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Does a Denomination Matter? Differences in Religiosity and Value Systems between Catholics and Anglicans

Abstract

The purpose of this empirical article is to investigate differences between two Christian denominations: Catholics and Anglicans in terms of religiosity and values. Religiosity was measured within dimensions of centrality of religiosity and religious coping, while the value system contained hedonic, vital, aesthetic, truth, moral, and sacred values. In addition, potential associations between the dimensions of religiosity and values were assessed. One hundred and fifty one participants (75 Catholics and 76 Anglicans) completed three questionnaires: the Centrality of Religiosity Scale, the Brief RCOPE Scale, and the Scheler Values Scale. The results demonstrated that Catholics were characterised by higher levels of religious dimensions representing communal worship related to the sacraments, while Anglicans more strongly favoured religious dimensions reflecting an individual approach to religiosity. Catholics also obtained higher levels of hedonic and vital values than Anglicans. In addition, there were significant associations between most dimensions of religiosity and sacred values. Taken together, the findings emphasise the need for a combined study of religiosity and values which appears central to the formation of people's religious beliefs and behaviour.

Keywords: religiosity, values, Catholicism, Anglicanism, faith, Christian denominations.

Czy przynależność wyznaniowa odgrywa rolę? Różnice w religijności i systemie wartości między katolikami a anglikanami

Abstrakt

Celem niniejszego artykułu empirycznego jest zbadanie różnic między dwoma grupami chrześcijańskich wyznawców: katolików i anglikanów w zakresie religijności i wartości. Religijność mierzona była w wymiarach centralności religijności i religijnego radzenia so-

bie, natomiast system wartości zawierał wartości hedoniczne, witalne, estetyczne, prawdy, moralne i święte. Ponadto oceniano potencjalne związki między wymiarami religijności i wartości. 151 osób (75 katolików i 76 anglikanów) wypełniło trzy kwestionariusze: Skalę Centralności Religijności, Skalę RCOPE oraz Skalę Wartości Schelera. Wyniki wykazały, że katolicy charakteryzowali się wyższym poziomem wymiarów religijności reprezentujących kult wspólnotowy związany z sakramentami, podczas gdy anglikanie silniej preferowali wymiary religijności odzwierciedlające indywidualne podejście do religijności. Katolicy uzyskali również wyższe niż anglikanie poziomy wartości hedonicznych i witalnych. Ponadto wystąpiły istotne związki między większością wymiarów religijności a wartościami świętymi. Podsumowując: wyniki badań podkreślają potrzebę łącznego badania religijności i wartości, które wydają się być kluczowe dla kształtowania religijnych przekonań i zachowań ludzi.

Słowa kluczowe: religijność, wartości, katolicyzm, anglikanizm, wiara, wyznania chrześcijańskie.

The topics of religiosity and value systems are nowadays widely examined in the psychology of religion in both theoretical and empirical analyses. It is a consequence of their structural and functional importance as well as their relations to other psychological constructs such as cognitive structures, social norms, attitudes, needs, and goals. Values play a very important role in people's religious lives, both at the level of behaviour and in the context of making judgements and opinions on religious issues. Different religious denominations tend to dissimilarly emphasise specific elements of their religious traditions and value systems. It therefore seems interesting to examine differences in religiosity and value systems between the Catholic and Anglican traditions which, although belonging to the same Christian religion, have their own different dogmatic principles and religious rituals.

1. The psychological view on religiosity and value systems in the context of Catholicism and Anglicanism

1.1. Main similarities and differences between the Catholic and Anglican traditions

Catholicism and Anglicanism belong to a common stream of Christianity based on similar dogmatic and doctrinal principles derived from the Holy Scriptures and the teachings of Christ. The Anglican Church separated from the Catholic Church in the first half of the 16th century during the Reformation as a consequence of various religious, social, and cultural factors.¹ For that reason, it is often classified as a Protestant denomination. Although Anglicanism is closely

¹ Rosemary O'Day. 2014. *The debate on the English Reformation*. New York: Palgrave Macmillan, 9.

connected with the Protestant tradition, it also retained theological bonds with Catholicism to a large extent.² Therefore, taking into account the Anglican doctrine and religious practices, it is more of a middle way between Catholicism and Protestantism.

A thorough discussion of the similarities and differences between the Catholic and Anglican traditions is beyond the scope of this article and is not indispensable for an empirical examination of the differences in religiosity and value systems, so only the main differences between the two traditions will be discussed below. They will allow the subsequent context of the current empirical research to be better understood.

- a) The Anglican Church is a state church, so it does not recognise the supremacy of the Pope, and its head is the reigning British monarch.
- b) The Anglican Church proclaims the primacy of The Holy Scripture in salvation, i.e. it recognises that the Bible contains all the truths of faith necessary for salvation, but at the same time it stresses the need to respect Christian traditions and rites in so far as they are not contrary to the Word of God.³
- c) The Anglican Church recognises all seven sacraments, but gives greater importance to Baptism and Eucharist than to the others on the basis that they were instituted by Jesus himself.
- d) Anglicanism rejected the Catholic doctrine of transubstantiation in favour of the Calvinist view that Christ is present in the Eucharist symbolically, not actually.⁴
- e) The Anglican canon of the Old Testament do not contain deuterocanonical books which are recognised by both Catholicism and Orthodoxy.
- f) Anglicanism do not recognise the Catholic teaching on purgatory and indulgences, as well as the veneration of images and relics and the intercession of saints.
- g) In contrast to the Catholic Church, Anglican clergy are not obliged to observe celibate, and since 1992 women have also been ordained as priests.⁵

² Maurice Schild. 2020. "Anglicanism: Catholic Evangelical or Evangelical Catholic? Essays ecumenical and polemical. Homage to Dietrich Bonhoeffer, Hans Küng, Martin Luther and John Henry Newman". *Lutheran Theological Journal* 54: 151–152.

