

THE RELATIONSHIP OF SPIRITUAL DEVELOPMENT  
TO SEXUAL BEHAVIOR AMONG MARRIED COUPLES

A THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF MASTER OF SCIENCE  
IN THE GRADUATE SCHOOL OF THE  
TEXAS WOMAN'S UNIVERSITY

COLLEGE OF NUTRITION, TEXTILES AND HUMAN DEVELOPMENT

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DECEMBER, 1982

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September 22, 1982

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\_\_\_\_\_ BEHAVIOR AMONG MARRIED COUPLES \_\_\_\_\_  
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## ACKNOWLEDGMENTS

I wish to express my appreciation to several individuals who have helped make this research study possible. First, to my Committee Chairman, Deanna Tate, for her diligent guidance, and to my other committee members, Dr. Glen Jennings and Dr. Carol Kershaw, for their encouragement and support in taking my idea to completion. A special recognition goes to Dr. Britt Canada, who helped me with my data analysis. I wish to acknowledge Waylon Ward, Director of Dallas Christian Counseling Services and his staff for allowing me to conduct this study through their organization. Next, my thanks to Dr. Frank Wichern for allowing me to use his Spiritual Leadership Qualities Inventory. In addition, I will be forever grateful to my personal friends who became participants and solicited other participants for the study. Most importantly, I wish to acknowledge the support of my husband, Gary, and my children, Mike and Leslie, who cleaned the house, cooked the meals and took care of themselves and me while I completed this research project.

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## CHAPTER I

### INTRODUCTION

Throughout history the Church has presented an ambivalent attitude toward sex. The concept ranges from the Jewish idea of sex as good and useable in God's service (Wheat and Wheat, 1977) to the idea that sex is evil and impure (Rosenberg and Smith-Rosenberg, 1974). Several combination views prevail in between. Many influences have come to bear on these attitudes. Today's men and women are affected by the generational messages from the past. The Church's ambivalent attitude toward sexuality through time may be responsible, at least in part, for sexual disharmony in marriage.

Couples today are being barraged by the changing values of the American society. Because of the already uncertain traditional values of the Church, people are at a loss to incorporate the new permissive attitudes into their present value system. In essence, with no accepted standard everyone sets a new standard for themselves. This often causes guilt or inhibition to be part of one's sexual experience.

A possibility exists that if a person has a spiritually mature perspective about sexuality, his/her difficulty in translating today's cultural messages into his/her own value system will be easier, and sex in marriage will be more satisfactory. The difficulty comes in defining the "spiritually mature" perspective regarding sexuality, since so many views have been transmitted over time. What is considered to be

spiritually mature and Biblically correct by one individual may be different from someone else's view. Often marital partners hold conflicting views.

Some churches are accepting of wide variations regarding sex, even to the ordination of homosexuals. Some churches hold the view at the other extreme--regarding such things as dancing and makeup as evil temptations. A basic Protestant fundamentalist religious tenet from early times has been that sex was associated with sin in the Garden of Eden when Adam and Eve became aware of their nakedness and hid themselves from God. In addition, passages from the Bible deal with specific sexual sins, such as adultery, fornication, and homosexuality. The Catholic religion has often been strict about sex within marriage. Catholic leaders have supported abstinence in single life as a virtue, requiring it for their clergy.

Cultural influences of humanistic reasoning of the Enlightenment Age allowed sexual morality to move from religion into society for control in general. Early sex researchers, Ellis and Kraft-Ebing, as well as Freud, Kinsey and Masters and Johnson have each played significant roles in the development of present-day attitudes regarding sexual practices.

Recently writers have said more about sex and Christianity as being "friends." Many books have been written by church leaders about the beauty of sex within marriage. Christians are being given permission to experience their sexuality to its fullest within the marital bond. However, the individual may experience ambivalence when given this new

permission because of previous generational messages about evils of sexual indulgence.

### Purpose

It was the purpose of this research study to explore specific sexual behaviors in relationship to spiritual development. Sexual behavior was measured by the Bentler Sexual Behavior Inventory-Male and Female. Spiritual development was measured through use of the Spiritual Leadership Qualities Inventory (SLQI)-describing 19 individual spiritual development traits.

### Hypotheses

1. There is no significant relationship ( $p < .05$ ) between sexual behavior scores as measured by the Bentler Sexual Behavior Inventory-Male or Female and spiritual development as measured by the Spiritual Leadership Qualities Inventory (SLQI).
2. There is no significant relationship ( $p < .05$ ) between the perceived level of sexual satisfaction as measured by the sexual intimacy items on the Personal Data Sheet and spiritual development as measured by the SLQI.
3. There will be no significant difference in the correlation coefficients obtained between the sexual behavior and spiritual development scores of males and females.

### Assumptions

1. Limited array of sexual behavior affects the level of sexual physiological response.
2. Self-reports of sexual satisfaction reflect accurately subject's affective states.
3. Individuals have arrived at differing levels of moral development.
4. Environmental influences have caused acquisition of beliefs which affect behavior.

### Definition of Terms

Church - the collective group of people affiliated with the Christian faith.

Sexual behavior - those actions specified on the Sexual Behavior Inventory-Male or Female.

Sexual Behavior Inventory - A male scale and a female scale, each consisting of 21 items designed to assess the extent to which males and females have engaged in heterosexual behavior.

Sexual functioning - the operation of the bodily sexual responses during sexual interaction.

Sexual interaction - the time period a couple spends together beginning with foreplay and ending with orgasm as a goal.

Spiritual development - a measure of the behaviors and attitudes outlined in I Timothy and Titus as qualities of spiritual leadership.

Spiritual Leadership Qualities Inventory - (SLQI) - An instrument designed to assess areas of spiritual maturity and development within an individual's life.

Spiritual Leadership Qualities Inventory Traits - The 19 qualities of spiritual development defined on the SLQI as follows:

Upright (U) - a high score is reflective of the individual traits of fairness, impartiality, and ability to make fair and impartial judgments as a counselor.

Good Reputation (GR) - A high score is reflective of an individual's recognition in the community as a person of moral character and proper conduct.

Above Reproach (AR) - A high score is reflective of an all-inclusive quality which characterizes the individual as irreproachable, irreprehensible, affording nothing which an adversary might lay hold of, or use in accusation.

Respectable (R) - A high score is reflective of an individual who lives his/her life in such a well-ordered way that their behavior and internal attitudes display a proper relationship to Biblical principles and doctrine.

Desire to be an Overseer (O) - A high score is reflective of a desire to actually be in the position of authority and leadership.

Holy (Hy) - A high score is reflective of a commitment to the growth process in the spiritual life as demonstrated in daily life and behavior.

Able to Teach (AT) - A high score is reflective of maturity and

knowledge of the Word of God as well as an understanding of the principles of instruction.

Temperate (T) - A high score is reflective of a clear perspective on life and a correct spiritual orientation.

Prudent (P) - A high score is reflective of a person who has every part of his/her nature under self-control, and who is not swayed by sudden impulses.

Able to Manage Family (F) - A high score is reflective of an individual who is able to manage his/her family in a dignified manner without excess.

Husband of One Wife (HW) - A high score is reflective of an individual who is intimately related to only one person and is not preoccupied with immoral sexual behavior.

Gentle-Uncontentious (Gt) - A high score is reflective of a person who is considerate and encouraging, not quarrelsome or argumentative.

Not Quick-Tempered (QT) - A high score is reflective of an individual who is not uncontrolled in his/her expression of anger.

Self-Controlled (SC) - A high score is reflective of a spiritually mature person who manifests a personal control over all of his/her behavior, no matter what the situation.

Not Addicted to Wine (NA) - A high score is reflective of one who does not get drunk or is not an alcoholic. It also refers to one who avoids over-indulgence in anything that might cause loss of control of senses or behavior.



