bear would justify it all.
Before asking your decision, I want to say that I am more concerned for the prayer groups than for my dissertation. I believe you will find the experience helpful to your spiritual lives, and I want the prayer groups to exist whether or not you wish to take part in this proposed study. The study is secondary; the prayer groups are primary.

With this awareness that the choice of whether you will participate in the study will not determine whether or not we have a prayer group here, what are your reactions to the thought of sharing this exploration with me?
APPENDIX B

INITIAL INTERVIEW GUIDE

Questions relating to ideal self concept
and self concept.

1. What persons do you admire particularly? Persons who mean a lot to you, or who have influenced you? Persons having qualities you would like to have, or who have done things that you would like to do?

2. What would you most like to be, at your very best? at your best, what would you most like to do with your life?

3. Have you ever felt dissatisfied with yourself in any way? (Dissatisfied with what you have done? with what you are?)

4. The subject is given the following list of "favorable" qualities. He is asked to check the ten or a dozen qualities most important for persons to have; to double-check the three very most important ones; then to UNDERLINE any items, checked or unchecked, that he thinks describe him.

kind
benevolent
altruistic
unselfish
charitable
successful
accomplished
able
wealthy
clever
shrewd
ingenious
sophisticated
intelligent

strong
courageous
masterful
beautiful
handsome
just
forbearing
tolerant

happy

fortunate

independent

grateful

respectful

well educated

honest

loyal

affectionate

devoted

popular

socially gracious

286
5. The subject is then given a list of "unfavorable" qualities and asked to underline terms in this group which describe him. He is then asked to check the dozen qualities it is most important for people to avoid.

unkind  ugly  dependent
inhumane  intolerant  ungrateful
selfish  unjust  poorly educated
thoughtless  disloyal  lacking a sense
miserly  dishonest  of humor
greedy  treacherous
possessive  deceitful
unsuccessful  materialistic
poor  unpopular
naive  socially awkward
weak  unhappy
humble  unfortunate
fearful

6. Can you think of any persons, or kinds of persons, that you dislike. What kinds of persons are they? What do you dislike about them?

7. Have you ever been conscious of any conflict in you between the best and the worst?

Questions relating to inter-personal relationship concepts

8. What relationships can you think of that you have admired or valued especially? What features or qualities in them have you admired? (The subject is not instructed whether we mean observed relationships or those in which he is a participant; we wait and see which he emphasizes.)

9. What to your way of thinking are the most important qualities and chief purposes of a good relationship?

10. What would be the worst possible relationship you could imagine? What would it be like?
Questions relating to prayer and devotional habits

11. How would you define prayer in one or two sentences?

12. What importance has prayer had in your life in the past four or five years?

13. At what times, or under what circumstances, have you prayed in these years?

14. How effective do you think your prayer life has been? in changing outer circumstances? in changing yourself?

15. Before joining the prayer group, did you have any regular devotional practices? What were they? How long had you observed them?

16. About how long were your devotions each day, or each time? What did you do? Bible reading? systematic or hop and skip selections from the Bible? prayer? in your own words or those of a prayer book? meditation? silence?

17. Have you used any books or prepared materials other than the Bible?

Questions relating to motivation and expectation

18. What influenced you to join this prayer group?

19. What do you expect the experience of sharing in this prayer group to do in your life?
APPENDIX C

INTERVIEW GUIDE, COMPLETION OF OBSERVATION PERIOD

Ideal Self and Self Concept

1. What would an ideal person be like?

2. I have here some cards with descriptive words typed on them.
   a. Will you go through these and place the cards that describe you in one pile and the ones that do not describe you in another?
   b. Now, in thinking about this a little more, would you go through them again and place in the first pile all the cards that describe what you would like to be, whether or not you really are? Which twelve are most important?

3. During this period, have you learned anything about yourself, likes, and dislikes, attitudes toward others, that you did not know before?

4. During this period, have you become aware of conflicts and inconsistencies in yourself that you had not seen previously?
   a. Do you feel your behavior is in agreement with your principles and beliefs? If not, in what type of situations? About how often are you in this situation?