³ Paul Avis. 2018. Anglican ecclesiology. In *The Oxford handbook of ecclesiology*. Ed. Paul Avis, 239. Oxford: Oxford University Press.

⁴ Colin Buchanan. 2018. *Did the Anglicans and Roman Catholics agree on the Eucharist?: A revisit of the Anglican-Roman Catholic International Commission's agreed statements of 1971 and related documents*. London: Wipf and Stock Publishers, 72.

⁵ Wendy Fletcher-Marsh. 1995. *Beyond the walled garden: Anglican women and the priesthood*. Dundas, ON: Artemis Enterprises, 45–47.

The above principles, although do not exhaust the wealth of similarities and differences between Catholicism and Anglicanism, point to the likely existence of differences in religiosity and value systems which, after all, derive largely from doctrines and rituals. The way in which people practise their religion and adhere to values is more or less a direct consequence of the main tenets of each denomination. The teaching and practice of every Christian denomination is strongly connected to structural and functional forms of religiosity as we as to people's system of values.

1.2. The structure and function of religiosity and value systems

Defining the concept of religiosity in precise terms is not an easy task, mainly due to the breadth of the conceptual scope of the term "religion", the multiplicity of approaches to the phenomenon of religiosity, and the methodological difficulties in defining its object. One of the most widespread and frequently quoted definitions was formulated by Pargament who defined religiosity as "a search for significance in ways related to the sacred".⁶ This definition had a strong influence on subsequent conceptualizations of religiosity as it set the dominant direction for understanding and researching this phenomenon within the framework of the search for meaning. The basis of the definition lies in the assumption that people are cognitively active and goal-oriented individuals who engage in activities to seek meaning and significance in their lives. Religiosity can also be defined in terms of the religious meaning system which is an idiosyncratic system of beliefs about oneself and one's relation to other people and the world, whose main feature is the inherent connection with the sphere of the sacred (*sacrum*) and orientation and meaning-making factors.⁷ Religiousness is thus perceived as a cognitive and motivational system which enables people to comprehend and interpret their life and the world in the categories of significance and purpose.

Based on the theory of personal constructs, Huber developed the concept called "the centrality of religiosity" which comprises five core dimensions: cognitive interest, ideology, prayer, experience, and worship.⁸ In Huber's perspective, religiosity is the ability to perceive various elements of the surrounding world (ideas, people, events) with religious meanings. A system of personal religious constructs

⁶ Kenneth I. Pargament. 1997. *The psychology of religion and coping: Theory, Research*. New York: Guilford Press, 32.

⁷ Dariusz Krok. 2016. "Sense of coherence mediates the relationship between the religious meaning system and coping styles in Polish older adults". *Aging and Mental Health* 20 (10): 1003; Dariusz Krok. 2014. "The religious meaning system and subjective well-being". *Archive for the Psychology of Religion* 36 (2): 254.

⁸ Stefan Huber. 2012. "The Centrality of Religiosity Scale (CRS)". *Religions* 3: 713–714.

provides the psychological basis for perceiving and comprehending oneself and the world through “religious lenses”. The impact of experiences and behaviour, understood as a function of a system of personal constructs, depends on its position in the personality. The more central is the religious content in the system, the more strongly it influences the individual’s thinking, feeling and behaviour.

In his concept of religiosity, Huber distinguished five dimensions⁹:

- (1) Cognitive interest – it expresses the individual’s cognitive attitude towards religious content. It includes thoughts, reflections and considerations on religious topics. At the same time, it should be emphasized that this dimension does not take into account the aspect of personal acceptance, i.e. the degree of agreement with religious content, but focuses on the exploration of religious information and thinking.
- (2) Ideology – it reflects a subjective assessment of the probability of the existence of transcendent reality and the intensity of openness to different forms of transcendence. The dimension determines the degree of certainty that a person has about religious content. It deals with such issues as the strength of belief in the existence of God, life after death, etc.¹⁰
- (3) Prayer – it describes the ability to enter into an individual, personal dialogue with God and to engage in prayer practices. This dimension echoes the intensity of establishing contact with the transcendent reality and its subjective meaning for the person. It includes the frequency of prayer and its importance in personal life.
- (4) Religious experience – it provides information about the individual’s beliefs about the existence of a transcendent world and the presence of this transcendence in personal experiences. This dimension expresses the individual’s confidence in the presence of a non-empirical reality that has an impact on people’s everyday life. It reveals the strength of God’s presence in one’s life and the conviction that God intervenes in everyday matters.
- (5) Worship – it represents a social dimension of religiosity and practical consequences of religious beliefs. Its basic premise is the observation that beliefs in God entail participation in rituals and communal forms of worship. Among addressed topics are questions about the frequency of participation in forms of worship, the importance of religious services and a sense of connection with the religious community.