Greed (Gd) - A high score is reflective of an individual who is free from materialistic ambitions as a consuming lifestyle.

Love of Good (LG) - A high score is reflective of an individual whose thoughts, attitudes, and behaviors are primarily concerned with what is good.

Not Self-Willed (SW) - A high score is reflective of an individual who is not self-centered or selfish.

Hospitable (Hp) - A high score is reflective of an individual who is a lover of strangers, who freely offers his/her resources to friends, fellow Christians and all people.

### Summary

There is a need to examine the relationship of spiritual development to sexual behavior. Many differing opinions are presented through the Church about the morality of sexuality. This has led to ambivalence about sexuality within the Church. Today's cultural emphasis on sex further complicates the matter. It is difficult for a Christian to determine how to integrate these new societal demands to perform sexually into the traditional teachings of the Church.

## CHAPTER II

### REVIEW OF THE LITERATURE

The nature of sex in marriage is affected by many factors. The sexual impulse is held in certain paths and shut out of others by traditional influences of religion, morality and social convention (Ellis, 1938).

Studies of development of moral reasoning (Piaget, 1936 and Kohlberg, 1966) suggest that people pass through stages in achieving mature integrated ethical standards (Hettlinger, 1974). Kohlberg has rejected the idea that internal moral standards are acquired simply by internalization of cultural rules and advocates the cognitive development of moral judgment. Moral development extends over long periods of time beginning from childhood into young adulthood. It may never reach the highest stages (Craig, 1979).

According to Missildine (1963) sex is a natural drive which in the human being is intimately bound into his emotional associations and attachments. By the time adulthood is reached, sex is interpreted by individuals in terms of parents' attitudes or the emotional atmosphere in which they were raised. These attitudes were, in turn, handed down by their parents and largely molded by broad cultural views about sex, its desirability and acceptability at certain times and places. As a result of these factors, distortions--and even complete misconceptions--

have often become part of what should be accepted as a natural and life-giving force in human lives (Missildine, 1963).

In tracing the beginning of our culture's antisexual bias, it seems clear that the single most powerful determinant has been Judeo-Christian (particularly Roman Catholic) doctrine (Haeberle, 1978). Historically western Judeo-Christian society has been biased against sexuality, while admitting that people are inherently sexual. Furthermore, the last century in America has been characterized by rapid changes in our attitudes toward sexuality (LoPiccolo & Heinman, 1977).

Christian beliefs were formed from an ancient philosophy of dualism wherein the demands of the spirit and the flesh were mutually exclusive. These beliefs were also formed as a reaction to Roman law and custom which punished celibacy and tolerated divorce and prostitution (Gross, 1975).

Roman law and custom were heavily influenced by the Greek culture as a result of Roman conquest of Greek territories. In ancient Greece, sex was seen as an elementary life force, and all sexual impulses were accepted as basically good. Various gods and goddesses of fertility, beauty and sexual pleasure were worshipped in special temples or on special occasions, often with orgiastic rites. The Greeks also believed that all of their gods led vigorous and varied sex lives. They considered it proper for mortals to follow the divine example. The Greeks devoted themselves to "hedon," i.e., sensual pleasure in all its manifestations. The body was never punished for the sake of the soul. Since

they did not believe in a happy life after death, they felt obliged to live every moment on earth to the fullest (Haeberle, 1978).

In contrast to Greece, in Rome sex became crude, coarse and vulgar. Haeberle (1978) reports that sexual cruelty and brutality were widespread. They did, however, accept all types of sexual activity as divinely inspired and good.

Because of their religious glorification of physical love, the ancient Greeks and Romans had little admiration for people who remained sexually abstinent. It was only in the later Hellenistic period that certain ascetic philosophers began to proclaim a conflict between the mortal body and the immortal soul, renouncing all material possessions as well as sensual pleasures for the sake of "purity" and "virtue" (Haeberle, 1978).

These ascetic movements, mostly located in Asia Minor, valued celibacy. This thinking can be traced to the influence of early Manichaeian philosophers who proclaimed that there were two powers, good and evil, spiritual and material, the kingdoms of light and darkness. Birth was looked upon as the source of evil. According to the Gnostics it was the duty of men endowed with a ray of Divine light to prevent both the diffusion of this germ of celestial life and the propagation of an imperfect order of things. The extension of this influence was indicated in a monastic, pre-Christian Jewish sect in Palestine known as the Essenes. This sect was known for its stringent asceticism and celibacy. They denounced all marriage (Gross, 1975).

This view was in contrast to the beliefs of ancient Israel where Jews held that sexual abstinence was not only offensive in the eyes of the Lord, but betrayed an anti-social attitude. For the people of Israel the main purpose of sex was procreation. Men and women had the duty to "be fruitful and multiply" (Genesis 1:28) and there was no greater blessing than a large family. Because of their great concern with fertility, the ancient Israelites regarded the male sex organs as almost sacred. For example, when Abraham sent his servant out to seek a suitable wife for his son, Issac, he asked him to take a solemn oath. The servant then put his hand under Abraham's "thigh" (testicles) and swore to God that he would not lead his son to marry a Gentile (Genesis 24:2-4). If a woman tried to help her husband in a quarrel with another man by grabbing this man's penis or testicles, her hand was cut off (Deuteronomy 25:11-12) (Haeberle, 1978).

The Israelites thought very highly of sexual pleasure. Sex was considered a normal part of a healthy life; enjoyment of sex was a virtue. This view is evident in Deuteronomy 24:5 where newlywed couples were entitled to an extended honeymoon: "When a man is newly married, he shall not go out with the army or be charged with any business, he shall be free at home for a year to be happy with his wife whom he has taken" (New American Standard Bible). This view of sex as pleasure is also endorsed by the inclusion of the sexually explicit Song of Songs in the Bible. The Jewish approach to sex was very positive; however, because of their strong emphasis on reproduction, coitus was the only acceptable form of sexual expression. Also, the Jews associated non-reproductive

acts practiced in a sexual way in the idolatry of the Greeks and Romans (Haeberle, 1978).

Early Christianity proclaimed the sacramental nature of monogamous marriage. But even this fell short of the true ideal--the celibate life of good works and dedication to Christianity. Many early Christians followed the ideal. In order to lessen sexual attraction as well as to mortify the flesh, Christians did not bathe or tend their bodies. The doctrine of Paul (I Cor. 7:9) "better to marry than burn" was a compromise; if one could not live a chaste life, it was better to marry than fornicate. But sexual activity, even in marriage, was still viewed as a concession to man's carnality, short of the ideal celibate life of the chaste and pure (Gross, 1975).

The ascetic approach to sex was developed further by somber Christian scholars, such as Augustine, who had a very low opinion of sensual pleasure. During his youth and early manhood, Augustine led an active sex life, but after his conversion to Christianity, he came to see sex as shameful and degrading. In his opinion the involuntary bodily responses during sexual intercourse were embarrassing signs of enslavement to the flesh. They proved that human beings were not masters of their own bodies as God had intended them to be. Instead, he proclaimed that the sin of Adam and Eve had robbed mankind of the proper self-control and they were given over to lustful desire which seeks self-satisfaction at all cost. The new Christian life demanded the strict repression of such lust. Marriage itself was not evil because it allowed for procreation, but still somehow every sexual act remained tainted

and every child born as the result of such an act needed the cleansing power of baptism (Haeberle, 1978).

It was only later when Thomas Aquinas gained influence in the Church that sexual policies became more balanced and realistic. His basic assumption was that it was the "nature" of human sexual intercourse to lead to the procreation of children. Any sexual activity that did not serve this purpose was "unnatural," contrary to the will of God and sinful. The greatest offense against nature was committed when the wrong purpose (pleasure) was sought with the wrong partner (same sex) in the wrong way (oral or anal intercourse). Even though Thomas Aquinas had a moderating influence on theological thinking about sex, he viewed sexual abstinence as morally superior to marriage (Haeberle, 1978).

