

ABSTRACT

An Examination into the Subjective Experience of Grace and its Relation to Well-Being

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Grace has a rich theological context and has been conceptualized in various ways among various religious traditions, though it features most prominently within Christian traditions. While the existing empirical work has been disjointed for lack of a unifying theoretical conceptualization of grace, recent work has synthesized the varying theological and philosophical conceptualizations (Emmons et al., 2017) and suggested a more unified empirical approach. Drawing on this conceptualization, two studies were conducted using mixed-methodological approaches were used to investigate the relationship between grace and positive psychological constructs, and grace from God as a unique manifestation of grace. College students ($N = 218$) and Cloud Research workers ($N = 220$) completed online questionnaires containing measures of grace experienced, individual differences and well-being outcomes. College students described individual experiences of grace, which were examined via text analysis and word count so as to identify the frequency of various themes as a proportion of overall responses. Self-reported experiences of grace contained religious themes and mention of affective words and social processes. The experience of grace was positively associated with

forgiveness, domain-specific intellectual humility about grace, religiosity, life satisfaction, and flourishing. Grace from God was reported more frequently than grace from any other source. Measurement limitations and suggestions for more empirical work are discussed.

An Examination into the Subjective Experience of Grace and its Relation to Well-Being

by

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DEDICATION

To Matthew, for believing in me and making this endeavor worthwhile.

CHAPTER ONE

An Examination into the Subjective Experience of Grace and its Relation to Well-Being

In this paper, the nature of grace is examined from multiple perspectives to investigate its relation with individual differences and its implications for overall human flourishing. Sources and agents of grace are discussed, with particular emphasis placed on divine grace. The existing measurement tools, both qualitative and quantitative, are also examined.

Though the concept of grace is richly embedded in theological traditions, the scope of this paper primarily pertains to the psychological impacts of grace and frames the area for future study. Additionally, a lay understanding may provide incremental ecological validity above a purely philosophical conceptualization of grace. I will briefly discuss this and then proceed to a survey of the minimal empirical research on the topic.

Theory and Conceptualizations

While ripe with future directions for areas of inquiry, the existing literature on grace is difficult to synthesize as the conceptualization paradigms differ vastly across disciplines. Emmons et al. (2017) recently discussed this and proposed a conceptual framework integrating these perspectives after reviewing the past few decades of empirical research. Grace was defined as “the gift of acceptance given unconditionally and voluntarily to an undeserving person by an unobligated giver” (Emmons et al., 2017, p. 277), wherein the qualities of the gift, each agent, and the relational contexts are discussed. Theological insights into the perfections of grace, as termed by Barclay

(2015), portray grace as a gift to end all gifts, one that breaks the cycle of reciprocity and is in no way contingent on perceived worthiness of the receiver, and is exceedingly abundant. Divine grace, or grace bestowed upon an individual by God, is the prototypical conceptualization of this, as such an altruistic and perfectly abundant expression may surpass the finite capabilities of humans. Such a definition may be suitable for theological discussions, but may need to be refined when studying interpersonal interactions. They also contemplated the theoretical implications of perceiving divine grace and of receiving grace from others, and posited that human flourishing is an inevitable result of experiencing grace (particularly from the divine). They concluded with suggestions for future avenues of research, including the relationship between grace and well-being and investigating factors that may inhibit the perception and reception of grace.

It is important to consider the theological contexts in which the concept of grace is embedded. Drawing from centuries-old literary sources, Barclay (2015) describes six perfections of grace, each of which provide background for psychological inquiry into the construct. The first, *superabundance*, refers to the extraordinary magnitude of the gift being extended, and *efficacy* refers to the effect of this gift. *Singularity* refers to the pure benevolent intentions of the benefactor. The next two, *priority* and *non-circularity*, characterize the interpersonal dynamic in which grace is extended, as it must be unsolicited and of one's own volition (priority) and "put an end to the cycle of reciprocity." *Incongruity* is the notion that the worth of the recipient is not a factor taken into consideration when grace is extended. Each of these perfections finds its pinnacle example in the God of Christianity, demonstrating that divine grace as a model for studying grace. Of course, humans are not divine, but there may be parallels in the

mechanisms of action. These theoretical explanations have yet to be tested in empirical work, however.

Empirical Work

Qualitative Studies

Several qualitative studies have shed light on the pervasive themes and characteristics surround experiences of grace. Baker et al. (2020) investigated the subjective nature of grace, specifically through experiences of divine grace. In a series of semi-structured interviews of 23 Protestant Christians, six themes emerged: grace is an undeserved gift of forgiveness; grace improves relationships with both other people and with God; grace serves as a coping mechanism and instructs believers how to act.

Schollars et al. (2020) performed a similar study among 25 LGBTQ Christians and found four themes surrounding the experience of divine grace: God's benevolent nature; grace is transformative; grace accompanies struggles; and experiencing grace requires continual disciplines.

Bronte & Wade (2012) conducted a thematic analysis of experiences of grace and situations preceding those experiences. In a series of semi-structured interviews of 25 adults, divine grace was reportedly experienced after instances of psychological or physical issues, addictions, life decisions, and unclassified circumstances. Four characteristics of grace experiences were noted: the medium of transmission, affective experience, and the resulting effects on both the individual and their surrounding contacts and environments.

Given the various conceptualizations of grace, Schellekens et al. (2020) examined grace from a lay perspective in attempt to obtain an ecologically valid conceptualization

of the construct. They sampled 456 adults in Belgium Using quantitative and qualitative content analysis, they discovered three notable categories: “key characteristics” (“virtuous qualities-especially forgiveness-and the fact that grace is freely given and of an extraordinary nature going beyond mere fair exchange”); setting and agent; and “intense personal involvement accompanied with both positive and negative feelings and consequence of grace as leading to freedom, new chance, and personal growth.” They also found group differences in these categories by age, sex, and religiosity. Notable differences were that this was a sample of adults in Belgium that used primarily qualitative approaches, whereas the current study focuses on college students in the United States through both qualitative and quantitative methods.

Quantitative Studies

Psychological adjustment and outcomes. A positive psychological lens is useful for the conceptualization of grace, given its apparent similarity to other virtues (Hodge et al., 2020; Poling, 2017). Much of the existing research on grace has been applied to clinical outcomes and psychological adjustment. From a clinical perspective, grace plays an integral role in the therapeutic process (Burijon, 2001; Bland, 2009) as it facilitates acceptance of shortcomings and empowers the individual to move forward (Bronte & Wade, 2012). This is similar to the Rogerian notion of unconditional positive regard (Emmons et al., 2017; Rogers, 1957; Ortberg, 1981). Across several empirical studies, grace was negatively associated with depression, anxiety, perfectionism, and guilt (Watson et al., 1988a; Bufford & Pace, 2018; Judd et al., 2020). Grace was also positively

associated with religious and spiritual well-being (Bufford et al., 2015; Payton et al., 2020).

Several studies have investigated the relationship between grace and legalism, which can be thought of as the opposite of grace (Bassett et al., 2013). Put another way, legalism exalts the notion of exchange and earning what one is owed as opposed to receiving a free gift of God's love and favor (Sittser, 1990). Judd et al. (2020) examined the relationship between grace, legalism, and mental health in LDS college students. Grace positively associated with mental health, and legalism negatively associated with mental health. Grace also mediated the relationship between legalistic beliefs and mental health. Grace was defined by using four items of the experiencing God's grace subscale of the Dimensions of Grace Scale (Bufford et al., 2017), and legalism was defined using four items of the costly grace subscale of the same instrument.

Associations with individual differences. According to Emmons et al. (2017), forgiveness may be conceptually very similar and yet unique from grace. This relationship was evident in several empirical studies as well. Patrick et al. (2013) tested the relationship conflict and restoration model (RCRM) and found that grace increased experiences of both relational empathy and justice, which ultimately fostered forgiveness. It was also found that receiving and experiencing the grace of God can inspire individuals to extend grace and forgiveness to others (Wahking, 1992). Studies have also found positive associations between grace experienced and self-forgiveness, as well as a desire to seek forgiveness in interpersonal relationships (Bassett et al., in press; Bufford et al., 2018; Smith, 2019). While less is known about the relationship between intellectual humility and grace, grace to others has previously been positively associated with cultural

humility (Weeks et al., 2020), and would presumably show similar patterns of association as with forgiveness due to the interpersonal nature of the constructs.

Grace has a rich theological context, so naturally it would be expected to correlate with indices of religiosity. Previous studies have reported strong positive and negative associations between grace with intrinsic and extrinsic religiosity, respectively (Childress-Beatty, 2003; Sisemore et al., 2011; Watson et al., 1988a, 1988b). Religious participants also reported experiencing more grace than nonreligious participants. (Watson et al., 1988a).

Findings on grace in relation to gender are mixed. Bassett et al. (2013) found that women demonstrated a stronger grace orientation compared to men. In contrast, Weeks et al. (2020) found that men experienced more grace from God and overall grace compared to women. Notably, grace was operationalized with different instruments in these studies, which may explain the discrepancy in findings.

Summary

While empirical interest in grace has increased in recent years, much remains unknown about the qualitative experiences of grace. Additionally, the theoretical conceptualizations have yet to be substantiated with empirical testing. This study attempts to fill that gap by examining grace from a bottom-up perspective. It also adds to a growing literature that is interested in the relationships with grace and well-being.

The Present Study

Primary Aims

The overarching purpose of this study was to arrive at a more informed understanding of the subjective experience of grace. Drawing on insights from theology and a handful of empirical studies, it is clear that grace has implications for well-being and psychological adjustment, as well as in fostering harmonious relationships. However, there is a dearth of empirical information to explain how and why this may be so. The present study attempts to expand the existing knowledge of these relationships from multiple angles. Using cross-sectional data from college students, we examined the relationships between the experience of grace and individual difference variables, as well as flourishing and life satisfaction. Participants were also asked to report and describe their own subjective experiences of grace, in attempt to arrive at a more qualitatively and ecologically valid conceptualization of the concept of grace. Sources or agents of grace were then examined in a second sample.