⁹ Stefan Huber, Michael Ackert, Herbert Scheiblich. 2020. “Religiosität in unterschiedlichen Religionskulturen – Vergleiche auf der Basis der Centrality of Religiosity Scale”. *Cultura and Psyché* 1: 177–179.

¹⁰ Andrew A. Abeyta, Clay Routledge. 2018. “The need for meaning and religiosity: An individual differences approach to assessing existential needs and the relation with religious commitment, beliefs, and experiences”. *Personality and Individual Differences* 123: 7.

Research showed that the centrality of religiosity dimensions were positively related to life satisfaction, meaning in life, and some forms of social support. Yet, they were not related to self-esteem or positive and negative emotions.¹¹ Positive relationships were also found between centrality of religiosity and sense of coherence in Polish middle-aged men and in female young and late groups.¹² The results point to potential differences in relations between centrality of religiosity and mental health indicators as they seem to depend on social or cultural conditions.

Religiosity can also be approached from a coping perspective. Pargament conceptualised religious coping as “the degree to which religion is a part of the process of understanding and dealing with critical life events”.¹³ Religious coping can be clustered into two wide overarching categories: positive coping and negative coping. Positive religious coping refers to secure relationships with God and a sense of spiritual connectedness with others, while negative religious coping represents insecure relationships with God and strains between individuals.¹⁴ Research demonstrated that positive religious coping patterns are associated with a number of positive indicators of mental health, e.g. better psychological adjustment, higher life satisfaction, or less internal conflicts. In contrast, negative religious coping patterns are associated with unfavourable forms of psychological functioning, e.g. depressive symptoms, anxiety, or lower quality of life. Other, rather neutral forms of coping, e.g. religious rituals, self-orientation, shifting responsibility and conversion, do not produce such straightforward results.¹⁵

Another concept that may be relevant to differences between Catholics and Anglicans is a system of values. From a psychological perspective, values can be regarded as desirable, trans-situational goals, varying in importance and serving as guiding principles in people’s lives.¹⁶ In this sense, values define

¹¹ Dariusz Krok. 2009. *Religijność a jakość życia w perspektywie mediatorów psychospołecznych*. Opole: Redakcja Wydawnictw Wydziału Teologicznego Uniwersytetu Opolskiego, 292–294.

¹² Beata Zarzycka, Elżbieta Rydz. 2014. “Centrality of religiosity and sense of coherence: a cross-sectional study with Polish young, middle and late adults”. *International Journal of Social Science Studies* 2: 133.

¹³ Kenneth I. Pargament, Gene G. Ano, Amy B. Wachholtz. 2005. The religious dimensions of coping: Advances in theory, research, and practice. In *Handbook of the psychology of religion and spirituality*. Ed. Raymond F. Paloutzian, Crystal L. Park, 482. New York: Guilford Press.

¹⁴ Hisham Abu-Raiya, Kenneth I. Pargament. 2015. “Religious coping among diverse religions: Commonalities and divergences”. *Psychology of Religion and Spirituality* 7 (1): 25.

¹⁵ Crystal L. Park, Cheryl L. Holt, Daisy Le, Juliette Christie, Beverly Rosa Williams. 2018. “Positive and negative religious coping styles as prospective predictors of well-being in African Americans”. *Psychology of Religion and Spirituality* 10 (4): 319–320; Diane H. Rosmarin, Alex Alper, Kenneth I. Pargament. 2016. Religion, spirituality, and mental health. In *Encyclopedia of mental health*. Vol. 4. Ed. Howard S. Friedman, 24. New York: Elsevier.

¹⁶ Shalom H. Schwartz. 2012. “An overview of the Schwartz theory of basic values”. *Online Readings in Psychology and Culture* 2 (1): 4.

standards that are desirable for behaviour, events and people. Being deeply embedded in one's self values refer to desirable goals that motivate action. They influence the formation and expression of attitudes as well as the choice and justification of actions.

Values can be ordered hierarchically according to their importance and meaning, which results in a relatively stable system of values. Schwartz created a list of 10 fundamental types of values: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. They are connected to motivational goals through a system of internal structures. Inspired by the value hierarchy introduced by Scheler, Brzozowski proposed 6 main groups of values that have a hierarchical structure: hedonic, vital, aesthetic, truth, moral, and sacred.¹⁷ The origins of this natural and universal hierarchy can lie in the nature of individuals directing and motivating them to pursue hypothetical, objectively existing universal values. In this sense, values can be understood as criteria used by individuals to select and justify their actions, and to evaluate both themselves and others, as well as the events taking place.