The Christian ideal--the renunciation of the flesh as interpreted by early Church fathers--has had great influence on marriage; offering consolation in this life and promises of heavenly bliss to the unmarried who remain pure. The Catholic Church provides a calling and sanctuary for those who embrace the Holy Orders and even a marriage for nuns as the Brides of Christ (Gross, 1975).

Roman Catholic doctrine has remained remarkably consistent over the past twenty centuries. Beginning with the Apostle Paul, through St. Augustine, to Pope Pius XVI, to the January 1976 Vatican Council statement on sexuality, the theme is: only procreation justifies sexual intercourse; pleasure is to be shunned as sinful; birth control, masturbation, premarital sex and homosexuality are anathema (Cole, 1961 and Clemens, 1961).

Similar views are evident in the writings of Fowler in 1889. He states:

"A physician recently avowed his belief, that if, by any secret means, however painful or dangerous, he could prevent progeny, he could make a princely fortune in a year. Thank God! no (sic) one has found out a specific preventive. Nor ever should; because this will throw open the flood-gates of passion, and trample under the foot of unbridled lust nature's great ordinance, nature's great laws" (p. 11).

Also, he wrote about excess in marriage being not only sinful but harmful. In addition, his views on masturbation were rigid, viewing it as harmful both physically and mentally (Rosenberg & Smith-Rosenberg, 1974).

The Protestant Reformation brought forth Luther and Calvin who rejected the leadership of the Pope and other Catholic doctrines, but with regard to sex, they retained most of the traditional values with the exception of clerical celibacy and the glorification of sexual abstinence. Both Calvin and Luther viewed women as more than bearers of children. Women were to be companions as well as mothers. Marriage was not simply a means of producing and educating children, but a social institution for the mutual benefit of the spouses. Sexual pleasure in marriage was moral and proper if it did not degenerate into excessive passion or lust (Haeberle, 1978).



The Puritans reverted to the sexual laws of the Old Testament confirming reproduction as the main marital duty of sex. They were extremely intolerant of sex outside of marriage. In order to fight temptation, they developed strict codes for dress and behavior (Haeberle, 1978).

It was only during the late eighteenth and early nineteenth century that discussion of sexuality became separated from religious morality. With this humanistic-rational viewpoint came the first social reformers who advocated sexual freedom as part of a larger plan for a utopian society. This set the scene for early sex research. Kraft-Ebing (1886) and Ellis (1938) were considering sexual expression as physically and psychologically harmless, but continued to see it as a dangerous force which needed control even within marriage. They agreed that moderate pleasure gained from sexual expression within marriage was not sinful, but rather was a meaningful component of the human reproductive process and of the highest spiritual love between man and woman. However, they were unable to accept masturbation or excessively frequent intercourse (LoPiccolo & Heinman, 1977).

By the 1920's discussion of sex was more open largely due to Freud's conceptualizations of sex and personality. His theory was one based on anatomy: Given the genital sex of a person, the stages of gender and personality development were preordained. Female sexuality was regarded as a poor facsimile of male sexuality. To be a healthy female, one had to be vagina-centered, give up clitoral pleasures and adjust to the inferiority of lacking a penis. Therefore, masturbation was a masculine

activity and the elimination of clitoral sexuality was a necessary precondition for the development of femininity. Freud saw coitus as the only permissible form of sexual pleasure (Freud, 1925). Where as earlier sexologists considered masturbation, oral and anal sex as dangerous, Freud saw these activities as immature (LoPiccolo & Heinman, 1977).

The 1940's produced Kinsey's studies on sexuality. The results shocked society and at the same time normalized the sexual activities that were a part of people's sexual repertoires in spite of religion, laws and Freud. Kinsey reported that 62% of 5,940 women masturbated. This along with the high incidence of orgasm during oral and manual petting activities challenged the biological naturalness of coitus as the only real form of sexual satisfaction (Kinsey, 1953).

In 1966 Masters and Johnson research concluded that men and women respond more similarly than dissimilarly during sexual interaction. They concluded that the clitoris was essential to female sexual arousal and that all orgasms were the result of clitoral stimulation. The messages to the public were that women who desired masturbation, foreplay, oral-genital stimulation and direct clitoral stimulation were not odd or perverse (Masters & Johnson, 1966). Masters and Johnson emphasized pleasure as a positive goal (LoPiccolo & Heinman, 1977).

The work of Kinsey and Masters and Johnson seems to have influenced Christian thinking regarding sexuality. Present-day Christian authors are emphasizing the necessity of a good sexual relationship in marriage. A return is occurring to the Old Testament endorsement of sex as good.

Herbert Miles, Professor of Sociology at Carson-Newman College and a theologian, expressed concern about current attitudes reflecting Puritan values. He regards sex as the servant of Christianity and warns that attitudes of fear, frustration, shame or guilt block sexual expression. He urges pastors to become involved in interpreting sex to the world in light of the plan of the Creator and basic Christian principles (Miles, 1967).

Clinebell and Clinebell list four positive purposes of sex in a healthy marriage: The first is reproductive or parenting, the need to complete oneself in children. They state that two persons literally become one flesh in the joining of genes in their children. Second, there is the unifying function of sex. It is seen not only as a "deliciously beautiful way of expressing emotional connectedness," but as a powerful means of strengthening a relationship. The third function is to enhance the enjoyment of life together. A satisfying sexual experience allows for release of tension, renews tired spirits, and offsets heartaches and failures of human existence. The fourth function is to strengthen and complete one's identity. Personal identity always includes sexual identity at its core. The firm sense of identity is strengthened and affirmed by interacting constructively with a person of the complementary sex (Clinebell & Clinebell, 1970).

A balance of accurate physiological medical facts and spiritual and emotional implications of sex are given by Wheat and Wheat (1977). They give various sex techniques, including oral sex, along with guidelines for solutions to common sexual problems. Their interpretation

of the function of sex in Christian marriage includes personal pleasure as well as reproduction (Wheat & Wheat, 1977).

### Summary

A person's sexual behavior is heavily influenced by the cultural messages presented to him/her by society, religion and family. The messages are developed over generations and are more complex than seems apparent at first glance, involving cognitive moral development as well.

The Church messages over time regarding sexuality have been ambivalent, which has led to confusion about acceptable sexual practices for modern-day Christians. Much of the Church's ambivalence is due to a reaction to ancient pagan sexual practices which resulted in an ascetic view of sex, wherein celibacy and chastity were considered the highest form of good. This was in direct opposition to ancient Jewish views of sex as positive, not only for procreation, but also for pleasure. The Protestant Reformation brought moderation to the purely ascetic view, but still supported celibacy as noble. The Puritan movement in the American colonies held very strict rules regarding sex, viewing its function to be reproduction.

The Roman Catholic faith has long fostered strict notions about sex along with holding chastity in honor as a part of their religious communities. Since the time of St. Paul and continuing with St. Augustine and Thomas Aquinas, the sin of sex has been stressed over the positive aspects.

Freud's influence opened up sexual discussion and made possible the first research on sex. Beginning researchers were influenced by their culture and claimed the harmlessness of sex. They warned of evils of masturbation and excessive intercourse.

Kinsey's and Master's and Johnson's research on female sexuality has given approval to women to take responsibility for their own sexual satisfaction and has opened the door for couples to benefit from sex therapy.

This new move in our society toward more acceptance and enjoyment of sexuality has prompted Christian writers to return to the ancient Jewish interpretation given to the purpose of sex in marriage. Much has been written in the last decade condoning sex in marriage as good not only for reproduction but also for pleasure and enriching the relationship.

## CHAPTER III

### METHOD

The purpose of this study was to investigate the relationship between sexual behavior and spiritual development, particularly with reference to 19 specific traits of spiritual development as outlined in I Timothy and Titus, books of the Bible.