Hypotheses and Predictions

Linguistic analysis with Linguistic Inquiry and Word Count (LIWC; Tausczik & Pennebaker, 2010) was employed to explore the qualitative experience of self-reported experiences of receiving and extending grace. LIWC categorizes responses into a number of psychologically meaningful categories, which served as the basis for the predictions. Although LIWC is largely atheoretical and used for exploratory purposes, we reasoned that a few things might occur. Specifically, we expected to see greater first-person pronoun usage (FPPU) in experiences of receiving grace compared to extensions of

grace. It was anticipated that the experience of grace may contain negative emotions as an individual considers the surrounding circumstances preceding the reception of grace, and that the potential negative affect may manifest in a higher proportion of FPPU (Tausczik & Pennebaker, 2010). We predicted that negative affect would be more commonly reported in experiences of grace rather than in extensions, due to the focus on the self. However, we also anticipated that experiences of grace may elicit positive emotions, and so it would not be unrealistic to see a higher proportion of positive affective words for self-reported experiences of grace. We additionally expected to see some mention of social and cognitive processes given the strong interpersonal nature of grace. Given its theological context and the religious nature of the sample, we also expected that religious themes would be present.

With regard to dimensions of grace, it was predicted that experience of each dimension would correlate positively with life satisfaction and flourishing. It was also predicted that grace would correlate positively forgiveness attitudes and behaviors. Religiosity was predicted to correlate positively with the experience of grace. While research on grace and gender has been mixed, in light of the trend within psychology of religion for women to report higher experiences of religiosity (Francis, 1997), it was predicted that experiences of grace would follow suit and be more prevalent in women.

CHAPTER TWO

Study 1 Method

Participants

College Students

Students at a private central Texas university ($N = 218$, 69.7% female) participated in this study. The mean age was 19.24 years ($SD = 1.74$), and the sample was predominantly Caucasian (56.7%; 14.7% Asian American, 12.4% Hispanic/Latino, 9.2% African American, 7.4% other). A majority of the students identified with some Christian affiliation (28.1% Baptist; 17.7% Catholic; 14.4% Mainline Protestant; 12.0% Non-denominational; 12.4% other Christian denominations). The remainder identified as Hindu (2.3%), Muslim (1.9%), Buddhist (1.4%), Orthodox (<1%), Jewish (<1%), and 8.4% identified as either having no religion, being unsure, atheist, or agnostic. Three participants did not answer this question. Responses were deleted if they contained mostly missing data, did not report age or were under 18 years old, and if they demonstrated an obvious pattern of response ($n = 77$).

Cloud Research Participants

A sample of 220 adults residing in the U.S. were recruited via Cloud Research during March of 2020, shortly after many states implemented lockdown protocols for the COVID-19 pandemic. The sample consisted of approximately equal numbers of men ($n = 99$) and women ($n = 121$) and was predominantly Caucasian (72.7%; 12.3% African American or Black, 6.8% Asian or Pacific Islander, 6.4% Hispanic, .9% Native American, and .9% another race). With respect to socioeconomic status, over half of the sample identified as members of the middle class (1.4% upper, 12.7% upper-middle, 50.9% middle, 22.7% lower-middle, and 12.3% lower). Participants were fairly well-educated with 27.2% reporting having a post-graduate degree, 41.4% with college or vocational school degrees, 27.7% with some college or vocational school, 10.5% with high school diplomas, and .5% with some high school. Protestantism was the most frequently endorsed religious affiliation (27.3%), followed by Catholicism (23.2%), non-denominational Christians (.5%), Islam (1.4%), Hinduism (1.4%), Buddhism (.9%), Taoism (.9%), and Jewish (.9%), and others (2.2%). Approximately 35.5% of participants identified as either agnostic, atheist, or having no religious affiliation, and 1.4% identified as spiritual.

Measures for College Student Sample

Quantitative Measures

Dimensions of grace scale. This 36-item scale measures individuals' beliefs about and experience of grace across five dimensions: experiencing God's grace, costly grace, grace to self, grace from others, and grace to others (Bufford et al., 2017).

Responses for each scale range from 1 (*strongly disagree*) to 7 (*strongly agree*).

Experiencing God's grace. This 8-item scale measures the degree of individuals' experiences of grace from God. Example items include "Because of God's work in my life I feel I have more self-control. My actions are more likely to be appropriate" and "I strive to do good because of God's acceptance of me not in order to earn His love." Cronbach's alpha was .91, demonstrating excellent reliability.

Costly grace. This 7-item scale measures the degree to which individuals have a proper understanding of the value of grace. Based on Bonhoeffer's (1937/1963) explanation, an individual who views grace as a license to continue sinning does not understand the value of grace. Items on this scale are reverse-scored and include "My behavior does not matter since I've been forgiven" and "If I work harder, I need less grace." Cronbach's alpha was .84, demonstrating good reliability.

Grace to self. This 7-item scale measures the degree to which individuals have extended grace toward themselves. Example items include "I tend to dwell on my faults" (reverse-scored) and "I accept my shortcomings." Cronbach's alpha was .62, demonstrating poor internal consistency.

Grace from others. This 7-item scale measures the degree to which individuals have experienced grace from other people. Example items include "My mother or father keeps bringing up my past failures" (reverse-scored) and "As a child I was confident that at least one of my parents loved me no matter what." Cronbach's alpha was .79, demonstrating satisfactory reliability.

Grace to others. This 7-item scale measures the degree to which individuals tend to extend grace to other people. Example items include "Others must earn my forgiveness" (reverse-scored) and "When offended or harmed by others I generally find it easy to forgive them" (reverse-scored). Cronbach's alpha was .79, demonstrating satisfactory reliability.

Tendency to forgive/attitudes toward forgiveness scales. This 10-item scale measures individuals' tendencies to extend forgiveness behaviors as well as attitudes toward forgiveness (Brown, 2003). Example items include "I believe that forgiveness is a moral virtue" and "I tend to get over it quickly when someone hurts my feelings." Responses range from *strongly disagree* to *strongly agree*. The Tendency to Forgive Scale had a Cronbach's alpha of .71, and the Attitudes Toward Forgiveness Scale had a Cronbach's alpha of .62, indicating weak internal consistency.

Intellectual humility scale. This 6-item scale measures individuals' tendencies to accept that their beliefs may be incorrect and their willingness to adjust their beliefs when presented with new information (Leary et al., 2017). Example items include "I reconsider my opinions when presented with new evidence" and "I accept that my beliefs and values may be wrong." Responses range from *not at all like me* to *very much like me*. Cronbach's alpha was .79.

Abbreviated specific humility scale. This 4-item scale measures intellectual humility concerning a specific topic or issue (Hoyle et al., 2016). Example items include "My views about ___ today may someday turn out to be wrong." Items were adjusted to pertain to grace. Responses range from *not at all like me* to *very much like me*. Cronbach's alpha was .91.

Satisfaction with life scale. This 5-item scale measures the degree to which individuals are satisfied with their lives (Diener et al., 1985). Example items include "In most ways my life is close to ideal" and "I am satisfied with my life." Responses range from *strongly disagree* to *strongly agree*. Cronbach's alpha was .88.

Secure flourish index. This 12-item scale measures self-reported individual flourishing across six domains (VanderWeele, 2017). Example items include "I am content with my friendships and relationships" and "In general, how happy or unhappy do you usually feel?". Cronbach's alpha was .87.

Religiosity. These four items assessed individuals' religious practices (Rowatt et al., 2009). Example items include "How often do you attend religious services?" and

“About how often do you pray or meditate outside of religious services?”. Cronbach’s alpha was .89.

Qualitative Measures

Participants were asked to think of a time when they experienced grace, as well as a time in which they extended grace. For each occasion, they described the nature of the experience and identified parties involved and rated the valence and significance of the experience. Responses were anonymized and saved in a spreadsheet and formatted for text analysis. The data were entered into Linguistic Inquiry and Word Count (LIWC; Tausczik & Pennebaker, 2010) which is a computer program used to count and categories text responses along a number of psychological categories.

Measures for Cloud Research Adult Sample

Religiosity

Religiosity was assessed using the Duke University Religion Index (DUREL), which is a 5-item measure assessing organizational, nonorganizational, and intrinsic religiosity (Koenig & Bussing, 2010). Organizational and nonorganizational religiosity were assessed with single items and therefore an estimate of reliability cannot be reported. Cronbach’s alpha for intrinsic religiosity scale was .94, demonstrating excellent reliability.

Sources of Grace

Participants were presented with the instruction, “*think about grace as a gift you didn't deserve that someone voluntarily gave to you.*” Participants then indicated the

extent to which they had experienced grace in the past few months from God, their country, their employer, and other people. Response options ranged from 1 (*not at all*) to 5 (*very often*).

Procedures

Participants were recruited through the university's human subjects pool for psychology research, as well as through Cloud Research (formerly Amazon Mechanical Turk) as part of a larger study. Both questionnaires were assembled using Qualtrics. Student participants received one research credit as compensation, and Cloud Research participants were paid \$1.00.

Study 1 Results

College Students

Correlations

A series of correlational analyses were conducted. Zero-order correlations between each grace dimension with satisfaction with life and flourishing are reported in Table 1. Each dimension demonstrated significant positive correlations with these outcomes ranging from .15 to .46.

Correlational analyses were performed between dimensions of grace and individual difference variables. All dimensions besides costly grace correlated positively with forgiveness behaviors, and all dimensions besides grace to self correlated positively with forgiveness attitudes. Concerning general intellectual humility, only grace from others was significantly negatively related. However, all dimensions besides grace to self

correlated negatively with grace-specific intellectual humility. Finally, all dimensions but grace to self correlated positively with religiosity. These correlations are reported in Table 2.

Qualitative Analyses

Descriptive statistics for each category of interest are presented in Table 3.

Pronoun usage. A paired-samples *t*-test was conducted to test the prediction that descriptions of experiences of grace would contain a higher proportion of first-person singular pronouns than descriptions of extensions of grace, $t(173) = 6.87, p < .001$, mean difference = 2.78. This hypothesis was supported. In a similar vein, a paired-samples *t*-test was conducted to test the prediction that descriptions of extensions of grace would contain a higher proportion of third-person pronouns than descriptions of experiences of grace, $t(173) = 6.30, p < .001$, mean difference = 1.71. This hypothesis was supported.