5. Has your attitude toward yourself changed during this period? (Increased guilt? dissatisfaction? increased satisfaction? less demanding on self?)

6. Have you changed your goals in life during this period?
Relationships To Others

7. Have you experienced any change in your relationships to others (outside the prayer group) during this period?

8. Do others treat you the same now as they did at the beginning of the prayer group experience? (Has there been any change toward you in your husband/wife? closest friend? neighbors/ business associates/ acquaintances?)

9. Have your relationships with other members of the group changed? With whom? In what ways? (What about your attitudes toward others in the group?)

10. Have your ideas about how people should treat one another changed during this time?

The Group Experience

(a. questions for Extended Observation subjects)

11a. Here are cards with the names of the members of your prayer group. Will you place them in the order of the amount of talking each did in the meetings, the most talkative person on top and the least talkative on bottom?

12a. Now will you place them in the order of the helpfulness of their comments to the group?

13a. (Spread cards in front of subject.) Will you indicate which one you would like to have for your closest friend? Why?

14a. Will you indicate which one you would least want for your closest friend? Why? Do you feel differently about this person now than you did when the group began?

15a. What has been the most significant thing about your experiences together in the prayer group apart from the religious experiences?
(b. questions for Observation Period subjects)

11b. Has the group passed through any phases or stages during its existence?

12b. Has leadership of discussion in the group changed during your meetings?

13b. How has this group differed from other groups of which you have been a member?

**Prayer Questions**

16. Have your ideas about prayer changed any during this period?

17. Have your devotional practices remained the same through-out this period? (Has content of prayer and devotions varied? Number of times you pray daily? Have devotions been more consistent as group continued?)

**Relationship To God**

18. Have you had any religious experiences either in the group or outside of it during this time? (If person asks, religious experience will be explained as an experience in which one believed there was special indication of God's nearness.)

19. Do you believe that you are closer to God now than you were when the prayer group began? What makes you think you are?
   a. What was your relationship to God when the prayer group began?
   b. What is your relationship to God now?
Personal Satisfaction With Prayer Group Experience

20. What has been the chief value of this experience for you?

21. Where do you feel this experience has been unsatisfactory?

22. Are you planning to continue in this, or another, prayer group?
   a. If "Yes," what are your reasons?
   b. If "No," why are you dropping out?
APPENDIX D

INTERVIEW GUIDE, COMPLETION OF EXTENDED OBSERVATION PERIOD

Relationship to God

1. In what ways has God worked in your life during the time you have been in the prayer group? What means has God used?

2. Have you changed any of your prayer habits since our last interview?

Relationships to Others

3. Have your community and/or church activities changed since our last interview? Were such changes related to anything that happened in the prayer group?

4. Has your home life changed since our last interview? Is this change related to the prayer group?

The Group Experience

5. Since the group began meeting, has it passed through any stages?

6. Has the leadership of discussion changed in the group during this time?

7. Have you belonged to any other group (not a prayer group) which met each week? Has the prayer group been different from such groups? How?

8. What does the group need to do to improve its meetings?

9. Has the way you feel about the group changed during this time?
**Ideal Self and Self Concept**

10. Which member of the group is most like you? In what ways?

11. Which member of the group is least like you? In what ways?

12. In what ways do you need to grow spiritually at this time?

13. What are your chief personal problems at this time?

14. Is there anything in relationship to the prayer group that you want to add to what we have talked about?
APPENDIX E

RELIGIOUS AUTOBIOGRAPHY

of

Name________________________ Date of birth________________

Address_______________________
(Number & street, or R.F.D.) (Town or city) (State)

Length of residence in this city __________ Occupation________________

Education: (Circle highest grade completed.)
Elementary School High School College, Business Graduate Sch.
1 2 3 4 5 6 7 8 1 2 3 4 1 2 3 4

Are you married? Yes No Wedding date________________

*Children

________________________________  ____________________

________________________________  ____________________

Date of baptism__________________
(Month) (Day) (Year)

In what church___________________
(Denomination) (City, State)

Date of confirmation or full membership in church
(Month) (Day) (Year)

In what church___________________
(Denomination) (City) (State)

*Of what churches have you been a member?