#### Instruments

Research was conducted through use of the Spiritual Leadership Qualities Inventory (SLQI) and the Bentler Sexual Behavior Inventory-Male and Female forms.

#### Spiritual Leadership Qualities inventory

The SLQI was developed by Wichern (1980), who is a clinical psychologist and counselor-instructor at Dallas Theological Seminary, Dallas, Texas. The survey has been designed to assess areas of spiritual development within an individual's life. This instrument is based on the assumption that the Bible (I Timothy and Titus) reveals specific characteristics necessary in the lives of Church leaders. The design of the inventory is a forced-choice format with true-false answers. The inventory booklet is seven pages long and consists of 222 survey statements. The statements are randomly assigned throughout and are generally grouped by trait. At maximum the survey should not take more than 55 minutes to complete.

A separate score is acquired for each of 19 traits: Upright, Good Reputation, Above Reproach, Respectable, Overseer, Holy, Able to Teach, Temperate, Prudent, Able to Manage Family, Husband of One Wife, Gentle, Not Quick-Tempered, Self-Controlled, Not Addicted to Wine, Greed, Love of Good, Not Self-Willed, and Hospitable. Even though this instrument was normed on 16 men, the questions are designed so that responses can be made by both sexes as the purpose of the survey is to measure spiritual maturity.

Over a six-week period, the test-retest reliability was found to be .98. Validity testing has been done only in the area of discrimination of church leader from nonchurch leader populations. In a study of 33 males (Wichern, 1980), elders scored significantly higher than non-Christians and another study of 71 (Wichern, 1980), found that Christian leaders scored significantly higher than non-Christians.

#### Bentler Sexual Behavior Inventory

Assessment of sexual behavior was accomplished through use of the Bentler Sexual Behavior Inventory - Male and Female. These inventories each consist of 21 items. Subjects were asked to indicate with yes-no answers the various types of sexual behaviors they had experienced since their twelfth birthday. Each inventory completion time was estimated to be a maximum of five minutes. The male scale possesses Kuder-Richardson reliability of 0.951 and the homogeneity coefficient has reached 0.987. The high internal consistency and scalability indicate that it is an excellent instrument for assessment of heterosexual behavior. The female scale internal consistency of scalability and reliability were

similar to that of the male scale. Both male and female scales were constructed based on a college-educated population. The validity of these instruments has not been established for non-college educated populations.

#### Personal Data Sheet

A Personal Data Sheet for males and females respectively was utilized to collect information on items applying to length of marriage, divorce, number of children, therapy experience, sources of sex information, Christian profession, church affiliation, church attendance, economic level, age, and sexual satisfaction. All information was given anonymously.

#### Subjects

Research participants were 30 married couples. These couples were chosen based on willingness and availability to participate. Some had experienced therapy, others had not. The subjects resided primarily in the north Dallas area. They were judged to be primarily of the middle to upper-middle class economic level. Sources of referrals for participants in the study were from marriage and family therapists in the Dallas area and individuals known to the researcher. Subjects reflect the demographic characteristics of the north Dallas area. Generalization of findings is not appropriate.



### Procedure

Prospective subjects were approached by the researcher either in person or by telephone. The purpose and procedures of the study were explained. The individual male and female packets were left with or mailed to the couple with instructions to complete and return specified packet contents within one week. The participants were asked to complete their packet without consultation with their mate and to return their surveys separately in the stamped, self-addressed envelope provided.

### Data Analysis

Given the following hypotheses:

1. There is no significant relationship ( $p < .05$ ) between sexual behavior scores as measured by the Bentler Sexual Behavior Inventory-Male or Female and spiritual development as measured by the Spiritual Leadership Qualities Inventory (SLQI).
  2. There is no significant relationship ( $p < .05$ ) between the perceived level of sexual satisfaction as measured by the sexual intimacy items on the Personal Data Sheet and spiritual development as measured by the SLQI.
  3. There will be no significant difference in the correlation coefficients obtained between the sexual behavior and spiritual development scores of males and females,
- the data was analyzed using the Statistical Packages for Social Sciences program for multiple regression. The dependent variable was sexual behavior and the independent variables were the sex of the respondent as

well as the scores on each of the 19 traits of the SLQI. Fischer's  $z$  transformation was used to determine the outcome of Hypothesis 3.

### Summary

The method of data collection in this research study was questionnaire survey utilizing the SLQI to measure spiritual development and the Bentler Sexual Behavior Inventory-Male and Female to measure sexual behavior. Subjects were 30 married couples who had indicated a desire to participate. Data analysis was done by multiple regression. Fischer's  $z$  transformation was used to compare correlation coefficients for males and females.

## CHAPTER IV

### RESULTS

The purpose of this study was to explore the relationship of spiritual development as measured by the SLQI and sexual behavior as measured by the Bentler Sexual Behavior Inventory. The relationship of spiritual development to sexual satisfaction as measured by a Personal Data Sheet was also investigated. An examination was made of the difference in males and females regarding their correlation coefficient scores obtained from their spiritual development and sexual behavior scores. The analysis of results is presented in the following order: (a) Characteristics of Subjects, (b) Test of Hypotheses, and (c) Additonal Findings.

#### Characteristics of Subjects

The population for this study consisted of 30 married couples. Ages for males ranged from 22 to 56 with a mean age of 37.33. Ages for females ranged from 21 to 58 with a mean age of 35.833. The age category of 31-40 comprised 40% of the males. Females comprised 50% (Table 1).

The mean number of years for length of marriage was 13.74 years and the range was 2 months to 37 years. The category of 0-5 years and 12-17 years each were comprised with 23% of the subjects (Table 2).

Table 1  
Characteristics of Subjects by Age

Category	Males		Females	
	N	%	N	%
20-30	7	23	9	30
31-40	12	40	15	50
41-50	8	27	3	10
51-60	3	10	3	10

Table 2  
Characteristics of Subjects by Length of Marriage

Category No. of Years	N	%
0- 5	7	23
6-11	6	20
12-17	7	23
18-23	6	20
24-29	2	7
30-35	1	3
41-45	1	3

All individuals were professing Christians and all but one were affiliated with a church denomination. The eight denominations represented in this study were Non-denominational Bible, Baptist, Methodist, Episcopal, Disciples of Christ, Presbyterian, Catholic and Lutheran. The category of Non-denominational Bible represented 40% of the subjects (Table 3). Church attendance in the past year was indicated as regular by 92% of the subjects. The range of times of church attendance for males was 2 to 250 with a mean of 56.43. The range of times at church for females was 0 to 325 with a mean of 63.83 (Table 4).

The subject couples indicated having 0-4 children with 53% having 2 children (Table 5). A combined yearly income of above \$40,000 was indicated by 37% of the couples and 30% were in the \$20,000-\$30,000 range (Table 6). Marital, individual, family or group therapy had been experienced by 35% of the subjects and 57% indicated no therapy (Table 7).

### Test of Hypotheses

Hypothesis 1: There is no significant relationship ( $p < .05$ ) between sexual behavior scores as measured by the Bentler Sexual Behavior Inventory-Male or Female and spiritual development as measured by the Spiritual Leadership Qualities Inventory (SLQI).