A paired-samples *t*-test was conducted to test the prediction that descriptions of experiences of grace would contain more first-person singular pronouns than third-person pronouns, $t(193) = 26.71, p < .001$, mean difference = 9.87. This hypothesis was supported.

In a similar vein, a paired-samples *t*-test was conducted to test the prediction that descriptions of extensions of grace would contain more third-person pronouns than first-person pronouns, $t(186) = 14.34, p < .001$, mean difference = 5.44. This hypothesis was supported.

Affective processes. A paired-samples t-test was conducted to test the prediction that descriptions of experiences of grace would include more positive than negative affective words, $t(193) = 8.53, p < .001$, mean difference = 3.28. The same analysis was conducted for descriptions of extensions of grace, $t(186) = 5.89, p < .001$, mean difference = 1.98. These predictions were both supported.

In contrast, we tested the competing hypothesis that descriptions of experiences of grace would contain a higher ratio of negative to positive affect words than descriptions of extensions of grace, but this hypothesis was not supported, $t(141) = -1.56, p = .121$, mean difference = -0.14.

Social processes. Both experiences and extensions of grace were predicted to contain some amount of social processes words; however, specific predictions regarding their relative frequencies were not made, given the lack of empirical information known about grace as a construct. Descriptive statistics for frequency of mention of social processes for both experiences and extensions of grace are displayed in Table 3. An exploratory t-test to compare average frequencies revealed that descriptions of extensions of grace contained more mention of social processes than descriptions of experiences of grace, $t(173) = 3.95, p < .001$.

Cognitive processes. It was hypothesized that descriptions of experiences of grace would contain a high frequency of discrepancy words. Descriptive statistics for both cognitive processes and the subcategory of discrepancies are displayed in Table 3. An exploratory comparison between descriptions of experiences and extensions of grace revealed no significant differences in the frequency of cognitive processes words, $t(173) = -1.28, p = .203$, mean difference = -0.64. Similarly, there was no difference in the frequency of discrepancy words between descriptions of experiences and extensions of grace, $t(173) = -0.41, p = .683$, mean difference = -0.06.

Personal concerns. Given the theological history of grace as a construct, it was hypothesized that descriptions of experiences of grace would contain a high frequency of religion words. Descriptive statistics for both experiences and extensions are reported in Table 3. An exploratory comparison between descriptions of experiences and extensions of grace revealed that experiences contained a greater frequency of religion words, $t(173) = 3.33, p = .001$, mean difference = 0.69.

Cloud Research Participants

There were sex differences in experience of grace from God, as females reported higher experience of grace from God ($M = 4.28, SD = .92$) than males ($M = 3.91, SD = 1.03$), $F(1, 152) = 5.47, p = .021$. Additionally, grace from God was positively associated with organizational religiosity ($r = .23, p = .004$), nonorganizational religiosity ($r = .36, p < .001$), and intrinsic religiosity ($r = .56, p < .001$).

A within-subjects ANOVA was conducted to see if there were differences in the amount of grace experienced between the four sources. The omnibus test was significant,

$F(2.66, 297.40) = 28.98, p < .001$. Bonferroni post hoc tests suggested that amount of grace experienced from God was greater than the amount of grace experienced from country (mean diff. = .85, SE = .11, $p < .001$, 95% C.I. [.57, 1.14]), employer (mean diff. = .75, SE = .12, $p < .001$, 95% C.I. [.43, 1.08]), and other people (mean diff. = .69, SE = .11, $p < .001$, 95% C.I. [.39, .99]). No other differences were found.

Discussion

This study investigated the descriptive characteristics and contexts surrounding experiences of grace across two samples. In college students, experiences of grace were positively associated with indices of well-being and flourishing, which is in agreement with the theoretical conceptualized proposed by Emmons et al. (2017). Experiences of grace appeared to be more common among religious people. Grace was also positively associated with forgiveness. Qualitative analyses demonstrated that both affective, social, and cognitive processes underlie the experiences of grace. First pronoun usage was more common in descriptions of grace personally experienced, whereas third person pronoun usage occurred more frequently when describing situations in which grace was extended to other people. Regarding affect, descriptions of both experiences and extensions of grace contained more positive than negative affective words. Mentions of social processes were more common in the descriptions of grace extended to others. There was no difference in frequencies of cognitive process words between descriptions of grace experienced and grace extended. Religious themes were more prevalent in descriptions of grace experienced than in grace extended.

In the online sample, grace from God was further investigated. It was found that women reported having experienced more grace from God than men. Not surprisingly,

grace from God was also positively correlated with both extrinsic and intrinsic religiosity. Future research is needed to determine if grace from God has incremental associations with humility, forgiveness, and well-being outcomes over and above the other dimensions of grace.

CHAPTER THREE

Study 2 Method

Rationale

Measurement attempts of grace have been largely disunified until recently. In a 2015 study, Bufford and colleagues examined three existing scales attempting to measure grace in an effort to consolidate them into a more comprehensive measure. Psychometric evidence was discussed, including relationships to other religious/spiritual constructs. They found that the three scales were similar ($r_s = .55$ to $.66$), but their patterns of relationships with other constructs suggested that each was tapping different dimensions. Building off of their previous analyses of the three grace scales, Bufford et al. (2017) sought to combine them using factor analyses. An EFA suggested a 5-factor solution. They presented a 36-item, 5-dimensional scale (*Dimensions of Grace Scale*) and cited evidence of convergent and discriminant validity for each dimension. Dimensions include “grace from God, costly grace, grace to self, grace from others, and grace to others.” However, a confirmatory factor analysis was not conducted, so further validation of the Dimensions of Grace Scale is still needed.

Primary Aims

This study examines the psychometric properties of the Dimensions of Grace Scale (Bufford et al., 2017). This is a relatively new measure and has only been used in a handful of studies (e.g., Bufford et al., 2018; Judd et al., 2020); as such, little information is known about its internal validity and generalizability for use in other populations.

Sound measurement of grace is the next step in furthering our understanding of the construct. As such, this study examines the psychometric properties of the scale.

Participants

Two samples were utilized for this study, the first being the college student sample ($N = 218$) as described in Study 1. A second online sample of adults ($N = 305$, average age = 39.98 years) was recruited from Cloud Research as part of a larger study. This sample was 56.4% female and 42.3% male (1.3% identified as “other” or chose not to disclose) with 71.8% being White/Caucasian (11.1% Black/African American; 10.2% Asian American; 4.9% Hispanic, Latino/a, or Spanish origin; 2.0% “other” or chose not to disclose). Protestant denominations and Catholicism were the most frequently endorsed religious affiliation (36.1% and 26.2%, respectively), followed by no affiliation (25.2%), Buddhism (3%), spiritualism (1.3%), Latter-Day Saints (1.3%), Hinduism (1%), Judaism (1%), Jehovah’s Witness (1%), paganism (1%), Islam (<1%), and Taoism (<1%). Six participants (2.0%) did not know or preferred not to disclose their religious affiliation.

Measures

The Dimensions of Grace Scale (Bufford et al., 2017) was examined in this study.

Study 2 Results

Initial Analyses

Reliability analyses were performed on each subscale of the Dimensions of Grace Scale. Four of the five subscales (*grace from God, grace from others, grace to others, and costly grace*) demonstrated good reliability with Cronbach's alphas above .70 (.79 to .91). The grace to self subscale had an alpha of .62.

Confirmatory Factor Analysis

In light of this, we examined the proposed factor structure as a result of an exploratory factor analysis run by Bufford et al. (2017). To date, confirmatory analyses have not yet been conducted on this scale. This study sought to test the five-factor model as specified in Bufford et al. (2017). The five-factor model demonstrated poor fit, $\chi^2(584) = 2000.00, p < .001, CFI = .941, TLI = .9367, RMSEA = .109, SRMR = .100$. Items in the grace from God scale loaded well, with standardized loadings ranging from .63 to .94. Items in the grace to others scale loaded fairly well, with standardized loadings ranging from .47 to .76. Items in the grace from others scale loaded fairly well, with standardized loadings ranging from .48 to .81. The costly grace scale had one problematic item (standardized loading = .38), with the rest of the items loading from .75 to .87. The grace to self scale had four problematic items (standardized loadings of .22, .34, .39, and .42), with the rest of the items loading from .51 to .82. Standardized factor loadings are depicted in Table 4.

Exploratory Factor Analysis

Due to the poor model fit of the 5-factor solution, a parallel analysis was conducted on the Cloud Research sample in order to determine the optimal number of factors to be extracted from the data. The scree plot (Figure 1) suggested that six factors should be extracted. Six factors were extracted in an exploratory factor analysis with oblimin rotation. These six factors explained 47.4% of the variance. Standardized factor loadings are presented in Table 5 and demonstrate that the 6-factor solution demonstrated simple structure. Most correlations (see Table 5) between factors were small to moderate in size, suggesting optimal distinctiveness. However, six relationships were trivial in size, which is cause for concern. In comparison to the Bufford et al. (2017) model, grace from others and costly grace contained all of the same items. The sixth factor contained one item from the grace from God, grace to others, and grace to self subscales.

A second confirmatory factor analysis was conducted on the college student sample in order to test the 6-factor solution. The model did not achieve satisfactory fit, $\chi^2(579) = 1700.403, p < .001, CFI = .953, TLI = .949, RMSEA = .098, SRMR = .093$. Fit indices for both the 5- and 6-factor models are displayed in Table 6. Items in the costly grace subscale loaded well with the exception of one item (standardized loading = .38), with standardized loadings ranging from .74 to .87. Items in the grace of God subscale also loaded well, with loadings ranging from .64 to .94. Items in the grace from others subscale loaded well, with loadings ranging between .48 and .80. The grace to self subscale had three items that loaded poorly (standardized loadings of .13, .28, and .32, with remaining items loading between .49 and .89. Items loaded well onto the grace to others subscale (.55 to .78). The sixth factor was comprised of one item from the original

grace of God subscale (.82), one item from the original grace to others subscale (.66), and one item from the original grace to self subscale (.30). Standardized loadings are depicted in Table 7.