Denomination City State From To

________________________________  ____________________  ____________________  ___________  ___________
*List other churches you have attended six months or longer:  

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<th>Denomination</th>
<th>City</th>
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Age when began S. S. attendance ____________________________  
When stopped attending S. S. ____________________________  

Age when began attending public worship ______ Usually attended public worship with ( )mother, ( )father, ( )both parents, ( )other adult, ( )friend own age, ( )alone.  

*When more space is needed to answer these questions, or questions in other parts of this religious autobiography, please use the back of the sheet.
Describe your father's attitude toward religion and the church? Did he take part in any church when you were a child?

Describe your mother's attitude toward religion and the church? What part did she take in religious activities when you were a child?

What religious instruction did you receive as a child? from home, Sunday School, or elsewhere?

Do you remember any special religious experiences as a child? Sunday School teachers, ministers, other religious leaders who influenced you greatly?
RELIGIOUS AUTOBIOGRAPHY: YOUTH (Age 12 through 20)

What was your religious instruction and participation in religious activities during your youth?

Was there any change in the attitudes of your parents toward the church and religion during these years? If so, what effect did that change have on you?

What persons had an influence on your religious life during these years? In what way did these persons influence you?

Do you remember any special religious experiences during these years (such as summer conferences, training for church membership, revivals, etc.)?
RELIGIOUS AUTOBIOGRAPHY: ADULT (Age 21 and over)

Give a history of your religious life as an adult, including changes in beliefs or strength of religious feeling, changes in church membership and degree of participation in church and reasons for the changes, and specific religious experiences which you have had. Doubts, feelings of disbelief should be included.

Also, did the birth of children, death of close relatives or friends, associations with friends, crises in your life, or other factors influence your religious life toward increased or decreased attention to religious interests and activities?

SPECIAL (Continue on other side of sheet if necessary)

Record here any religious experiences which have been of importance to you which may not have been included above. Conversion, special times of closeness to God, experiences of communion with Christ, which have not been previously mentioned should be related here.
APPENDIX F

REPORT FORM

Name____________________________________ Date____________________

Group__________________ Report from______ to_______
(Use back of page or additional pages if needed.)

1. How well have you kept the discipline during this time? (Daily devotions? attendance at group meetings, at public worship? Other?)

2. Have you experienced problems in keeping the discipline? What? Why?

3. Have you experienced any change in your beliefs during this time? If so, what? What influences led to this change?

4. Has there been a change in your behavior during this time? If so, what? How would you explain this? Has anyone commented on this change you feel?

5. Have you observed any change in other group members during this time? What, and in whom? Do you think he is conscious of this change you observe?

6. Do you feel the group as a whole had any significant experiences during this time? Describe them. What do you think led to the experience(s)?
APPENDIX G

QUESTIONNAIRE SENT TO DROP-OUT PARTICIPANTS

Name________________________________ Date_________________________________

1. What were your reasons for deciding to stop participating in the prayer group?

2. What do you feel you gained, if anything, by your participation in the prayer group?

3. Do you feel the prayer group experience "failed" you or "let you down"? In what way? Why do you think this happened?

4. What suggestions would you make to another prayer group as it was being formed?

5. Would you like to join another prayer group than the one in which you did share? If so, what kind of persons or leadership or study activity would you look for?
APPENDIX H