Although there has been no research investigating differences between Catholics and Anglicans in terms of religiosity and values, there are some studies suggesting that each denomination has its characteristic features. Examining two forms of Anglicanism: Evangelical Anglican churches and Anglo-Catholic churches in central England, Village, Francis, and Craig showed that Catholic-oriented Anglicans placed greater emphasis on the values that reflected mystery, awe, and the centrality of sacraments in worship.¹⁸ There are some differences between the Roman Catholic Church and the Anglican Church in Uganda as regards the preservation of values related to family life and sexual chastity; Catholics seem to have stronger, uncompromising standards of sexual morality, but they do not always meet those standards.¹⁹ Differences in social and religious values (i.e. social justice, adherence to religion, morality) are also noticeable between Catholic and Protestant communities.²⁰ Analysing various Christian denominations, Francis found some, though rather small dissimilarities between Catholics and Anglicans in moral values in terms of attitudes toward sex and health behaviour.²¹ Taken together, the above-

¹⁷ Piotr Brzozowski. 1997. "Struktura czynnikowa Skali Wartości Schelerowskich (SWS): analizy eksploracyjne i konfirmacyjne". *Przegląd Psychologiczny* 40: 294–295.

¹⁸ Andrew Village, Leslie J. Francis, Charlotte Craig. 2009. "Church Tradition and Psychological Type Preferences among Anglicans in England". *Journal of Anglican Studies* 7 (1): 107.

¹⁹ Kevin Ward. 2015. "The role of the Anglican and Catholic Churches in Uganda in public discourse on homosexuality and ethics". *Journal of Eastern African Studies* 9 (1): 133.

²⁰ David A. Martin. 1985. "Religion and public values: A Catholic-Protestant contrast". *Review of Religious Research* 26 (4): 316–318.

²¹ Leslie J. Francis. 2008. "Family, denomination and the adolescent worldview: An empirical enquiry among 13- to 15-year-old females in England and Wales". *Marriage and Family Review* 43: 200–201; Leslie J. Francis. 2008. Self-assigned religious affiliation: A study among adolescents in

mentioned results imply the possibility of potential differences between Catholics and Anglicans.

1.3. Relations between religiosity and value systems

Values are considered to be related to religiosity. This is due to two fundamental reasons. On the one hand, religion emphasises the importance of observing certain values e.g. honesty, compassion, truth, while warning people not to yield to others considered rather dubious from a moral perspective, e.g. hedonism, physical pleasure. Furthermore, the transmission of religion that partly occurs on a basis of socialization processes can be perceived in terms of a more universal process of acquiring values.²² On the other hand, people with certain value priorities seek religion due to its affirmative or deleterious reinforcement with reference to these values or the ability of religion to enable people to integrate values and moral norms with communal behaviour.

Previous research has shown that systems of value can be closely associated with religiosity, both structurally and functionally. Research conducted in Western societies demonstrated that religion was positively related to such values as tradition, conformity, security, and benevolence. In contrast, negative connections were found between religion and hedonism, sensual stimulation, and self-direction.²³ This may stem from a different character of certain values and the role they play in human behaviour. In the Polish population, an interesting pattern of relations was found: hedonic, truth positively correlated with religious fundamentalism and religious exploration, but religious values had negative correlations with these forms of religiosity.²⁴ A study conducted also on the Polish population indicated that hedonic and aesthetic values were positively associated with negative religious coping, while vital, moral, and sacred values had positive associations with positive religious coping. In addition, aesthetic values had positive associations with positive religious coping and sacred values had negative relationship with negative religious coping.²⁵ The results proved that values can generate cognitive and emotional responses related to both secure (positive

England and Wales. In *Religion spirituality and the social sciences: Challenging marginalisation*. Ed. Basia Spalek, Alia Imtoul, 150–151. Bristol: Policy Press.

²² Stephanie W. Y. Chan, Wilfred W. F. Lau, C. Harry Hui, Esther Y. Y. Lau, Shu-fai Cheung. 2020. “Causal relationship between religiosity and value priorities: Cross-sectional and longitudinal investigations”. *Psychology of Religion and Spirituality* 12 (1): 78.

²³ Shalom H. Schwartz, Sipke Huismans. 1995. “Value priorities and religiosity in four western religions”. *Social Psychology Quarterly* 58: 104–105.

²⁴ Piotr Brzozowski. 2007. *Wzorcowo hierarchia wartości*. Lublin: Wydawnictwo UMCS, 212–214.

²⁵ Dariusz Krok. 2015. “Value systems and religiosity as predictors of nonreligious and religious coping with stress in early adulthood”. *Archives of Psychiatry and Psychotherapy* 3: 26.

religious coping) and insecure (negative religious coping) relationships with God and religious communities.

Drawing on Schwartz's model of universal values, research conducted in Belgium revealed that individuals with high levels of religiosity were likely to appreciate and observe those values that encouraged preservation of social and individual norms, e.g. tradition, conformity, and security. In contrast, they did not approve of those values that empathised openness to change and autonomy, e.g. stimulation and self-direction. In addition, this study also showed that religiosity was negatively associated with such values as hedonism, achievement, and power.²⁶ Value systems may be connected to religiosity, because people tend to justify their own actions and use values as "abstract tools" that are beneficial in stressful situations. More recently, Gennerich and Huber showed that centrality of religiosity was positively associated with such values as benevolence, universalism, conformity, and security. Furthermore, the preference of different values by individuals depended on both their religious orientations and emotions experienced toward God.²⁷

1.4. The purpose of the study

The aim of the current study was to examine the differences between two different denominations: Catholics and Anglicans in terms of religiosity and values. As regards religiosity, two measures were used: centrality of religiosity and religious coping. Value systems were measured by a scale assessing hedonic, vital, aesthetic, truth, moral, and sacred values. In the present study, two hypothesis concerning religiosity were formulated: (1) Catholics would have higher levels of those religious dimensions that reflect communal worship related to the sacraments than Anglicans; (2) Anglicans would be characterised by higher levels of those religious dimensions that reflect individual approach to religiosity in comparison with Catholics. Due to the lack of clear research on differences between Catholics and Anglicans in terms of value system, only a nondirective hypothesis was made that represents the exploratory nature of the study; (3) There would be differences in values between Catholics and Anglicans.