Discussion

A confirmatory factor analysis was conducted to test the validity of the Dimensions of Scale for use in a college student sample. The 5-factor model demonstrated poor fit, so a parallel analysis was conducted on a sample of Cloud Research workers, which suggested that a 6-factor solution may better fit the data. An exploratory factor analysis yielded a 6-factor solution which was then tested via confirmatory factor analysis in the college student sample. While this model appeared to have better fit than the original 5-factor model, the scale did not demonstrate overall acceptable fit, and there were items that loaded poorly onto their respective factors. There is reason to be concerned about the validity of this scale and its appropriateness for future use.

CHAPTER FOUR

General Discussion

In Study 1, dimensions of grace were positively associated with individual differences such as religiosity and gender, as well as with positive psychological constructs including forgiveness attitudes and behaviors. The experience of grace was also positively associated with satisfaction with life and flourishing. Qualitative analyses revealed that self-reported experiences of grace contained high proportions of first-person pronoun usage and affective processes, as well as mention of social and cognitive processes and religious themes. There was also a higher reported frequency of grace from God among females compared to males, as well as greater frequency than from reported grace received from other sources. In Study 2, the factor structure of the Dimensions of Grace Scale was examined using samples of college students and Cloud Research Workers. Factor analyses revealed that while grace is almost certainly a multidimensional construct, the current measurement conceptualization did not fit well for use with this sample.

Emmons et al. (2017) suggested that forgiveness and grace are related yet distinct constructs, which is congruent with these findings. In the current study, attitudes toward forgiveness were positively associated with several dimensions of grace ($r_s > .50$), which suggests a certain degree of overlap between the constructs. Although the exact reasons for this shared variance is unclear in this study, this finding demonstrates the need for future refinement of the measure and investigation into a possible shared explanatory mechanism between grace and forgiveness.

Both general intellectual humility and grace-specific intellectual humility were negatively associated with religiosity. General humility and domain-specific intellectual humility were strongly associated, unsurprisingly; however, they demonstrated different degrees of association with dimensions of grace, as grace-specific IH was negatively associated with four of the five dimensions. This negative association between grace-specific IH and grace was initially surprising, as an understanding of grace informed by experience should theoretically be accompanied by humility and an awareness of one's need for grace (Bonhoeffer, 1937/1963). However, their respective correlations with religiosity may offer explanation. People who experienced more grace reported lower levels of intellectual humility with respect to their beliefs about grace, and tended to be more religious. Perhaps this rigidity with which religious people hold and conceptualize their beliefs about grace is adaptive in that it facilitates experiencing more grace. Additional evidence for this explanation comes in that both general and grace-specific intellectual humility were negatively associated with flourishing, and grace-specific IH correlated negatively with satisfaction with life (while religiosity correlated positively with both life satisfaction and flourishing). Future studies should capitalize on this and examine possible measurement invariance with respect to religiosity and grace beliefs.

Barclay (2015) described how the theological perfections of grace can inform psychological study of the construct (Emmons et al., 2017), particularly as it relates to well-being. While these perfections were not operationalized in the current study, the pattern of results suggests that experiencing grace may facilitate well-being and is in congruence with this theological explanation.

Limitations

The bulk of the literature surrounding grace has been written from a theological or philosophical vantage point. While some empirical work has been conducted, the conceptualizations vary drastically between studies. This may be largely due to the lack of unifying theory in psychology of religion, as well as its theoretical similarities to other constructs such, as forgiveness and gratitude (Hodge et al., 2020).

There are some concerns about the external validity of these findings. Study 1 consisted of students at a religious university in the southern United States. The concept of grace may be more salient to them given the religious nature of the university and the fact that religiosity tends to be lower in Cloud Research workers (Lewis et al., 2015). Additionally, there may be developmental differences between the samples, considering the mean age for college students (19.24 years) was much lower than the mean age of the Cloud Research sample in Study 2 (39.98 years).

There are also concerns about the measurement of grace. The existing scale lacked simple structure, deviated from the proposed factor structure in Bufford et al. (2017), and demonstrated poor fit for use in our samples. We suggest caution when drawing inferences from these results. Grace was also measured exclusively via self-report instruments and may therefore be confounded by social desirability or variations in respondents' conceptualizations of grace. Additionally, as Tjeltveit (2004) noted, the phenomenon being measured in any empirical study of grace is not an objective question as to whether or not divine grace was extended or experienced, but rather about the subjective phenomenon of experiencing what may be construed as grace.

Future Directions

Both qualitative and quantitative research is needed to arrive at a more ecologically valid and psychometrically sound operationalization of grace. Continued factor analyses of the existing scale should be conducted. Prototype analytic and other mixed-method approaches, such as those employed in Schellekens et al. (2020), are incredibly informative and help to incorporate a lay perspective of grace that may have stronger ecological validity than isolated scholarly/philosophical work. Such approaches may also help to tease apart the different categories and components of the construct at a cognitive level (Kearns & Fincham, 2004) which can lay the groundwork for more sound psychometric work.

Additional samples would be helpful as well, as demographically similar samples would make for increased internal validity in performing comparisons of factor structure, and representative samples would increase the external validity. While the current studies examined different populations with respect to age, Christianity was still the most commonly endorsed religious affiliation in each sample. On the one hand a case could be made for developing a measure for use in Christian samples first and then testing the measurement invariance of the measure when used in different populations. On the other hand, cross-cultural research is important and needed, given that most studies in positive psychology and the psychology of religion are subject to the WEIRD critique (Henrich et al., 2010). Additional studies should further investigate the relationship between gender and grace, given the conflicting findings in previous literatures (e.g., Bassett et al., 2013; Weeks et al., 2020). It would also be interesting to examine potential differences in grace

experiences by race and ethnicity, considering diversity in God images between different racial/ethnic groups (e.g., Hoffman et al., 2008).

Though much has yet to be learned about the construct, it remains clear that the experience of grace has implications for well-being and fostering harmonious relationships, both interpersonally and with the divine.

APPENDICES

APPENDIX A

Figures

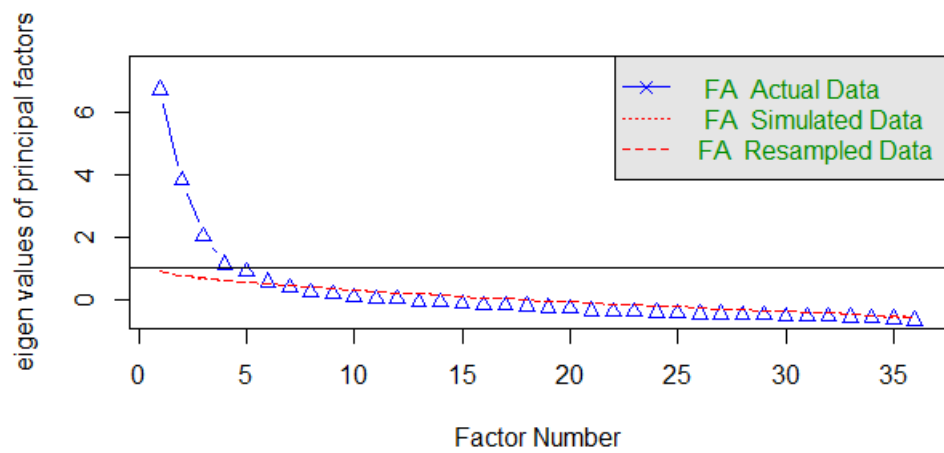


Figure A.1. Parallel analysis for Dimensions of Grace Scale.

APPENDIX B

Tables

Table B.1

Correlations between dimensions of grace and well-being outcomes in college students

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Grace from God	5.10	1.29						
2. Grace from others	5.27	1.15	.25**					
3. Grace to others	4.34	1.04	.38**	.33**				
4. Costly grace	5.52	1.11	.10	.37**	.50**			
5. Grace to self	3.22	0.81	.12	.14*	-.02	-.09		
6. Satisfaction with life	4.77	1.36	.46**	.27**	.15*	.04	.32**	
7. Flourishing	6.92	1.48	.39**	.29**	.20**	.05	.40**	.67**

Note. * indicates $p < .05$. ** indicates $p < .01$.

Table B.2

Correlations between dimensions of grace and individual differences in college students

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9
1. Grace from God	5.10	1.29									
2. Grace from others	5.27	1.15	.25**								
3. Grace to others	4.34	1.04	.38**	.33**							
4. Costly grace	5.52	1.11	.10	.37**	.50**						
5. Grace to self	3.22	0.81	.12	.14*	-.02	-.09					
6. Tendency to forgive	3.78	1.15	.30**	.13	.39**	.10	.35**				
7. Attitudes toward forgiveness	5.15	0.80	.59**	.33**	.53**	.38**	-.02	.28**			
8. Intellectual humility	3.75	0.69	-.09	-.14*	-.12	-.03	-.11	-.05	-.02		
9. Grace-specific intellectual humility	3.18	1.14	-.29**	-.20**	-.30**	-.20**	-.11	-.20**	-.29**	.55**	
10. Religiosity	-0.00	0.86	.72**	.22**	.41**	.33**	.01	.22**	.59**	-.15*	-.34**

Note. * indicates $p < .05$. ** indicates $p < .01$.