Multiple regression (Glass and Stanley, 1970) was used for data analysis with sexual behavior as the dependent variable and the 19 spiritual traits on the SLQI as independent variables. The hypothesis was rejected as 19.5% of the variability in sexual behavior was explained by knowing the scores of the spiritual development traits of Not Addicted

Table 3  
Characteristics of Subjects by Denomination Per Couple

Category Denomination	N	%
Non-Denominational Bible	12	40
Baptist	6	20
Lutheran	2	7
Presbyterian	4	13
Episcopal	1	3
Disciples of Christ	1	3
Catholic	2	7
Methodist	1	3

Table 4  
Characteristics of Subjects by Church Attendance

Category	Times of Attendance During the last Year		Mean
	Min.	Max.	
Males	2	250	56.43
Females	0	325	63.83

Table 5  
 Characteristics of Subjects by Number of Children Per Couple

Category Number of Children	N	%
0 Children	5	17
1 Child	2	7
2 Children	16	53
3 Children	5	17
4 Children	2	7

Table 6  
 Characteristics of Subjects by Economic Level Per Couple

Category	N	%
Below \$10,000	0	0
10-15,000	2	7
15-20,000	0	0
20-30,000	9	30
30-40,000	4	13
Above 40,000	11	37



Table 7  
 Characteristics of Subjects by Type of Therapy

Category <sup>a</sup>	N	$\bar{X}$ Duration
Marital	6	3 months
Individual	14	16 months
Family	4	2 months
Group	13	27 months
No Therapy	34	

<sup>a</sup>Categories are not mutually exclusive.

to Wine (NA), Gentle-Uncontentious (Gt) and Husband of One Wife (HW). This result is shown in Table 8. A positive relationship was indicated between heterosexual behavior and the trait of Not Addicted to Wine. A negative relationship was found between sexual behavior and the trait of Gentle-Uncontentious, as well as between sexual behavior and the trait of Husband of One Wife. If a positive relationship exists, when the independent variable score increases, the dependent variable score increases. If a negative relationship exists, when the independent variable score increases, the dependent variable score decreases, therefore, the higher the NA score, the higher the sexual behavior score. The higher the Gt and HW scores respectively, the lower the sexual behavior score.

Hypothesis 2: There is no significant relationship ( $p < .05$ ) between the perceived level of sexual satisfaction as measured by the sexual intimacy items on the Personal Data Sheet and spiritual development as measured by the SLQI.

Multiple regression was used for data analysis with sexual satisfaction as measured by the sexual intimacy portion of the Personal Data Sheet as the dependent variable and the 19 traits of spiritual development measured by the SLQI as independent variables. The hypotheses was rejected as 38.2% of variability in sexual intimacy scores can be explained by knowing the scores of Not Self-Willed (SW), Holy (Hy), Able to Manage Family (F), Hospitable (Hp), Not Quick Tempered (QT), Greed (Gd), Gentle-Uncontentious (Gt), Good Reputation (GR), and Desire to be an Overseer (O) (Table 9). Positive relationship was indicated

Table 8

Analysis of Variance: The Relationship of Spiritual Development  
 Traits NA<sup>a</sup>, HW<sup>b</sup>, and Gt<sup>c</sup> to Sexual Behavior

Source of Variation	Df	MS	F	p
Regression	3	16.36918	2.91431	.042
Residual	56	5.61683		

<sup>a</sup>Not Addicted to Wine

<sup>b</sup>Husband of One Wife

<sup>c</sup>Gentle-Uncontentious

Table 9

Analysis of Variance: The Relationship of Spiritual Development Traits of SW<sup>a</sup>, Hy<sup>b</sup>, FC<sup>c</sup>, Hp<sup>d</sup>, QT<sup>e</sup>, GR<sup>f</sup>, Gt<sup>g</sup>, Gd<sup>h</sup>, and O<sup>i</sup>, to Sexual Satisfaction

Source of Variation	Df	MS	F	p
Regression	9	279.74315	3.43961	.002
Residual	50	81.32990		

<sup>a</sup>Not Self-Willed

<sup>b</sup>Holy

<sup>c</sup>Able to Manage Family

<sup>d</sup>Hospitable

<sup>e</sup>Not Quick Tempered

<sup>f</sup>Good Reputation

<sup>g</sup>Gentle-Uncontentious

<sup>h</sup>Greed

<sup>i</sup>Desire to be an Overseer

between the sexual intimacy score which measured sexual satisfaction and each of the spiritual development traits of Not Self-Willed (SW), Able to Manage Family (F), Not Quick-Tempered (QT), Greed (Gd), and Desire to be an Overseer (O). A negative relationship was found between the sexual intimacy score and each of the spiritual development traits of Holy (Hy), Hospitable (Hp), Good Reputation (GR) and Gentle-Uncontentious (Gt). When a positive relationship exists, the higher the independent variable score, the higher the dependent variable score tends to be. When a negative relationship exists the higher the independent variable score, the lower the dependent variable score tends to be. In this instance, the higher the respective scores on SW, F, QT, Gd and O, the higher the sexual satisfaction score. The higher the respective scores on Hy, Hp, GR and Gt, the lower the sexual satisfaction score.

Hypothesis 3: There will be no significant difference in the correlation coefficients obtained between the sexual behavior and spiritual development scores of males and females.

Fischer's z transformation was utilized to analyze the difference in the correlation coefficients obtained between the sexual behavior and spiritual development scores of males and females. The hypothesis was rejected due to a difference found on two spiritual development traits. There was a significant difference on the traits of Temperate (T) and Gentle-Uncontentious (Gt) (Table 10).

Table 10

Comparison of Correlation Coefficients obtained between Spiritual Development Scores and Sexual Behavior Scores of Males and Females

Trait		Females	Males	C
U	Upright	.0279	.0797	-0.1800
GR	Good Reputation	.0963	.2121	-0.4241
AR	Above Reproach	.0310	-.0732	0.4000
R	Respectable	.0302	.3541	-1.0032
O	Overseer	.0792	.1604	-0.2974
Hy	Holy	.1013	-.1882	1.0604
AT	Able to Teach	-.1861	.023	-0.7659
T	Temperate	-.1287	.0892	-2.4428
P	Prudent	-.143	.01	0.5604
F	Manage Family	-.042	.048	-0.3296
HW	Husband One Wife	.0661	.0882	-0.0809
Gt	Gentle-Uncontentious	.2986	-.248	2.0021
QT	Not Quick Tempered	.1665	.003	0.5989
SC	Self-Controlled	.0651	-.0571	0.4476
NA	Not Addicted	.3462	.2789	0.6128
Gd	Greed	.2226	.0420	0.6615
LG	Love of Good	.0731	.1573	-0.3084
SW	Not Self Willed	.0561	.0021	0.1978
Hp	Hospitable	.049	-.183	0.8498

### Additional Findings

Other findings of interest were obtained through use of a Personal Data Sheet. Sources of sex information were rank-ordered on the Personal Data Sheet. The results of rank ordering for source of sex information indicated that female subjects obtained their sex information more frequently from peers than from any other source. Peers was the first rank-ordered item indicated by 33.3% of females. Books and parents tied in ranks as the second most selected source of sex information. In the case of males, peers were also given as the most selected source of sex information with 36.7% of males ranking it first. Books were indicated as the second rank-ordered choice by males (Table 11). The remaining source options of parents, church teachers, school teachers, occupational training, counselor, pastor, siblings, spouse and other were indicated as a source in the rank order of third or lower by only 10% of the subjects. Excluding the category of other, males and females rank-ordered 0 most often for the options of pastor and church teacher. Males indicated that their sources of sex information met their needs in 53% of cases while 47% indicated they did not receive the sex information they need through their sources. The need for sex information was met for only 37% of females, while 63% of females indicated their needs were not met through their sources.

### Summary

The study subjects consisted of 30 Christian couples married 2 months to 37 years. The couples had 0-4 children. The majority of

Table 11

Rank-Ordered Placement of Sources of Sex Information of Males and Females

Source	Rank-ordered Placement	
	Males	Females
Peers	1	1
Books	2	2
Parents	3	2
School Teachers	3	5
Counselors	3	6
Pastors	3	6
Other	3	3
Church Teachers	4	6
Spouse	4	3
Siblings	5	4



subjects were affiliated with a church denomination and regular in church attendance. The economic level of the subjects fell largely above \$20,000 yearly. Analysis of data was done by multiple regression and indicated a relationship between sexual behavior and spiritual development as well as a relationship between sexual satisfaction and spiritual development. Fischer's z transformation computation indicated a difference in males and females on correlation coefficients of spiritual development and sexual behavior. The demographic and questionnaire results are displayed in Tables 1-10. The study produced additional findings regarding rank-ordered sources of sex information by males and females. These results are displayed in Table 11.