At the same time, it should be clearly stated that the present study does not seek to demonstrate any religious-, social- or cultural-oriented advantages of one

²⁶ Vassilis Saroglou, Vanessa Delpierre, Rebecca Dernelle. 2004. "Values and religiosity: a meta-analysis of studies using Schwartz's model". *Personality and Individual Differences* 37: 731–732.

²⁷ Carsten Gennerich, Stefan Huber. 2021. "On the Relationship of Value Priorities with the Centrality of Religiosity and a Variety of Religious Orientations and Emotions". *Religions* 12 (3): 8.

denomination over another, but it merely aims to reveal potential differences between them. The study is therefore to be purely scientific and objective, devoid of any sectarian tinge or implication.

2. Method

2.1. Participants and procedure

The research group consisted of 151 participants (77 women and 74 men) who belonged to two religious denominations: Catholics (75 participants; 49,6%) and Anglicans (76 participants; 50,4%). Their age ranged from 19 to 79 years, with a mean age of 33,14 years ($SD = 14,42$). No statistically significant differences in age were found between women and men. The participants were recruited to take part in the research at various religious and non-religious organisations (e.g. parish groups, social organisations), work places, and Catholic and Anglican colleges; they were located in southern parts of England, mainly in Greater London and Essex. Each participant was given a set of three questionnaires and asked to fill them in at any time. Afterwards, the questionnaires were given back personally or sent by post to the researcher. The participation was voluntary and anonymous; informed consent was obtained from all participants. After the study was completed, the researcher was available to provide comprehensive answers to potential queries.

2.2. Measures

Three questionnaires were used to examine structural and functional dimensions of religiosity and value systems.

The Centrality of Religiosity Scale (CR) examines religiosity understood in terms of its centrality, importance or salience of religious meanings in personality.²⁸ The scale comprises five major dimensions: (1) cognitive interest – it represents the intensity and strength of intellectual interest in religious topics, (2) ideology – it refers to God's existence, religious beliefs and doctrines, (3) prayer – it evaluates the frequency of individualized religious activities and rituals, (4) religious experience – it examines one's spiritual relationships with God, and (5) worship – it describes how often people attend church services or Masses. The scale includes 15 items which are assessed on a 5-point Likert scale ranging from 1 (never) to 5 (very

²⁸ Huber. 2012. "The Centrality of Religiosity Scale (CRS)", 712–714.

often). The Cronbach's coefficients for the current study were .89 for the total result and from .82 to .90 for the particular subscales.

The Brief RCOPE Scale is a widely used tool that evaluates the extent to which people rely on characteristic methods of religious coping.²⁹ The scale includes 14 items which are divided into two major subscales: (1) positive religious coping – it assesses seeking spiritual support, constructive and mature forms of collaboration with God, or benevolent religious appraisals of difficult events, and (2) negative religious coping – it gauges unfavourable God appraisals, interpersonal spiritual dissatisfaction, or undermining God's authority. Individuals are asked to the level of personal engagement in each form of religious coping on a 4-point Likert scale ranging from 0 (not at all) to 3 (a lot). The Cronbach's coefficients for the current study were 0,84 for positive coping and 0,76 for negative coping.

The Scheler Values Scale evaluates different values which are internally embedded, accepted, and respected by people in their personal lives.³⁰ The scale comprises 50 values which are evaluated on a 100-point scale, ranging from 0 (totally unimportant) to 100 (very important). The values form six subscales representing the following dimensions: hedonic, vital, aesthetic, truth, moral, and sacred. They denote the view that people possess a universal structure of values that reflects their goals, strivings, and modes of conduct. The Cronbach's coefficients for the current study ranged from 0,79 to 0,88.

3. Results

In the first step of statistical analysis, an independent samples t-test was performed to compare the mean results of Catholics and Anglicans in centrality of religiosity, religious coping, and value systems (Table 1).

The results from the independent groups t-test showed that there were significant differences between Catholics and Anglicans in the four dimensions of religiosity: cognitive interest, ideology, worship, and negative religious coping, and in the two values: hedonic and vital. Catholics were characterised by higher levels of ideology, worship, negative religious coping, and hedonic and vital values, as well as by a lower level of cognitive interest in comparison with Anglicans.

²⁹ Kenneth I. Pargament, Bruce W. Smith, Harold G. Koenig, Lisa Perez. 1997. "Patterns of positive and negative religious coping with major life stressors". *Journal for the Scientific Study of Religion* 37 (4): 715.