Table B.3

Descriptive statistics for qualitative content categories of grace experiences in college students

Category	Grace experienced		Grace extended	
	<i>M</i> (<i>SD</i>)	Scale	<i>M</i> (<i>SD</i>)	Scale
Overall word count	76.31(60.72)	4 – 555 words	76.96(53.12)	5 – 438 words
Proportion of first-person pronoun usage	11.70(4.57)	0 – 28.57% of each response	9.04(4.11)	0 – 20.00% of each response
Proportion of third person pronouns	1.83(2.21)	0 – 12.50% of each response	3.60(3.02)	0 – 13.68% of each response
Affective processes				
Positive affect	5.72(4.10)	0 – 31.82% of each response	4.69(3.26)	0 – 20.00% of each response
Negative affect	2.44(2.57)	0 – 12.90% of each response	2.70(2.83)	0 – 13.95% of each response
Social processes	10.63(6.70)	0 – 40.00% of each response	13.25(5.18)	0 – 27.91% of each response
Cognitive processes	8.09(4.97)	0 – 26.32% of each response	8.79(5.09)	0 – 26.19% of each response
Discrepancies	.89(1.34)	0 – 6.45% of each response	1.00(1.36)	0 – 6.17% of each response
Personal concern				
Religious	1.63(2.91)	0 – 18.18% of each response	.88(1.86)	0 – 10.71% of each response

Table B.4

Standardized factor loadings and intercorrelations for five-factor model (college student sample)

Item (* indicates reverse-scored)	Subscale	Loading
16 Because of God's work in my life I feel I have more self-control. My actions are more likely to be appropriate.	Grace of God	.857
34 Because of God's work in my life I feel I have more self-control. My emotions are more likely to be appropriate.	Grace of God	.880
22 My beliefs about grace encourage me to be forgiving of others.	Grace of God	.875
36 God is in the process of making me more like Jesus.	Grace of God	.822
25 Because of grace bestowed to me, I am able to forgive others.	Grace of God	.938
30 Sometimes when I pray for something I really want, I find that I end up with something better.	Grace of God	.746
2 I strive to do good because of God's acceptance of me not in order to earn His love.	Grace of God	.633
14 I am able to forgive others when they hurt me.	Grace of God	.643
9 My behavior does not matter since I've been forgiven. *	Costly grace	.378
13 If I work harder, I need less grace. *	Costly grace	.871
3 Those who sin less than others require less grace. *	Costly grace	.759
12 God cares more about what I do than who I am. *	Costly grace	.746

(continued)

Item (* indicates reverse-scored)	Subscale	Loading
4 The harder I work, the more I earn God's favor. *	Costly grace	.843
1 The more obedient I am, the more God loves me. *	Costly grace	.759
29 I must work hard to experience God's grace and forgiveness. *	Costly grace	.749
6 I tend to be hard on myself. *	Grace to self	.513
18 I tend to dwell on my faults. *	Grace to self	.819
15 I seldom feel shame.	Grace to self	.393
10 I accept my shortcomings.	Grace to self	.421
7 When I do something wrong I just can easily forget it.	Grace to self	.343
26 I seldom get very upset with myself when others are angry with me.	Grace to self	.239
21 I find it hard to accept help or gifts from others. *	Grace to self	.526
5 My parents always remember my mistakes. *	Grace from others	.752
11 One of my parents could stay mad at me for days sometimes. *	Grace from others	.809
24 My mother or father keeps bringing up my past failures. *	Grace from others	.728
27 As a child one parent tended to withhold love from me when I misbehaved. *	Grace from others	.804
19 My Dad seldom said thank you. *	Grace from others	.483

(continued)

Item (* indicates reverse-scored)				Subscale	Loading	
17	As a child I was confident that at least one of my parents loved me no matter what.			Grace from others	.528	
8	As a child, one of my parents often used the “silent treatment” with me when upset with me. *			Grace from others	.549	
20	Others must earn my forgiveness. *			Grace to others	.756	
31	I need to see remorse before I offer forgiveness. *			Grace to others	.762	
32	If someone wrongs me, they need to make it right. *			Grace to others	.706	
23	I don’t get mad at people, I get even. *			Grace to others	.635	
35	I generally give people what I get from them. *			Grace to others	.528	
28	People who do bad things deserve what they get. *			Grace to others	.643	
33	When offended or harmed by others I generally find it easy to forgive them.			Grace to others	.469	
Factor Correlations		Grace of God	Costly Grace	Grace to Self	Grace from Others	Grace to Others
Correlations with Grace from God		1.00				
Correlations with Costly Grace		.243	1.00			
Correlations with Grace to Self		.235	.003	1.00		
Correlations with Grace from Others		.316	.419	.310	1.00	
Correlations with Grace to Others		.495	.604	.114	.439	1.00

Table B.5

Factor structure of principal axis factor analysis of DGS items with oblimin rotation in Cloud Research sample

Item (* indicates reverse-scored)	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	h^2
4 The harder I work, the more I earn God's favor. *	.83	-.15	-.10	-.03	-.01	.03	.73
1 The more obedient I am, the more God loves me. *	.78	-.19	-.09	.00	-.04	.03	.69
29 I must work hard to experience God's grace and forgiveness. *	.75	-.18	-.05	.03	.06	.10	.66
3 Those who sin less than others require less grace. *	.71	.05	.07	.07	.02	-.05	.56
13 If I work harder, I need less grace. *	.66	.19	.21	.09	.05	-.18	.63
12 God cares more about what I do than who I am. *	.62	-.03	.08	.02	.08	.00	.49
9 My behavior does not matter since I've been forgiven. *	.51	.04	.34	-.09	.09	-.19	.60
34 Because of God's work in my life I feel I have more self-control. My emotions are more likely to be appropriate.	-.01	.87	.03	.03	-.05	.03	.79
16 Because of God's work in my life I feel I have more self-control. My actions are more likely to be appropriate.	-.10	.87	-.04	.11	-.04	-.06	.80
2 I strive to do good because of God's acceptance of me not in order to earn His love.	-.04	.79	-.06	-.04	.00	-.02	.63
30 Sometimes when I pray for something I really want, I find that I end up with something better.	-.08	.76	-.06	.02	-.01	-.03	.61
36 God is in the process of making me more like Jesus.	-.16	.70	-.04	-.02	.01	.03	.62

(continued)

Item (* indicates reverse-scored)	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	<i>h</i> ²
25 Because of grace bestowed to me, I am able to forgive others.	.02	.64	.04	-.04	.15	.28	.66
22 My beliefs about grace encourage me to be forgiving of others.	.06	.57	-.01	-.14	.08	.34	.59
27 As a child one parent tended to withhold love from me when I misbehaved. *	.03	.01	.85	.01	-.01	.00	.74
11 One of my parents could stay mad at me for days sometimes. *	-.08	-.07	.81	.06	.06	-.02	.67
24 My mother or father keeps bringing up my past failures. *	.07	-.06	.71	.02	.05	-.04	.58
8 As a child, one of my parents often used the “silent treatment” with me when upset with me. *	.04	-.03	.65	.08	.05	-.11	.51
19 My Dad seldom said thank you. *	-.07	-.07	.63	.05	.10	.08	.43
17 As a child I was confident that at least one of my parents loved me no matter what.	.00	.10	.57	-.10	-.34	.40	.50
5 My parents always remember my mistakes. *	.05	-.06	.47	.24	.10	-.03	.40
6 I tend to be hard on myself. *	-.06	-.01	.09	.72	.15	-.08	.60
18 I tend to dwell on my faults. *	.22	.12	.14	.70	.13	-.05	.72
7 When I do something wrong I just can easily forget it.	-.30	-.07	-.12	.40	-.16	.29	.42
26 I seldom get very upset with myself when others are angry with me.	-.10	.02	-.10	.39	-.35	.35	.46
21 I find it hard to accept help or gifts from others. *	.00	.00	.21	.38	.15	-.10	.28

(continued)

Item (* indicates reverse-scored)	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	h^2
15 I seldom feel shame.	.00	-.06	-.08	.37	-.34	.31	.33
32 If someone wrongs me, they need to make it right. *	-.05	-.10	.05	.10	.76	.11	.61
31 I need to see remorse before I offer forgiveness. *	.07	.16	.01	.14	.70	.04	.62
35 I generally give people what I get from them. *	.11	.04	.01	-.01	.59	.02	.42
20 Others must earn my forgiveness. *	.23	.07	.10	.06	.59	.11	.58
28 People who do bad things deserve what they get. *	-.04	-.23	.13	.04	.53	.04	.35
23 I don't get mad at people, I get even. *	.34	.00	.24	-.05	.42	.09	.57
14 I am able to forgive others when they hurt me.	.01	.24	.08	-.05	.19	.66	.67
33 When offended or harmed by others I generally find it easy to forgive them.	-.13	.16	-.07	-.03	.28	.65	.64
10 I accept my shortcomings.	.05	.15	.02	.29	-.23	.42	.36
Sum of squared loadings	4.41	4.68	4.04	1.97	3.29	2.12	
Factor Correlations	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	
Correlations with Factor 1	1.00						

(continued)

Factor Correlations	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Correlations with Factor 2	-.36	1.00				
Correlations with Factor 3	.36	.03	1.00			
Correlations with Factor 4	.04	.06	.22	1.00		
Correlations with Factor 5	.34	.10	.33	.11	1.00	
Correlations with Factor 6	-.18	.38	.00	.07	.01	1.00

Table B.6
Model fit indices for five- and six-factor model

Fit	χ^2	df	CFI	TLI	RMSEA	SRMR
5-factor model	2000.00	584	.941	.937	.109	.100
6-factor model	1700.403	579	.953	.949	.098	.093

Table B.7

Standardized factor loadings and intercorrelations for six-factor model (college student sample)

Item (* indicates reverse-scored)	Subscale	Loading
4 The harder I work, the more I earn God's favor. *	Costly grace	.843
13 If I work harder, I need less grace. *	Costly grace	.871
3 Those who sin less than others require less grace. *	Costly grace	.759
12 God cares more about what I do than who I am. *	Costly grace	.744
9 My behavior does not matter since I've been forgiven. *	Costly grace	.378
1 The more obedient I am, the more God loves me. *	Costly grace	.761
29 I must work hard to experience God's grace and forgiveness.	Costly grace	.750
34 Because of God's work in my life I feel I have more self-control. My emotions are more likely to be appropriate.	Grace of God	.885
16 Because of God's work in my life I feel I have more self-control. My actions are more likely to be appropriate	Grace of God	.860
22 My beliefs about grace encourage me to be forgiving of others.	Grace of God	.882
36 God is in the process of making me more like Jesus.	Grace of God	.825
25 Because of grace bestowed to me, I am able to forgive others.	Grace of God	.940

(continued)