DATA SUMMARY SHEET FOR SUBJECT ___

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<th>Kind</th>
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| PERSONALITY |       |       |      |
| Traits (GZTS) |       |       |      |
| Achievement Level (GSCT) |       |       |      |
| Self Concept and Ideal Self Variation |       |       |      |
| Insight: |       |       |      |
| Behavior pattern, positively valued |       |       |      |
| Behavior pattern, negatively valued |       |       |      |
| Dynamics of positively valued behavior |       |       |      |
| Dynamics of negatively valued behavior |       |       |      |

| SOCIAL RELATIONSHIPS |       |       |      |
| Outside Prayer Group |       |       |      |
| Values (ISRC) |       |       |      |
| Values (reported) |       |       |      |
| Behavior |       |       |      |
| Prayer group |       |       |      |
| Participation: attendance and discussion |       |       |      |
| With grp mem |       |       |      |

| RELIGIOUS BELIEFS AND PARTICIPATION |       |       |      |
| Beliefs |       |       |      |
| ISRC |       |       |      |
| Reported |       |       |      |
| Participation, institutional |       |       |      |
| Participation, personal |       |       |      |
| Devotional practices |       |       |      |
| Intensity of relationship to God |       |       |      |
| Level of relationship to God |       |       |      |
| Special religious experiences (during test and extended test periods) |       |       |      |
DATA SUMMARY, page 2

Subject____ Birthdate_______ Sex___ Marital Status____
Yrs. education______ Children__________________________

Ages attended S. S.____ Age began church attendance____ With__________

Prior religious experiences, types and intensity:

Motivation for joining prayer group:

Goal in joining prayer group:

Satisfaction with prayer group experience:
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Gilmore Sentence Completion (psychometric):
1st__  2nd__ Change__

Self Concept and Self Ideal Variation
Word Choice method:

1st interview:

2nd interview:

Projective methods (important people, person choice, GSCT):

1st interview:

2nd interview:

3rd interview:

Insight into behavior patterns:
SOCIAL RELATIONSHIPS       DATA SUMMARY, Subject____, page 4

Social Values:

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<th>Item</th>
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Social Values: Reported:

Social Behavior, Outside Prayer Group

Grp mem reports:
7th:

14th:

21st:

28th:

35th:

42nd:

49th:

Member's self report:

Participant-Observer's report:
Prayer Group Participation

Attendance 49
Absences without excuse 49
Attendance, self reported:
7th: 
14th: 
21st: 
28th: 
35th: 
42nd: 
49th: 

Participation in Group (grp mem reports):
7th: 
14th: 
21st: 
28th: 
35th: 
42nd: 
49th: 

Participation in Group (self report):

Participation in Group (P-O report):

Relationships with grp members:
RELIGIOUS BELIEFS AND PARTICIPATION

DATA SUMMARY, Subject____, page 6

Beliefs: ISRC

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Beliefs: Reported.

Participation, Institutional
Beginning:

End Observation Period:

End Extended Obs. Period:

Participation, Personal
Devotions and prayer life, reports:
  7th: 35th:
  14th: 42nd:
  21st: 49th:
  28th:

Devotions and prayer life, interviews:

Relationship to God, intensity:

Relationship to God, perceived level:

Relationship to God, special religious experiences:
APPENDIX I

GROUP ROLES

Roles taken in the group process by the participants of this study were identified from the following list.¹

A. Group Task Roles

These roles are related to the task which the group is pursuing. They seek to aid group effort in determining and achieving the group goal.

The initiator-contributor introduces new ideas about the group goal or new ways to reach that goal.

The information seeker wants to have the facts of suggestions made clear.

The opinion seeker asks questions about the values involved in a suggestion or in what the group is doing.

The information giver provides facts about the goal or relates his own experience to the group problem.

The opinion giver offers his belief or opinion concerning the group goal in terms of values involved rather than facts to be considered.

The elaborator enlarges upon suggestions made. He tries to find reasons for and anticipate the consequences of proposed ideas.

The coordinator shows the relationships between the suggestions of other group members.

The orienter suggests where the group is in relationship to its goal by summaries of what has been accomplished or by questions about the direction of group discussion.

The evaluator-critic compares the accomplishment of the group to its goal by some standard of group-functioning.

The energizer tries to stimulate the group to more activity in the achievement of the group goal.

The group servant attends to such tasks as arranging chairs, caring for the group meeting place, securing needed material, etc.

The recorder keeps a written account of the discussion and decisions made.