³⁰ Piotr Brzozowski. 1995. *Skala Wartości Schelerowskich – SWS. Podręcznik*. Warszawa: Pracownia Testów Psychologicznych PWT, 7–10.

Table 1. Student’s t-test results between Catholics and Anglicans in centrality of religiosity, religious coping, and value systems.

		Catholics		Anglicans		Test <i>t</i>	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Centrality of religiosity	Cognitive interest	3.00	.84	3.36	1.20	-2.13	.035
	Ideology	4.24	.75	3.88	1.20	2.15	.033
	Prayer	3.83	1.08	3.57	1.81	1.05	.294
	Experience	3.03	.95	3.07	1.28	-.24	.811
	Worship	3.59	1.09	3.10	1.40	2.36	.020
	Total result	3.54	.77	3.40	1.20	.84	.402
Religious coping	Positive religious coping	3.49	.83	3.33	1.32	.87	.383
	Negative religious coping	2.40	.96	1.96	.93	2.84	.005
System of values	Hedonic	69.53	18.72	59.66	16.53	3.44	.001
	Vital	57.83	18.58	51.01	18.35	2.27	.025
	Aesthetic	52.12	18.29	47.58	15.53	1.64	.102
	Truth	72.69	13.75	75.06	14.00	-1.05	.294
	Moral	81.85	12.08	78.58	10.84	1.75	.082
	Sacred	69.45	19.87	66.90	23.03	.73	.468

To examine closer relations among variables, correlations were computed among centrality of religiosity, religious coping, and values for both Catholics and Anglicans. The results for the group of Catholics are presented in Table 2.

The results demonstrated that cognitive interest, ideology, prayer, experience, worship, total result of centrality of religiosity, and positive religious coping were positively related to sacred values. In contrast, there was no statistically significant correlation between negative religious coping and sacred values. Negative religious coping was only positively related to aesthetic values. In addition, ideology, worship, and total result of centrality were negatively associated with truth values, whereas prayer was negatively associated with vital values.

Next, correlations among centrality of religiosity, religious coping, and values were calculated for the group of Anglicans (Table 3).

Table 2. Pearson r correlations among centrality of religiosity, religious coping, and values in Catholics (N = 75).

Values	Centrality of religiosity						Religious coping	
	Cognitive interest	Ideology	Prayer	Experience	Worship	Total result	Positive religious coping	Negative religious coping
Hedonic	.07	-.02	-.01	-.10	.08	.01	.01	.23*
Vital	.17	-.05	-.29**	-.14	-.20	-.16	-.14	.07
Aesthetic	.01	-.09	-.09	-.07	.02	-.06	.03	.23*
Truth	.10	-.27*	-.16	-.21	-.38***	-.27*	-.17	-.02
Moral	-.07	-.11	-.04	-.09	-.16	-.13	.13	.06
Sacred	.30**	.56***	.32***	.34***	.31***	.51***	.42***	-.02

*** $p < .001$; ** $p < .01$; * $p < .05$

Table 3. Pearson r correlations among centrality of religiosity, religious coping dimensions and values in Anglicans (N = 76).

Values	Centrality of religiosity						Religious coping	
	Cognitive interest	Ideology	Prayer	Experience	Worship	Total result	Positive religious coping	Negative religious coping
Hedonic	-.19	-.04	-.19	-.01	.06	-.17	.01	.17
Vital	-.08	.05	-.15	.05	.02	-.08	.03	.16
Aesthetic	.04	-.01	.01	.08	.06	.06	.11	.08
Truth	.05	.06	.10	.01	-.04	.09	.10	.08
Moral	.01	.23*	.11	.08	.11	.17	.11	-.04
Sacred	.49***	.24*	.14	.38***	.36***	.54***	.45***	-.13

*** $p < .001$; ** $p < .01$; * $p < .05$

In comparison with Catholics, there were less statistically significant correlations in the group of Anglicans. Cognitive interest, ideology, experience, worship, total result of centrality of religiosity, and positive religious coping were positively associated with sacred values. Ideology was also positively related to moral values. As regards other dimensions of religiosity and values, there was no significant association between them.

To examine the relative contribution of religiosity to values, a stepwise regression analysis was conducted in both Catholic and Anglican groups, separately. The predictors were centrality of religiosity and religious coping dimensions, while the dependent variables were particular types of values.

First, stepwise regression analysis was conducted in the group of Catholics and its results are shown in Table 4.

Table 4. Stepwise regression statistics for types of values on dimensions of centrality of religiosity and religious coping in the Catholic group.