Item (* indicates reverse-scored)	Subscale	Loading
30 Sometimes when I pray for something I really want, I find that I end up with something better.	Grace of God	.753
2 I strive to do good because of God's acceptance of me not in order to earn His love.	Grace of God	.639
27 As a child one parent tended to withhold love from me when I misbehaved. *	Grace from others	.803
11 One of my parents could stay mad at me for days sometimes. *	Grace from others	.810
24 My mother or father keeps bringing up my past failures. *	Grace from others	.728
5 My parents always remember my mistakes. *	Grace from others	.752
19 My Dad seldom said thank you. *	Grace from others	.482
17 As a child I was confident that at least one of my parents loved me no matter what.	Grace from others	.527
8 As a child, one of my parents often used the "silent treatment" with me when upset with me. *	Grace from others	.550
6 I tend to be hard on myself. *	Grace to self	.491
18 I tend to dwell on my faults. *	Grace to self	.889
15 I seldom feel shame.	Grace to self	.318
7 When I do something wrong I just can easily forget it.	Grace to self	.283
26 I seldom get very upset with myself when others are angry with me.	Grace to self	.173

(continued)

Item (* indicates reverse-scored)	Subscale	Loading
21 I find it hard to accept help or gifts from others. *	Grace to self	.595
32 If someone wrongs me, they need to make it right. *	Grace to others	.719
31 I need to see remorse before I offer forgiveness. *	Grace to others	.780
20 Other must earn my forgiveness. *	Grace to others	.768
23 I don't get mad at people, I get even. *	Grace to others	.659
35 I generally give people what I get from them. *	Grace to others	.546
28 People who do bad things deserve what they get. *	Grace to others	.658
14 I am able to forgive others when they hurt me.	New factor	.818
33 When offended or harmed by others I generally find it easy to forgive them.	New factor	.664
10 I accept my shortcomings.	New factor	.301

Factor Correlations	Costly Grace	Grace of God	Grace from Others	Grace to Self	Grace to Others	New
Correlations with Costly Grace	1.00					
Correlations with Grace of God	.238	1.00				
Correlations with Grace from Others	.419	.300	1.00			

(continued)

Factor Correlations	Costly Grace	Grace of God	Grace from Others	Grace to Self	Grace to Others	New
Correlations with Grace to Self	.056	.168	.360	1.00		
Correlations with Grace to Others	.617	.398	.431	.136	1.00	
Correlations with New	.211	.695	.317	.306	.466	1.00

APPENDIX C

Survey

Features of Grace

Start of Block: Informed Consent

Consent

Baylor University

Department of Psychology & Neuroscience

Purpose of the research: The purpose of this study is to investigate associations between personality and the ways that people think about different psychological concepts.

Study activities: If you choose to be in the study, you will be asked to complete an online survey that takes about 20-30 minutes. The survey items ask about yourself, your beliefs, and your attitudes toward others.

Risks and Benefits: You may not benefit from completing this survey. Possible benefits are gaining insights into how you think and feel about others. Your responses, when combined with those of other participants, will us better understand how people think about social concepts.

To the best of our knowledge, there are no foreseeable risks of participation. Because the survey is online, you may tire of reading and responding to the survey items. If you do, you may take a brief break. If you feel uncomfortable with some of the questions and topics we will ask about, you may skip the question(s), take a break, or stop taking the survey.

Compensation:

You will earn one research participation credit for participating in this study. The participation credit will be awarded in the SONA research participation system and can be applied toward a course requirement or extra-credit option (as determined by your course instructor). If you are a college student, you do not have to take part in this research study to receive course credit. An alternative for equal credit is available from your course instructor. The alternative is usually to type a brief paper summarizing the findings of a psychology journal article. Please direct questions about alternatives to research participation to your course instructor. You will not be

paid for participating in this study.

Confidentiality:

A risk of taking part in this study is the possibility of a loss of confidentiality. Loss of confidentiality includes having your personal information shared with someone who is not on the study team and was not supposed to see or know about your information. The researcher plans to protect your confidentiality. To further reduce this risk, please do not include your name or other identifying information in response to open-ended questions.

Confidentiality will be maintained to the degree permitted by the technology used. Your participation in this online survey involves risks similar to a person’s everyday use of the Internet, which could include illegal interception of the data by another party. If you are concerned about your data security, contact the researcher to schedule a time to complete a printed survey on campus with the same questions or do not complete the online survey.

Authorized staff of Baylor University may review the study records for purposes such as quality control or safety.

Questions or concerns about this research study:

Please email the researchers if you have any concerns or questions about the research (Hilary_Dunn1@baylor.edu; Wade_Rowatt@baylor.edu). Or you may send correspondence to: Hilary Dunn, Department of Psychology & Neuroscience, One Bear Place # 97334, Baylor University, Waco, TX 76798-7334.

If you want to speak with someone not directly involved in this research study, you may contact the Baylor University IRB through the Office of the Vice Provost for Research at 254-710-1438. You can talk to them about: Your rights as a research subject Your concerns about the research A complaint about the research

Taking part in this study is your choice. You are free not to take part or to stop at any time for any reason. No matter what you decide, there will be no penalty or loss of benefit to which you are entitled. If you decide to withdraw from this study, the information that you have already provided will be kept confidential. Information already collected about you cannot be deleted.

By continuing with the research and completing the study activities, you are providing your consent.

- I agree. I understand my rights and role as a participant and consent to participate in this study. (1)

- I do not agree to participate in this study. (2)

Skip To: End of Survey If Baylor University Department of Psychology & Neuroscience Purpose of the research: The purpose of... = I do not agree to participate in this study.

End of Block: Informed Consent

Start of Block: Experience

exp Think about a time when you **experienced** grace. In the following questions, describe the details of the experience. If not applicable, simply write "N/A".

exp_what Briefly describe the event.

exp_who Briefly describe the key people who were involved.

exp_when When did this experience occur? What was the duration of this experience?

exp_key What keywords would you use to describe this experience overall?

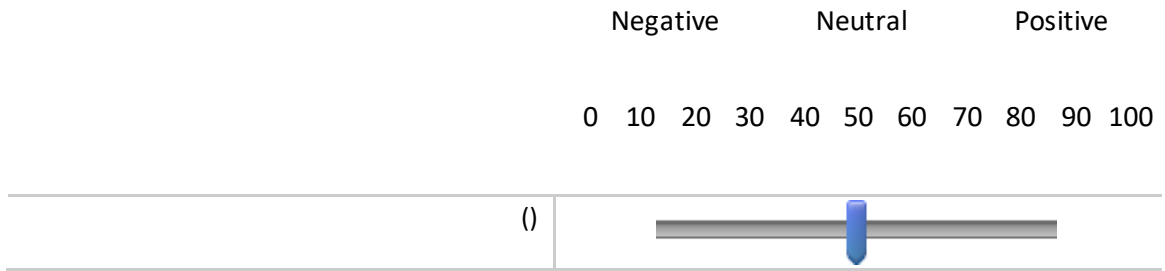
exp_sig How significant was this experience for you?

Not at all significant Extremely significant

0 10 20 30 40 50 60 70 80 90 100



exp_pos Was this experience positive, negative, or neutral?



End of Block: Experience

Start of Block: Extension

ext Think about a time when you **extended** grace. In the following questions, describe the details of the experience. If not applicable, simply write "N/A".

ext_what Briefly describe the event.

ext_who Briefly describe the key people who were involved.

ext_when When did this experience occur? What was the duration of this experience?

ext_key What keywords would you use to describe this experience overall?

ext_sig How significant was this experience for you?

Not at all significant Extremely significant

0 10 20 30 40 50 60 70 80 90 100



ext_pos Was this experience positive, negative, or neutral?

Negative Neutral Positive

0 10 20 30 40 50 60 70 80 90 100



Page Break

End of Block: Extension

Start of Block: Features

feat This study is directed toward understanding how people think about the concept of grace. Imagine that someone you are speaking to has no understanding of grace and that you are trying to explain it. For example, if asked to describe the characteristics of exercise, you might say: lifting weights, running, muscle, gym, sports, sweaty, stress relief, fitness, target heart rate. In the current study, we are not interested in exercise, but in grace. Assume that you are talking to someone who has never heard of or experienced grace, so include characteristics and features that seem obvious. However, we are interested in common characteristics of experiencing grace, so try not just to list features that only relate to you specifically. These features can be positive, negative, or neutral. In the space below, list as many characteristics and features of grace that you can think of.

feat1 1.

feat2 2.

feat3 3.

feat4 4.

feat5 5.

feat6 6.

feat7 7.

feat8 8.

feat9 9.

feat10 10.

feat11 11.

feat12 12.

feat13 13.

feat14 14.

feat15 15.

feat16 16.

feat17 17.

feat18 18.

feat19 19.

feat20 20.