B. Group Builder Roles

These roles center on the group per se rather than upon its task. They help to strengthen, guide, maintain or alter the group to preserve it.
The encourager gives praise, agreement and acceptance to other group members. He shows that he understands and accepts the contributions which other group members make.

The harmonizer tries to maintain good relationships within the group by reconciling disagreements, relieving tensions, and soothing ruffled feelings.

The compromiser is one involved in a conflict of ideas or positions who aids group harmony by yielding his position or by "going half-way" to meet the ideas of other group members. He compromises to get along with the group.

The gate keeper and expiditer encourages the participation of all members by asking non-participating members for their suggestions, limiting those who monopolize the discussion, etc.

The standard setter proposes standards for the group to achieve in its functioning or for the evaluation of the group process.

The group-observer and commentator records the group process and reports it to help the group evaluate and improve its operation.

The follower serves as an audience, passively accepting the ideas which are suggested, and "going along" with the group.
C. Individual Roles

In these roles the member is seeking to satisfy his own goals rather than those of the group.

The aggressor makes attacks upon the group, its goals, and the other members by ridicule, joking, display of envy of others, etc.

The blocker is resistant to the group, disagreeing without or beyond "reason," reverting to issues the group has rejected or passed over, etc.

The recognition-seeker tries to call attention to himself.

The self-confessor uses the group as an audience for his personal, non-group oriented "feeling," "insight," "ideology," etc.

The playboy demonstrates by cynicism, horseplay, etc., his lack of involvement in the group process.

The dominator manipulates the group or members of it to gain authority or superiority. He may give directions, interrupt others, demand attention, flatter others, etc.

The help-seeker seeks a "sympathy" response from the group or other members. Measures used may include expressions of insecurity, of personal confusion, or of depreciation of himself.


Cartwright, Dorwin, and Alvin Zanders (eds.). *Group Dynamics: Research and Theory*. Evanston, Ill.: Row, Peterson and Company, 1953.


Gilmore. "Scoring Key: Gilmore Sentence Completion Test. (Temporary Weights obtained on Experiment Group in Present Study)." Boston: By the author, 1954. (Mimeographed.)


Leslie, Robert C. "An Appraisal of the Chaplain's Group Therapy Opportunities." Address given in Cincinnati, Ohio; typescript in author's possession.


McLean, M. D. *Inventory: Social and Religious Concepts.* Columbus, Ohio: By the author, 1950. Copyright, 1942, by the Cooperative Study of General Education, American Council of Education. Copies can be obtained from the author, Ohio State University, Columbus, Ohio.


"Small Groups: Information on the Formation and Guidance of Christian Cells Within the Church." (Pamphlet.) 156 Fifth Avenue, New York: Division of Evangelism of the Presbyterian Church, U. S. A., n. d.


ABSTRACT

This study was designed to investigate the types of changes in personality, social relationships, and religious beliefs and participation occurring in prayer group participants. Other purposes were the development of hypotheses for future studies and a description of the prayer group process.

Thirty participants in five prayer groups located in four southern New Hampshire Methodist churches were given selected tests and interviewed at the time of entrance into the groups. Tests used were: "Guilford-Zimmerman Temperament Survey," "Gilmore Sentence Completion Test," (McLean's) "Inventory: Social and Religious Concepts," and a "Religious Autobiography" form. Of the original thirty subjects, eight dropped out of the study; the remaining twenty-two were re-tested and interviewed at the end of the Observation Period, planned to cover twenty-eight meetings. Ten subjects were re-tested and interviewed a third time at the end of an Extended Observation Period of forty-nine meetings. The writer was a participant-observer, attending all meetings of three groups and occasional meetings of two groups.
The group development was similar to that of problem solving and psychotherapy groups. Each group had similar formal norms. Leadership was vested in the minister. Four groups developed cohesiveness. Groups differed in age and education of members, the type of interaction which occurred, satisfactions experienced by the members, and the type of leadership given. Participants said these groups differed from other small groups in the sense of unity developed, the purpose of the prayer groups, and the acceptance extended to members.