## CHAPTER V

### SUMMARY, CONCLUSIONS, RECOMMENDATIONS

#### Summary

In a research study of 30 married couples of Christian orientation, a significant relationship ( $p < .05$ ) existed between spiritual development as measured by the 19 spiritual development traits of the Spiritual Leadership Qualities Inventory (SLQI) and sexual behavior as measured by the Bentler Sexual Behavior Inventory-Male and Female. This study also found a significant relationship ( $p < .05$ ) between sexual satisfaction as measured by the Personal Data Sheet and spiritual development as measured by the 19 spiritual development traits of the SLQI. In addition, a difference existed in the correlation coefficients of males and females on scores obtained from spiritual development and sexual behavior surveys.

In the multiple regression data analysis, sexual behavior was the dependent variable and related positively to the independent variable spiritual development trait of Not Addicted to Wine (NA). Sexual behavior related negatively to the spiritual development traits of Husband of One Wife (HW) and Gentle-Uncontentious (Gt). Sexual behavior scores tended to be higher for those persons who were not substance abusers. Sexual behavior scores tended to be lower for those individuals who were pure in thought and action and refrained from arguments of any kind. There seems a need for the Church to reinterpret the Husband of One Wife concept with regard to thinking about and reading about sexual

matters. This reinterpretation would allow and provide for a knowledge base as well as a resource for solving problems in marriage. There is a need for Christian-oriented books and resources dealing with sex. In addition, the teaching on avoiding contention as being spiritually mature needs to be reinterpreted to define more clearly the areas where it is excessive or useful, especially with regard to settling marital issues.

In the second multiple regression data analysis the sexual satisfaction score as measured by the sexual intimacy items on the Personal Data Sheet was the dependent variable and the 19 SLQI traits were independent variables. Sexual satisfaction was positively related to the spiritual development traits of Not Self-Willed (SW), Able to Manage Family (F), Not Quick Tempered (QT), Greed (Gd), and Desire to be an Overseer (O). Sexual satisfaction was negatively related to the traits of Holy (Hy), Hospitable (Hp), Good Reputation (GR), and Gentle-Uncontentious (Gt). Sexual satisfaction tends to be higher the more a person considers the rights of others, is committed to home, knows how to handle anger, is not selfish and has the desire to lead. Sexual satisfaction is lower for those individuals who are extremely devoted to spiritual growth, highly concerned about strangers and fellow Christians, preoccupied with a reputation of proper conduct and fear of causing an argument. There seems to be a point of diminishing return if some spiritual development traits are carried to extremes.

Males and females differ in their correlation coefficients of sexual behavior and spiritual development on the areas of Temperate (T) and

Gentle-Uncontentious (Gt). Additional findings indicated that males and females most frequently selected source of sex information was peers. Books were indicated by both sexes as their second rank-ordered source of sex information, however, the category of parents tied with books for females. Church teachers or pastors were not selected most often by males and females as a source of sex information.

### Conclusions

This study has verified the hypothesis that there is a relationship between spiritual development, as measured by the SLQI and heterosexual behavior as measured by the Bentler Sexual Behavior Inventory. The relationship between the score for the trait of Not Addicted to Wine (NA) as it appeared on the SLQI and the Sexual Behavior Inventory scores was positive. This trait is defined as that of a person who not only does not get drunk and is not an alcoholic, but to an individual who avoids overindulgence in anything that might cause loss of control of senses or behavior. Therefore, the person who is not addicted to any substance which leads to excess and a lack of moderation has a higher sexual behavior score. This can be interpreted to mean that someone who is in control of their senses is more aware of sexual issues in marriage.

Negative relationships were indicated between sexual behavior scores and the two traits of Husband of One Wife (HW) and Gentle-Uncontentious (Gt) as measured by the SLQI. The trait of HW refers to a one-wife husband or one-husband wife, and a low score reflects a preoccupation with immoral sexual behavior in thought as well as action. The higher

the HW score, the lower the sexual behavior score tends to be. The purer the thought life, and the stronger the faithfulness, the lower the variety of sexual behavior. Perhaps men and women are interpreting the Biblical taboo against attending to forbidden sexual interactions as a general taboo against attending to sexual matters within marriage as well. This is reflected in question #106 on the SLQI, "I spend time thinking about new and unusual ways to enjoy sex." This question must be answered false in order to be counted in the HW score. Therefore, if an individual is concerned about the sexual area of marriage and does spend time thinking about creative sexual expression in marriage, they would answer this question true and the HW score would be lowered. Item #123, "I would rather read a magazine about current events than a magazine which contains sex-related articles" reflects a taboo against any type of sex-related reading. However, in order to have knowledge about sexual behavior, it is often necessary to read articles on the subject. If an individual answers this question false, it lowers the HW score.

It would seem that if a person is involved in searching for information to better the sexual relationship in marriage or spends time thinking about specifics of the sexual interaction in marriage, that it may be construed to be spiritually immature. Since books were listed as the second most frequently indicated source of sex information for males and females alike, there seems to be a great need for Christian-oriented literature presenting knowledge about the sexual relationship in marriage and a need for interpretation of acceptability of sexual behavior. According to this study church school teachers were not

indicated as a source of sexual information by 20 of the 30 females and 22 of the 30 males. Pastors were not indicated as a source of sexual information by 21 males and 21 females. It would appear that the formal Church organizations are not providing sex information, yet people who seek it elsewhere are considered to be spiritually immature according to the SLQI.

The second SLQI trait which showed a negative relationship to sexual behavior was Gentle-Uncontentious (Gt). A high score in this area indicates that a person is willing to yield his own rights to avoid contention and to promote the good of others. However, certain questions covering this trait on the SLQI indicate that assertiveness in speaking about sexual behavior preferences might be construed as spiritually immature. A true answer on Item #136, "I will go out of my way to avoid a fight" implies that contention is never profitable, but when people are assertive enough to express an opinion, often a disagreement will occur. A spiritually mature score on this trait seems to encourage a lack of communication in marriage. One marriage partner may desire a particular sexual behavior but has been conditioned by religious teaching to be "uncontentious" and will remain silent on the issue because they fear an argument will result. Item #151, "The best defense is a strong offense" requires a false answer for a higher score on the Gt trait. This seems to condone not expressing an opinion in favor of remaining silent to keep the peace. Item #157, "God made the world but He expects men to work out their own problems" results in a higher Gt score if the answer is false. There seems little room for conflict resolved by

compromise and negotiation since people don't need to take responsibility for their own problems. If a couple experiences sexual difficulty, all they need do is pray about it and the answer will be supernaturally provided. This way all conflict can be avoided since God is working it out.

Regarding sexual satisfaction scores as measured by the sexual intimacy items on the Personal Data Sheet, five SLQI traits related positively and four SLQI traits related negatively. The trait of Not Self-Willed (SW) was positive. The more a person has respect for the rights and opinions of others, the higher the sexual satisfaction tends to be. The trait of Able to Manage Family (F) was positively related to sexual satisfaction. This trait refers to home management and commitment to the home. Sexual satisfaction is higher when home management is accomplished in a dignified way without excess. Another positive relationship to sexual satisfaction was Not Quick Tempered (QT). An individual's sexual satisfaction is greater when they handle their anger appropriately and do not carry grudges.

The trait of Greed (Gd) refers to someone who is not a lover of money. Sexual satisfaction is higher for those people who are free from materialistic ambitions and attitudes. The trait of Desire to be an Overseer showed a positive relationship to sexual satisfaction. A person's desire to be in a position of leadership and authority is an asset in the sexual interaction. The trait of Holy (Hy) showed a negative relationship to sexual satisfaction. The more a person is devoted to the growth process in the spiritual life as demonstrated in his daily life

and behavior, the less satisfied he will be sexually. Perhaps this is a matter of excess attention being given to God and not enough given to the spouse. A balance seems advisable.