	β	t	p
Hedonic: $R = .28; R^2 = .08; F(1,73) = 3.07; p < .05$			
Negative religious coping	.27	2.31	.024
Vital: $R = .37; R^2 = .14; F(1,73) = 3.81; p < .01$			
Prayer	-.33	-2.71	.004
Aesthetic: $R = .28; R^2 = .08; F(1,73) = 4.75; p < .05$			
Negative religious coping	.27	3.04	.022
Truth: $R = .38; R^2 = .15; F(1,73) = 12.63; p < .001$			
Worship	-.38	-3.55	.001
Moral: non-significant			
Sacred: $R = .64; R^2 = .41; F(3,71) = 12.21; p < .001$			
Ideology	.35	2.85	.005
Positive religious coping	.34	2.52	.013
Cognitive interest	.20	2.02	.047

In the first regression equation, negative religious coping accounted for a significant portion of variance (8%) in hedonic values. Examination of the beta weight revealed that negative religious coping predicted a higher levels of hedonic values. In the regression equation for vital values, prayer accounted for 14% of variations and predicted a lower level of vital values. For aesthetic values the only predictor was negative religious coping that accounted for 8% of variance and predicted a higher level of aesthetic values. For truth values the only

predictor was worship that accounted for 15% of variance, predicting a lower level of truth. The regression equation for moral values turned out statistically non-significant. Finally, for sacred values, three combined predictors: ideology, positive religious coping, and cognitive interest accounted for 41% of variance. The results of their beta weights indicate that they all predict higher levels of sacred values.

Second, stepwise regression analysis was conducted in the group of Anglicans whose results are given in Table 5.

Table 5. Stepwise regression statistics for types of values on dimensions of centrality of religiosity and religious coping in the Anglican group.

	β	t	p
Hedonic: non-significant			
Vital: non-significant			
Aesthetic: non-significant			
Truth: non-significant			
Moral: $R = .32$; $R^2 = .10$; $F(1,73) = 2.98$; $p < .05$			
Ideology	.20	2.05	.041
Sacred: $R = .59$; $R^2 = .35$; $F(3,71) = 7.55$; $p < .001$			
Cognitive interest	.25	2.76	.007
Positive religious coping	.23	2.52	.011
Worship	.20	2.02	.045

The regression equations for hedonic, vital, aesthetic, and truth values turned out to be statistically non-significant. For moral values the only predictor was ideology that accounted for 10% of variance and predicted a higher level of morality. Finally, for sacred values, three combined predictors: cognitive interest, positive religious coping, and worship accounted for 35% of variance. Taking into account their beta weights we can conclude that they all predict higher levels of sacred values.

4. Discussion

The aim of the present study was to examine whether Catholics and Anglicans differed in terms of religiosity and values. In addition, the study tried to

investigate relationships between religiosity and values in both groups, which provided an additional source of dissimilarities between both denominations. To our knowledge, this has been the first study to evaluate such factors. In general, the findings verified the hypotheses assumed, suggesting their relevance in understanding how specific denominations may differ in terms of structural and functional dimensions of religiosity and value systems.

With regard to the first hypothesis, it was found that Catholics were characterised by higher levels of ideology and worship in comparison with Anglicans. The results confirm this hypothesis which assumed that Catholics would have higher levels of those religious dimensions that reflect communal worship related to the sacraments than Anglicans. Taking into account the meaning of those two dimensions, Catholics seem to more deeply focus on the beliefs describing the existence of a transcendent reality (i.e. God, Transcendent Being), the connection between the transcendence and people, and the high probability about life after death.³¹ They also more actively engage in participating in public religious rituals and communal forms of worship; the frequency of attending religious services is thus higher in Catholics than Anglicans. This confirms Village, Francis, and Craig's findings which presented the Catholic orientation as strongly emphasising the importance of sacraments in communal worship.³²

The above interpretation seems highly plausible when we consider several doctrinal elements professed as part of the Catholic and Anglican faith. First, The Catholic Church strongly emphasises the need for regular attendance at Sunday Mass, which is regarded as the centre of the faith. Secondly, Catholicism puts emphasis on the need of frequent participation in the sacraments, and most of these, though not all necessarily, occur during communal religious ceremonies.³³ In contrast, the Anglican Church, though encouraging participation in religious services, does not lay such a strong obligation on its followers. From a psycho-social perspective, it seems therefore understandable that Catholics will be characterised by stronger religious constructs reflecting doctrinal beliefs and unquestioned theological convictions. They will also be willing to more frequently practise their faith in liturgical services as it is recommended by the Catholic Church in the Creed. This social dimension of faith is rooted in the practical consequences of the religious beliefs held. It also reflects the social dimension of religion, which, apart from the individual level, also influences people on the social level by generating bonds and strengthening interpersonal relations, e.g. through

³¹ Huber. 2012. "The Centrality of Religiosity Scale (CRS)", 714.

³² Village, Francis, Craig. 2009. "Church Tradition and Psychological Type Preferences among Anglicans in England", 107.

³³ Michele Dillon. 2018. *Postsecular Catholicism: relevance and renewal*. New York: Oxford University Press, 16.

participation in religious rituals and communal services.³⁴ Its basic premise is the observation that beliefs in God entail participation in rituals and communal forms of worship.

The second hypothesis that assumed higher levels of those religious dimensions reflecting individual approach to religiosity in Anglicans than Catholics was partially confirmed. Although there were no statistically significant differences between both denominations in private prayer, the difference occurred in cognitive interest that represents personal thinking about religious topics and intellectual reflection on the subject of faith – here Anglicans obtained a higher score. This finding is in line with some observations made by Avis who pointed to a more individual character of Anglicanism.³⁵ At the same time, it should be stressed that the dimension of cognitive interest does not take into account the aspect of personal acceptance, i.e. the degree of agreement with religious content, but rather focuses on the individual exploration of religious information and thinking about the content. A higher level of cognitive interest among Anglicans can also be related to the fact that within Anglicanism, as within other branches of Protestantism, there is an emphasis on the need for a personal dimension of faith based on the individual interpretation of the Bible.³⁶ This may motivate adherents to deepen their personal interest in religious matters, hermeneutical skills, and spiritual interpretations.