Specific types of personal changes found included: changed Guilford-Zimmerman Temperament Survey trait scores, development of insight, both improvement and deterioration in social relationships, changed religious beliefs, changes in church participation, and changes in devotional practices and in felt closeness to God.

Participants were ranked according to the total number of categories showing change. The "Most" and "Least Changed" subjects were compared. The "Most Changed" were found to be a younger, somewhat better educated group. They were not quite as restrained, nor were their personal relationships ranked as high as the "Least Changed." They were more oriented to social standards, experienced more tension between Self Ideal
and Self Concept, and sought to expand and change their lives.

Psychological factors found were the positive relationships between extent of personal change and:
(a) age, education, and flexibility of personality structure; (b) motivation for joining a prayer group, including dissatisfaction with one's life organization; (c) relationship with the group leader; (d) acceptance by the group; (e) practice of a spiritual discipline; (f) attention to religious concepts.

The role of religion for the subjects was to provide acceptance, contribute a guiding philosophy of life, increase the aspiration level, and raise the level of frustration tolerance. Both religious growth and regression were found. A theory of religiously oriented personal change was offered.

In general, personal change occurred in subjects having relatively flexible personalities who were motivated to relate positively to others and made efforts to effect desired changes.

While Christian prayer is not primarily for personal benefit, some effects were reported. Subjects said prayer relaxed tensions and gave a sense of security. It seemed to contribute to either religious growth or fixation, depending upon the prayerer's motivation and understanding of prayer.
Prayer groups in a church program give social facilitation to religious living and stimulate personal change. Prayer groups should not substitute for "task oriented" church groups or for group psychotherapy.

Recommendations for further psychological studies include the need for improved delineations of religious development and an operational definition of religious maturity.

Religious leaders were advised to secure training in group dynamics and spiritual disciplines. Suggestions for leading prayer groups were made.
Quentin Lamoin Hand was born in Akron, Indiana, on December 8, 1924, the son of Lamoin and Marie Cutshall Hand. His childhood and youth were spent in Akron, and he received his elementary and secondary education in the local public schools.

Following his graduation from high school in 1942, he entered Indiana University in Bloomington, Indiana. Attending summer sessions in addition to the usual semester program, he graduated from Indiana University in April, 1945, receiving the A. B. degree with honors. He entered Garrett Biblical Institute, Evanston, Illinois, in the fall of 1945. In August, 1948, he graduated from Garrett Biblical Institute, having been granted the B. D. degree with distinction. He enrolled in Boston University School
of Theology for graduate studies in the fall of 1951. In the fall of 1952 he was admitted to the Graduate School, Boston University, as a candidate for the Ph. D. degree. He has pursued part-time studies in the Graduate School to the present time.

The decision to enter the ministry of The Methodist Church was made in the fall of 1942. In February, 1943, Quentin was appointed supply preacher for the Methodist church in Beanblossom, Indiana. While a student at Indiana University he then served as pastor of the Mineral Circuit and later of the Salem and Creston Methodist churches in northern Indiana. At the time he began his theological education he was transferred to Door Village and Salem Chapel churches, located near LaPorte, Indiana. He served these churches for two years; during his last year in Garrett Biblical Institute he was pastor of Rolling Prairie circuit, Rolling Prairie, Indiana. He was pastor of the Methodist church in Culver, Indiana, from 1948 through 1951. In July, 1951, he became pastor of North Charlestown charge, in New Hampshire. He was transferred on October 15, 1952, to the Suncook and Bow Mills churches, which he has served as pastor until the present time.

Quentin was received as a member on trial of the Northwest Indiana Conference of The Methodist Church and ordained a deacon in June, 1946. He was received into
full membership in that conference and ordained an elder in June, 1948. He remained a member of that conference until October 15, 1952, when he transferred to the New Hampshire Conference.

In 1944 he married Mary Jane Denny of Brownstown, Indiana. They are the parents of a daughter, Terrill Jane, born in January, 1948, and a son, Steven Alan, born in July, 1954.