End of Block: Features

Start of Block: Rating

rate1 Is $\${feat1/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

-3 -2 -1 0 1 2 3

$\${feat1/ChoiceTextEntryValue}$ ()



rate2 Is $\${feat2/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

-3 -2 -1 0 1 2 3

$\${feat2/ChoiceTextEntryValue}()$



rate3 Is $\${feat3/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

-3 -2 -1 0 1 2 3

$\${feat3/ChoiceTextEntryValue}()$



rate4 Is $\${feat4/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

-3 -2 -1 0 1 2 3

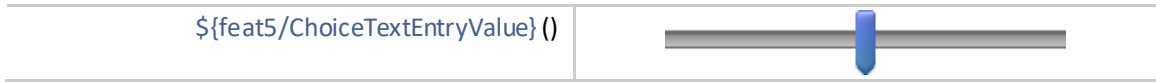
$\${feat4/ChoiceTextEntryValue}()$



rate5 Is $\${feat5/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

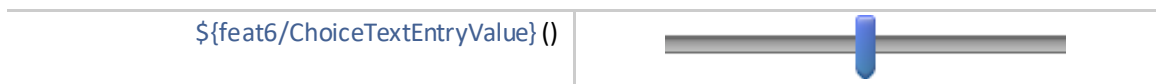
-3 -2 -1 0 1 2 3



rate6 Is $\${feat6/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

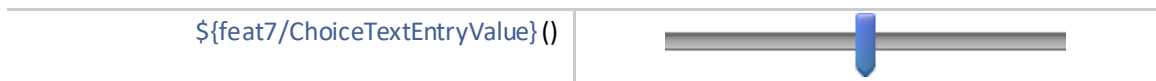
-3 -2 -1 0 1 2 3



rate7 Is $\${feat7/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

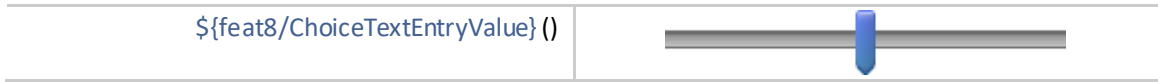
-3 -2 -1 0 1 2 3



rate8 Is $\${feat8/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

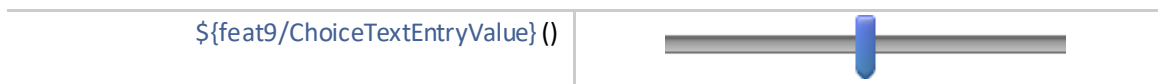
-3 -2 -1 0 1 2 3



rate9 Is $\${feat9/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

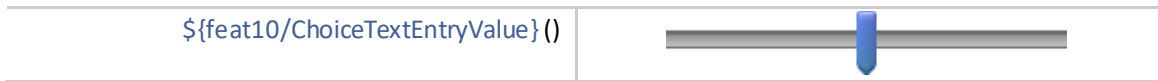
-3 -2 -1 0 1 2 3



rate10 Is $\${feat10/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

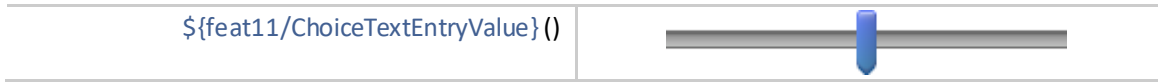
-3 -2 -1 0 1 2 3



rate11 Is $\${feat11/ChoiceTextEntryValue}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

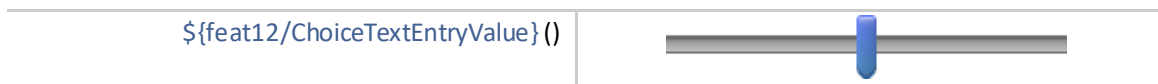
-3 -2 -1 0 1 2 3



rate12 Is $\{\text{feat12/ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

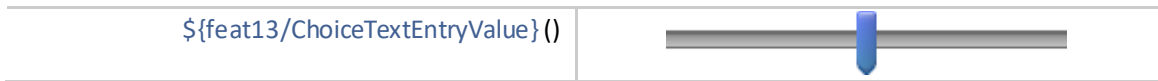
-3 -2 -1 0 1 2 3



rate13 Is $\{\text{feat13/ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

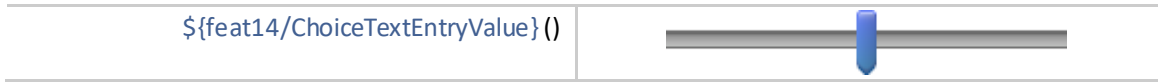
-3 -2 -1 0 1 2 3



rate14 Is $\{\text{feat14/ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

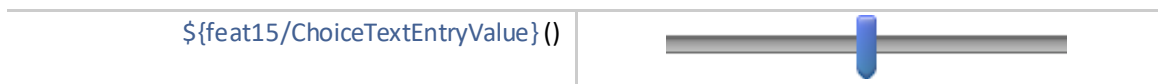
-3 -2 -1 0 1 2 3



rate15 Is $\{\text{feat15}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

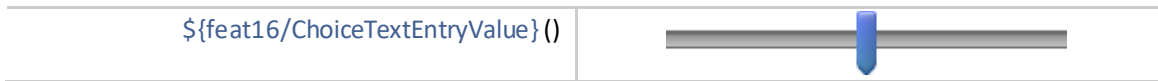
-3 -2 -1 0 1 2 3



rate16 Is $\{\text{feat16}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

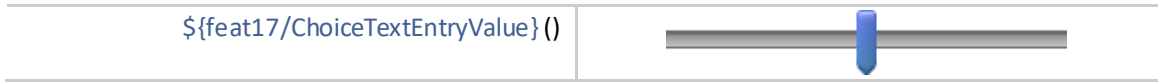
-3 -2 -1 0 1 2 3



rate17 Is $\{\text{feat17}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

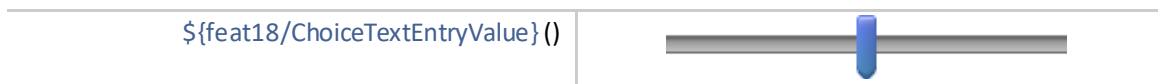
-3 -2 -1 0 1 2 3



rate18 Is $\{\text{feat18}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

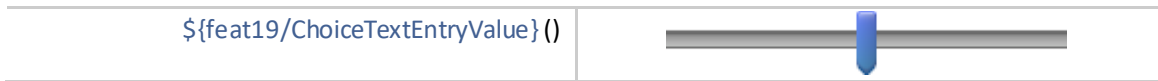
-3 -2 -1 0 1 2 3



rate19 Is $\{\text{feat19}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive


-3 -2 -1 0 1 2 3



rate20 Is $\{\text{feat20}/\text{ChoiceTextEntryValue}\}$ a negative, neutral, or positive feature of grace?

Extremely negative Neutral Extremely positive

-3 -2 -1 0 1 2 3

<code>#{feat20/ChoiceTextEntryValue}()</code>	
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End of Block: Rating

Start of Block: Dimensions

dim.a Please indicate the extent to which you agree or disagree with the following statements.

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
The more obedient I am, the more God loves me. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I strive to do good because of God's acceptance of me, not in order to earn His love. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Those who sin less than others require less grace. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The harder I work, the more I learn God's favor. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My parents always remember my mistakes. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend to be hard on myself. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I do something wrong I just can easily forget it. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

As a child, one of my parents often used the "silent treatment" with me when upset with me. (8)

My behavior does not matter since I've been forgiven. (9)

I accept my shortcomings. (10)

One of my parents could stay mad at me for days sometimes. (11)

God cares more about what I do than who I am. (12)

If I work harder, I need less grace. (13)

I am able to forgive others when they hurt me. (14)

I seldom feel shame. (15)

Because of
God's work in
my life I feel I
have more
self-control.
My actions
are more
likely to be
appropriate.
(16)

As a child I
was confident
that at least
one of my
parents loved
me no matter
what. (17)

I tend to
dwell on my
faults. (18)

dim.b Please indicate the extent to which you agree or disagree with the following statements.

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
My Dad seldom said thank you.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(1) Others must earn my forgiveness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(2) I find it hard to accept help or gifts from others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(3) My beliefs about grace encourage me to be forgiving of others. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I don't get mad at people, I get even.

(5)

My mother or father keeps bringing up my past failures.

(6)

Because of grace bestowed to me, I am able to forgive others.

(7)

I seldom get
very upset
with myself
when others
are angry at
me.

(8)

As a child
one parent
tended to
withhold
love from
me when I
misbehaved.

(9)

People who
do bad
things
deserve
what they
get.

(10)

I must work hard to experience God's grace and forgiveness.

(11)

Sometimes when I pray for something I really want, I find that I end up with something better.

(12)

I need to see remorse before I offer forgiveness.

(13)

If someone wrongs me, they need to make it right.

(14)

When offended or harmed by others I generally find it easy to forgive them.

(15)

Because of God's work in my life I feel I have more self-control. My emotions are more likely to be appropriate.

(16)

I generally give people what I get from them.

(17)
God is in the process of making me more like Jesus. (18)

End of Block: Dimensions

Start of Block: Forgiveness

TTFATF Rate the extent to which you agree or disagree with each statement.

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I tend to get over it quickly when someone hurts my feelings. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If someone wrongs me, I often think about it a lot afterwards. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a tendency to harbor grudges. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When people wrong me, my approach is just to forgive and forget. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that forgiveness is a moral virtue. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Justice is more important than mercy. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is admirable to be a forgiving person. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I have no
problem at
all with
people
staying
mad at
those who
hurt them.
(8)

Forgiveness
is a sign of
weakness.
(9)

People
should
work
harder
than they
do to let go
of the
wrongs
they have
suffered.
(10)

End of Block: Forgiveness

Start of Block: Intellectual Humility

IHS Using the scale below, indicate how much you agree with each statement.

	Not at all like me 1 (1)	2 (2)	3 (3)	4 (4)	Very much like me 5 (5)
I question my own opinions, positions, and viewpoints because they could be wrong. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I reconsider my opinions when presented with new evidence. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I recognize the value in opinions that are different from my own. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I accept that my beliefs and values may be wrong. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In the face of conflicting evidence, I am open to changing my opinions. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like finding out new information that differs from what I already think is true. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break

ASHS Using the scale below, indicate how much you agree with each statement.

	Not at all like me 1 (1)	2 (2)	3 (3)	4 (4)	Very much like me 5 (5)
My views about grace today may someday turn out to be wrong. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When it comes to my views about grace, I may be overlooking evidence. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My views about grace may change with additional evidence or information. (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Intellectual Humility

Start of Block: Satisfaction with Life

SWLS Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item.

	Strongly disagree 1 (1)	Disagree 2 (2)	Somewhat disagree 3 (3)	Neither agree nor disagree 4 (4)	Somewhat agree 5 (5)	Agree 6 (6)	Strongly agree 7 (7)
In most ways my life is close to ideal. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The conditions of my life are excellent. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am satisfied with my life. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
So far I have gotten the important things I want in life. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I could live my life over, I would change almost nothing. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Satisfaction with Life

Start of Block: Flourishing

FLO Overall, how satisfied are you with life as a whole these days?

Not Satisfied at All Completely Satisfied

0 1 2 3 4 5 6 7 8 9 10



FLO In general, how happy or unhappy do you usually feel?