An interesting result was obtained in the domain of negative religious coping with Catholics scoring higher than Anglicans. Negative religious coping denotes insecure and tense relationships with God as well as struggles within oneself and with other people. This form of religious coping is usually maladaptive and detrimental to mental health.³⁷ Although it is not easy to provide a clear and unambiguous interpretation of that result, one potential cause may lie in the relationship: a sense of guilt – negative coping. The Catholic Church in her teaching draws attention to the importance of sin and personal responsibility for sin. For people with a sensitive conscience, this can lead to feelings of guilt, which can generate a sense of disproportionate sinfulness and shame. This idea is compatible with Pargament and collaborators' suggestion regarding close relations between

³⁴ Kevin L. Ladd, Bernard Spilka. 2013. Ritual and prayer: Forms, functions, and relationships. In *Handbook of the psychology of religion and spirituality*. Ed. Raymond F. Paloutzian, Crystal L. Park, 444–445. New York: Guilford Press.

³⁵ Avis. 2018. Anglican ecclesiology, 247–248.

³⁶ David Neville. 2007. "The Bible as a public document: A perspective on the contribution of Anglicanism". *St. Mark's Review: A Journal of Christian Thought and Opinion* 203: 36–37.

³⁷ Kenneth I. Pargament, Melissa D. Falb, Gene G. Ano, Amy B. Wachholtz. 2013. The religious dimensions of coping: Advances in theory, research, and practice. In *Handbook of the psychology of religion and spirituality*. Ed. Raymond F. Paloutzian, Crystal L. Park, 565. New York: Guilford Press.

negative religious coping strategies and experiences of personal harm or loss.³⁸ In such a situation the person will be inclined to use negative forms of coping involving self-blame and fear of God.

The third hypothesis that had a nondirective character assumed differences in values between Catholics and Anglicans. It was confirmed only in terms of hedonic and vital values which were higher among Catholics than Anglicans. Taking into account the conceptual scope of both values, it should be stated that Catholics place more emphasis on such axiological elements of life as possession, pleasure, joy of life, comfort, rest or life full of sensations (hedonic values), and physical strength, bodily fitness, resistance to fatigue or ability to endure hunger (vital values). In part, these results correspond with the data obtained by Ward on the Ugandan population in which Catholics do not always observed sexual standards in comparison with Anglicans.³⁹ It should also be noted that the average age of the study group was relatively moderate, i.e. 33 years. In this period of life, people often prefer a lifestyle that is linked to the values of possession, pleasure, joy of life, physical strength, and bodily fitness. Furthermore, studies in recent years have shown that adherence to moral principles related to hedonism (sexual ethics, observance of religious fasts) significantly declined among Catholics.⁴⁰ As regards other values, the current study did not find statistically significant differences between Catholics and Anglicans.

The present study has some limitations that need to be addressed. First, the data relies on a cross-sectional design which forbids casual inferences. Therefore, the findings should be treated in terms of associations, not causality. Future research could employ longitudinal or experimental designs to test causal relationships in religiosity and value systems between Catholics and Anglicans. Second, values were assessed by using The Scheler Values Scale. Although, it is a widely used and reliable scale, there are also other psychological scales which effectively measure value systems, e.g. The Schwartz Value Survey⁴¹ and can yield interesting results. Third, the two main religious coping styles (positive and negative) contain more specific religious coping strategies which were not examined in the current study. Assessing specific religious strategies used by Catholics and Anglicans to deal with stressful situations would give us a deeper understanding of potential differences between both groups.

³⁸ Kenneth I. Pargament, Hannah Olsen, Barbara Reilly, Kathryn Falgout, David S. Ensing, Kimberly Van Haitma. 1992. "God help me (II): The relationship of religious orientations to religious coping with negative life events". *Journal for the Scientific Study of Religion* 31 (4): 509.

³⁹ Ward. 2015. "The role of the Anglican and Catholic Churches in Uganda in public discourse on homosexuality and ethics", 133.

⁴⁰ Arno Tausch, Stanislaw Obirek. 2019. *Global catholicism, tolerance and the open society: An empirical study of the value systems of Roman Catholics*. Cham: Springer Nature, 143.

⁴¹ Schwartz. 2012. "An overview of the Schwartz theory of basic values", 10–11.

In sum, the present study highlights important differences between two Christian denominations: Catholics and Anglicans in terms of religiosity and values. All the hypotheses were either fully or partially confirmed. Catholics were characterised by higher levels of religious dimensions reflecting communal worship related to the sacraments, while Anglicans more strongly preferred religious dimensions describing an individual approach to religiosity. As regards differences in value systems, Catholics scored higher than Anglicans on hedonic and vital values. There were also significant associations between most dimensions of religiosity and sacred values, which indicates their internal similarity and interdependence in the domain of individual and social behaviour. The current study has practical implications which indicate the need for pastoral programmes to take account of both religious factors and values structures in addressing people's faith and behaviour.

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