Another negative relationship is indicated by the trait of Hospitable (Hp). When a person is highly concerned about strangers, friends and fellow Christians and responds to their needs, then the sexual satisfaction score is lowered. Again, perhaps moderation is the key. The trait of Good Reputation (GR) refers to the person who is recognized in the community as a man or woman of moral character and proper conduct. The higher this score, the lower the sexual satisfaction score tends to be. Perhaps this may be interpreted to mean that an overdue preoccupation with proper conduct can prevent one's efforts toward achieving a satisfactory sex life. The trait of Gentle-Uncontentious (Gt) has a negative relationship to sexual satisfaction. The inability to risk an argument may prevent an individual from stating their wishes in the sexual interaction.

The only significant differences between males and females on correlation coefficients of spiritual development scores to sexual behavior scores were on the traits of Temperate (T) and Gentle-Uncontentious (Gt). Females had a lower relationship between sexual behavior and the trait of T than did males. The difference between the correlation coefficients for males and females was significant in the negative direction as computed by Fischer's z transformation. Females indicated a higher relationship between sexual behavior and Gt than did males. The difference between the correlation coefficients for males and females was



significant in the positive direction as computed by Fischer's  $z$  transformation. No statement can be made about the cause of these differences.

The additional findings regarding sources of sex information indicated that peers were the most selected item for both males and females. Since books were the second rank-ordered item for both sexes, there seems a great need for books dealing with the Christian interpretation of sexuality as well as the factual information of sexual functioning. There appears a need for Church involvement in preparing parents to deal with sexual matters at home. Even though females selected parents as a tied second rank-ordered item, more females than males indicated their sources did not meet their needs. It is apparent from the findings that church teachers and pastors are making little contribution to the sex education of Christians, and yet it may be from these sources that they learn about the sexual sins. There seems to be a need to prepare Church personnel to approach sexual matters in a positive way as well as negative.

#### Limitations

Certain limitations should be taken into consideration regarding this study. First, the Spiritual Leadership Qualities Inventory (SLQI) was developed from a conservative literal interpretation of scripture. Spiritual development as defined by this instrument would not necessarily coincide with the concept of spiritual development as interpreted by individuals who hold more liberal theological views.

Another limitation of the SLQI is that norms for the instrument were established by testing only 16 men. A larger sample may produce different norms. In addition, even though the test manual states that the instrument can be used to measure spiritual development of women, no norms have been established for women and many of the questions are stated in a way which applies to men only.

Secondly, the Bentler Sexual Behavior Inventory measures sexual behavior since the age of 12 years. These behaviors may not necessarily be present in the marriage currently.

Thirdly, subjects for this study were volunteers, therefore, the type of individuals who participated may have influenced the results. Individuals who are uncomfortable with either their spiritual development or sexual behavior would probably not participate. Also the subjects were primarily from the north Dallas area and from upper economic levels. Generalizations cannot be made about subjects from other geographical locations or other income levels.

A fourth limitation is that the sexual satisfaction scores were obtained through use of an instrument which had not been researched. Further validity and reliability study is necessary on the Sexual Intimacy portion of the Personal Data Sheet.

#### Recommendations

Recommendation is made for further study in the area of the relationship of spiritual development to sexual behavior using larger cell sizes for each church denomination. Perhaps specific denominations

could determine their influence on the sexual area of marriage. There is a need for further research on the SLQI to determine the point of diminishing return of each of the 19 spiritual development traits. It seems that more is not always better, especially if it has a negative relationship to sexual behavior or sexual satisfaction.

A possible future study might be conducted to determine specific needs of Christians in the area of sex information. A follow-up workshop could be created to meet these needs.

Recommendation is made for further study of the effect of self-denial for religious purposes on relationships. The Church is sometimes used as an excuse for not working on marital problems.

This study indicated significant differences between males and females when comparing correlation coefficients obtained from spiritual development scores and sexual behavior scores. A future study might investigate the cause of these differences or further explore spiritual development of males versus that of females.

In this research study there was no instruction given about which test instrument should be completed first. A study might be conducted to determine the effect of testing order.

APPENDIX A

Spiritual Leadership Qualities Inventory

# SLOI

## SPIRITUAL LEADERSHIP QUALITIES INVENTORY

This survey is one way of describing human beings in terms of their beliefs, attitudes and values. The survey consists of numbered statements. Read each statement and decide whether it is *true as applied to you or false as applied to you*.

You are to mark your answers directly on the survey sheet. If a statement is TRUE or MOSTLY TRUE, as applied to you, blacken in the circle in the column headed 'T'. If a statement is FALSE or NOT USUALLY TRUE, as applied to you, blacken in the circle in the column headed 'F'.

Remember to give YOUR OWN opinion of yourself. *Do not leave any blank spaces if you can avoid it.* Be sure to let your responses reflect how you feel at the present time.

name \_\_\_\_\_

date \_\_\_\_\_ sex \_\_\_\_\_ age \_\_\_\_\_

occupation \_\_\_\_\_

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Frank B. Wichern, Ph.D.



**Believer Renewal Resources**

	TRUE	FALSE
1. If others fail to recognize how good I am it is because of their own limitations . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
2. I rarely find myself so overcome by emotion that I cannot meet the people I work with . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
3. At times I am afraid that things I have done in the past will catch up with me . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
4. I have little trouble because of a guilty conscience . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
5. At my work area or desk, I frequently create such a mess that I can't get anything done . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
6. My will power is strong when it comes to passing up food . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
7. It makes me angry when others refuse to accept my good ideas . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
8. If you don't look out for yourself nobody else will . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
9. There are a few people who know things about me which if told could cause me great embarrassment . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
10. I am sometimes depressed because of things that I did in my past . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
11. I admire someone who will point out an error even though it may cost them . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
12. I am often bothered by feelings of guilt . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
13. I believe each person has complete freedom to eat, drink or act however he wants . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
14. I don't mind being asked to do a humbling job which no one else will take . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
15. At times I feel like swearing . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
16. My conscience often bothers me with the feeling that I am not doing what I ought to be doing . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
17. I often laugh at a dirty joke or story just so my friends or co-workers don't think I'm stuck-up . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
18. If I took a test and the grader missed a mistake I made, I wouldn't tell him . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
19. I believe that there is a code which demands that all men act fairly toward one another . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
20. If I could get into a movie without paying and be sure I was not seen, I would probably do it . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
21. I usually feel irritated when I have to take orders from others . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
22. People in my community would say that I am a person with high moral values . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
23. At times I feel like swearing . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
24. I frequently laugh at dirty jokes . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
25. What others think of me does not bother me . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
26. I secretly enjoy someone who is good at fooling others even if it sometimes embarrasses them . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
27. Most people are too soft and if they were more critical they wouldn't get taken advantage of . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
28. I think nearly anyone would tell a lie to keep out of trouble . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
29. I frequently find myself going out of my way to make sure the other guy has an equal chance . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
30. I really enjoy a good hot argument . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
31. I don't enjoy conversations in which the faults or misdeeds of others are being discussed . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
32. I secretly feel good when I learn that someone I dislike has gotten into trouble . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
33. Sometimes when others speak too highly of an acquaintance, I try to point out his defects . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
34. If I am given the wrong change by a clerk, I usually try to return the incorrect amount . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F