Extremely Unhappy Extremely Happy

0 1 2 3 4 5 6 7 8 9 10



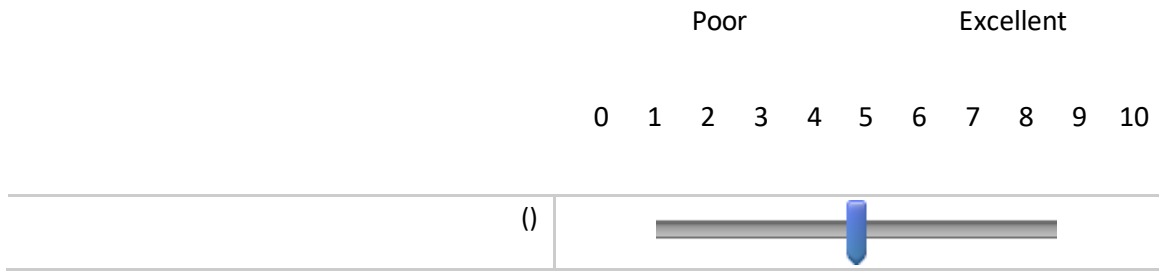
FLO In general, how would you rate your physical health?

Poor Excellent

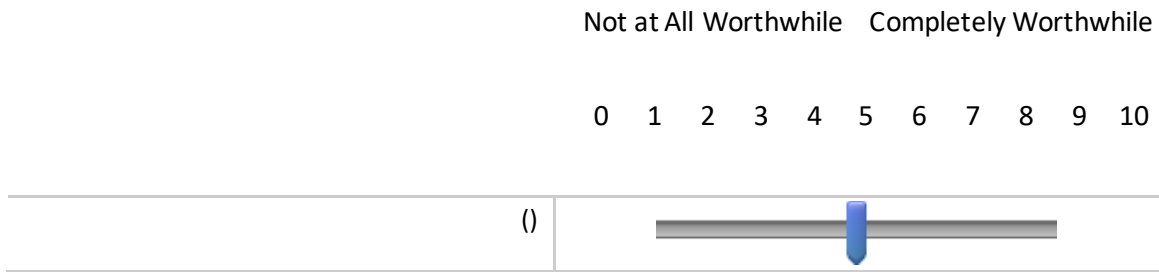
0 1 2 3 4 5 6 7 8 9 10



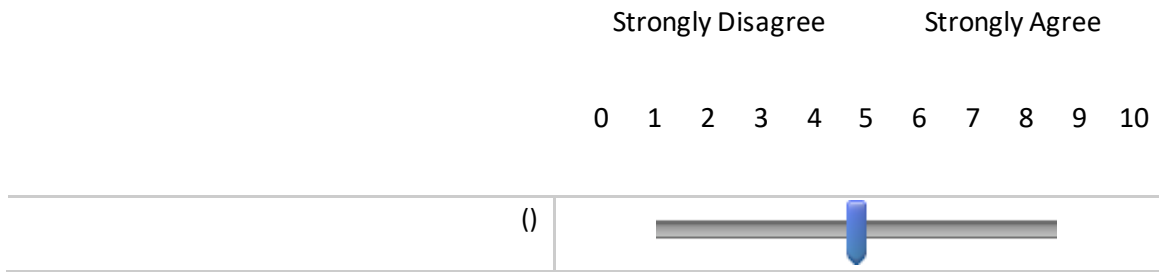
FLO How would you rate your overall mental health?



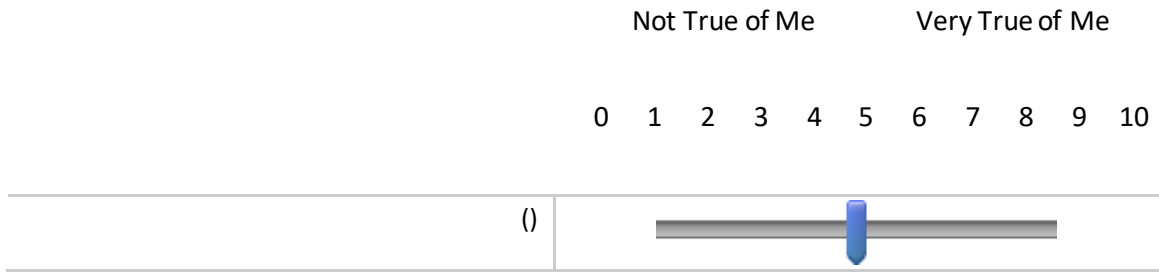
FLO Overall, to what extent do you feel the things you do in your life are worthwhile?



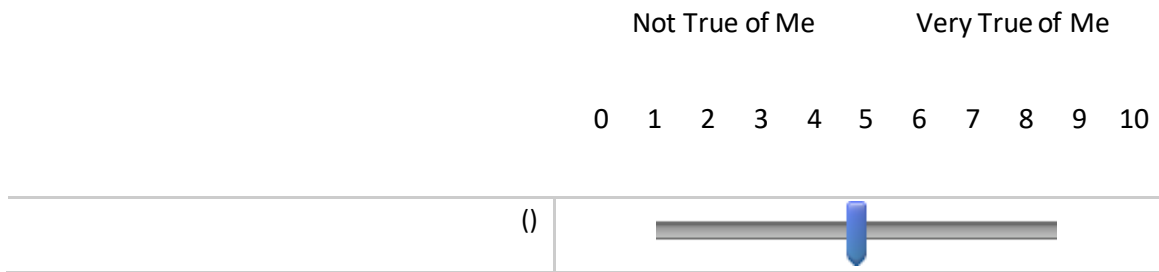
FLO I understand my purpose in life.



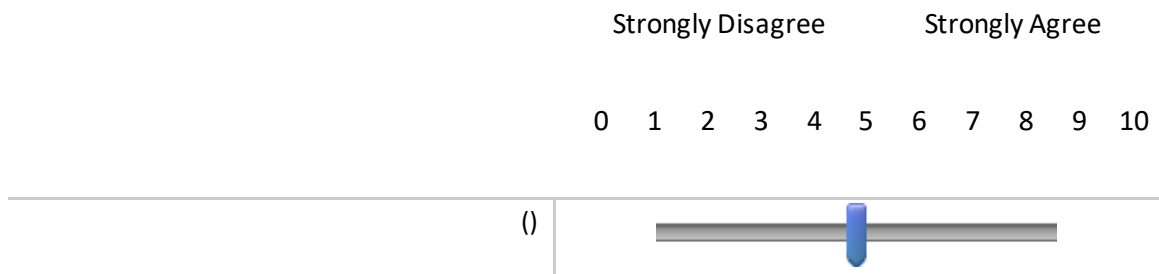
FLO I always act to promote good in all circumstances, even in difficult and challenging situations.



FLO I am always able to give up some happiness now for greater happiness later.



FLO I am content with my friendships and relationships.



FLO My relationships are as satisfying as I would want them to be.

Strongly Disagree

Strongly Agree

0 1 2 3 4 5 6 7 8 9 10



FLO How often do you worry about being able to meet normal monthly living expenses?

Worry All of the Time

Do Not Ever Worry

0 1 2 3 4 5 6 7 8 9 10



FLO How often do you worry about safety, food, or housing?

Worry All of the Time

Do Not Ever Worry

0 1 2 3 4 5 6 7 8 9 10



End of Block: Flourishing

Start of Block: Religiosity

Rel1 How often do you attend religious services?

- Never (1)
 - Less than once a year (2)
 - Once or twice a year (3)
 - Several times a year (4)
 - Once a month (5)
 - 2-3 times a month (6)
 - Nearly every week (7)
 - Every week (8)
 - Once a day (9)
 - Several times a day (10)
-

Rel2 About how often do you pray or meditate outside of religious services?

- Never (1)
 - Only on certain occasions (2)
 - Once a week or less (3)
 - A few times a week (4)
 - Once a day (5)
 - Several times a day (6)
-

Rel3 How often do you read the Bible, Koran, Torah, or other sacred book?

- Never (1)
 - Less than once a year (2)
 - Once or twice a year (3)
 - Several times a year (4)
 - Once a month (5)
 - 2-3 times a month (6)
 - About weekly (7)
 - Weekly (8)
 - Several times a week (9)
-

Rel4 How religious do you consider yourself to be?

- Not at all religious (1)
- Not too religious (2)
- Somewhat religious (3)
- Very religious (4)

End of Block: Religiosity

Start of Block: Demographics

Demo_age Please list your age, as of today's date. You must be at least 18 years old to participate in this study.

Demo_sex Please indicate your gender.

- Male (1)
 - Female (2)
 - Other (3)
 - Prefer not to say (4)
-

Demo_race What race/ethnicity best describes you?

- Black/African American (1)
 - White/Caucasian (2)
 - Hispanic, Latino/a, or Spanish origin (3)
 - Native American (4)
 - Asian American (5)
 - Native Hawaiian, Samoan, or other Pacific Islander (6)
 - Other (7)
 - Prefer not to say (8)
-

Demo_rel5 With what religious family, if any, do you most closely identify?

- Adventist (1)
- African Methodist (2)
- Anabaptist (3)
- Asian Folk Religion (4)
- Assemblies of God (5)
- Baha'i (6)
- Baptist (7)
- Bible Church (8)
- Brethren (9)
- Buddhist (10)
- Catholic/Roman Catholic (11)
- Christian & Missionary Alliance (12)
- Christian Reformed (13)
- Christian Science (14)
- Church of Christ (15)
- Church of God (16)
- Church of the Nazarene (17)
- Congregational (18)
- Disciples of Christ (19)
- Episcopal/Anglican (20)

- Evangelical (43)
- Hindu (21)
- Holiness (22)
- Jehovah's Witnesses (23)
- Jewish (24)
- Latter-Day Saints (25)
- Lutheran (26)
- Mennonite (27)
- Methodist (28)
- Muslim (29)
- Orthodox (Eastern, Russian, Greek) (30)
- Pentecostal (31)
- Presbyterian (32)
- Quaker/Friends (33)
- Reformed Church in America (34)
- Salvation Army (35)
- Seventh-Day Adventist (36)
- Sikh (37)
- Unitarian Universalist (38)
- United Church of Christ (39)
- No religion (40)

Don't know (41)

Other (please specify): (42) _____

End of Block: Demographics

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