TRUE FALSE

35. If I had to choose, I would rather be spiritually close to God than be physically and emotionally close to people . . . . . (T) (F)
36. People who invest their time in studying the Bible are not aware of the real problems facing man . . . . . (T) (F)
37. I have often thought that I would like to be a leader in a local church . . . . . (T) (F)
38. The main purpose of man is to know God and worship Him . . . . . (T) (F)
39. Frankly, there are so many religions and cults that I doubt if any of them are right . . . . . (T) (F)
40. I sometimes find myself continuing a discussion just because I don't want to be wrong. . . . . (T) (F)
41. I am not impressed by the men who lead the church I attend. . . . . (T) (F)
42. Being able to teach a subject well is as important as knowing that subject. . . . . (T) (F)
43. I don't have any desire to be a church leader. . . . . (T) (F)
44. I would rather read a good novel or a true life adventure than to read the Bible. . . . . (T) (F)
45. I wouldn't mind being an elder or deacon if I was chosen . . . . . (T) (F)
46. While I may not consistently study truths about God, I do make it a priority to seek Him. . . . . (T) (F)
47. A regular program of Bible study should be a priority for most people. . . . . (T) (F)
48. I would like to be an elder or deacon if chosen . . . . . (T) (F)
49. I believe that by meditating on the Bible and praying one may know God better . . . . . (T) (F)
50. I enjoy being able to get up in front of a group and sharing new ideas I have had. . . . . (T) (F)
51. Elders or deacons are sincere people who should be praised for their work . . . . . (T) (F)
52. The life of Jesus shows that all men can know God if they just look in themselves. . . . . (T) (F)
53. Some of the greatest moments of my life have come through seeking to know God . . . . . (T) (F)
54. Theologians have so confused people about religion that I would rather watch T.V. than read a religious book . . . . . (T) (F)
55. Elders or deacons are just like anyone else, only they try to look good . . . . . (T) (F)
56. Serving in activities at my church is more important than having time just for myself . . . . . (T) (F)
57. I have made the study of the Bible and seeking God my highest priority . . . . . (T) (F)
58. I would rather help a person to grow spiritually than develop my own interests. . . . . (T) (F)
59. I would feel good about working regularly on projects for my church . . . . . (T) (F)
60. Christians overemphasize the abstract knowledge of God and forget to see the good in human beings . . . . . (T) (F)
61. I am a doer, not a planner . . . . . (T) (F)
62. Planning ahead makes things turn out better. . . . . (T) (F)
63. I don't easily become impatient with people. . . . . (T) (F)
64. Talking in front of a group of people makes me very anxious. . . . . (T) (F)
65. The main purpose of man is to know God and worship Him . . . . . (T) (F)

	TRUE	FALSE
66. I am not easily swayed by others' opinions. . . . .	(T)	(F)
67. I have periods of days, weeks, or months when I can't take care of things because I can't "get going" . . . . .	(T)	(F)
68. I am called on by my friends in times of trouble . . . . .	(T)	(F)
69. I feel I am well suited to be a leader . . . . .	(T)	(F)
70. I usually have to stop and think before I act even in trifling matters . . . . .	(T)	(F)
71. I have been asked to lead groups where a difficult decision had to be made. . . . .	(T)	(F)
72. I do many things which I regret afterward (regret things more or more often than others seem to) . . . . .	(T)	(F)
73. I sometimes feel a good goal for myself would be to never have to rely on anyone for anything . . . . .	(T)	(F)
74. I don't easily become impatient with people. . . . .	(T)	(F)
75. I have met problems so full of possibilities that I have been almost unable to make up my mind about them. . . . .	(T)	(F)
76. There is no respect these days for people who really know what is going on . . . . .	(T)	(F)
77. When I get into a conversation I am uncomfortable unless I get people to talk about subjects I know a great deal about . . . . .	(T)	(F)
78. If other people fail to recognize how good I am it is because of their limitations . . . . .	(T)	(F)
79. I have had periods in which I carried on activities without knowing later what I had been doing. . . . .	(T)	(F)
80. The human mind has so much potential that it will be able to bring world peace, end pollution, and bring in a "new age" . . . . .	(T)	(F)
81. I feel resentment when others fail to notice and praise me for my achievements . . . . .	(T)	(F)
82. People who say that man is inately bad are just too pessimistic and are overlooking the human potential for justness. . . . .	(T)	(F)
83. One of my greatest desires is to be a truly wise man . . . . .	(T)	(F)
84. I rarely experience times when I am so confused I can't decide what to do. . . . .	(T)	(F)
85. I have good success in settling disputes between people. . . . .	(T)	(F)
86. In order to be really successful, I must be willing to take big risks . . . . .	(T)	(F)
87. I find it hard to set aside a task that I have undertaken, even for a short time . . . . .	(T)	(F)
88. I am a doer, not a planner. . . . .	(T)	(F)
89. At times I feel like smashing things. . . . .	(T)	(F)
90. I frequently feel like swearing . . . . .	(T)	(F)
91. I feel better about my life than I ever have. . . . .	(T)	(F)
92. At times my thoughts have raced ahead faster than I could speak them . . . . .	(T)	(F)
93. I get mad easily and then get over it soon. . . . .	(T)	(F)
94. I frequently find myself worrying about something . . . . .	(T)	(F)
95. When you do something wrong there is very little you can do to make it right. . . . .	(T)	(F)
96. Wishing can make good things happen. . . . .	(T)	(F)
97. Planning ahead makes things turn out better. . . . .	(T)	(F)
98. I sometimes feel a good goal for myself would be to never have to rely on anyone for anything . . . . .	(T)	(F)
99. I find it hard to set aside a task that I have undertaken, even for a short time . . . . .	(T)	(F)



	TRUE	FALSE
100. Society has surrounded man's sex drive with too many prohibitions . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
101. I have very few quarrels with members of my family . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
102. I want my wife/husband to feel like she/he is the most important person in my life . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
103. Teenagers have too many problems and should be ignored. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
104. When I have problems with my family life, I usually try to work harder at my job. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
105. I think that any religion which teaches that God made man with a sex drive and then sets up restrictions is unreasonable . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
106. I spend time thinking about new and unusual ways to enjoy sex. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
107. Because mothers spend more time with their children they are better able to make decisions about privileges and discipline . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
108. The main part of man's life is his work and a woman should take care of the home . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
109. An occasional visit to an adult bookstore never hurt anyone . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
110. If my children talked back to me, I'd spank them . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
111. Sexual enjoyment is God's greatest gift to mankind . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
112. My wife/husband and I rarely agree on any decision. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
113. My interest in sex is about average, but I sometimes find myself having long periods of erotic fantasy . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
114. I find I can talk more openly and honestly to friends at work than I can my family (or wife). . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
115. If I have a choice, I will go see a sexy movie in preference to others . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
116. If I had teen-age children, I wouldn't be particularly embarrassed if they were arrested for alcohol or drug use . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
117. At times when I am around an attractive person of the opposite sex, I am preoccupied with thoughts of touching, embracing, and going to bed with that person . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
118. It is probably better not to tell your children about sex since they probably learn more about it at school . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
119. In the final analysis, pleasure is not the most important thing in life . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
120. I agree with the concept that "kids will be kids," and should be allowed to sow their "wild oats". . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
121. I think I could give up about anything except sexual feelings, thoughts, and pleasures . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
122. Children should make up their own minds on religion without their parents' prejudices . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
123. I would rather read a magazine about current events than a magazine which contains sex-related articles . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
124. Most of the time parents listen to what their children have to say . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
125. It is useless to try to get my way at home. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
126. No one can tell me when and how and with whom I can make love. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
127. I have little to say about what I eat at home . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
128. I don't especially enjoy watching movies depicting intimate love scenes . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
129. I have little to say about what my family does . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
130. Sexual enjoyment is God's greatest gift to mankind . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
131. I want my wife/husband to feel like she/he is the most important person in my life . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F

	TRUE	FALSE
132. I have resentments which I have stored up and harbored for long periods . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
133. Although I am usually aware of my immediate response to a situation, I have little difficulty with impulsiveness. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
134. At times I enjoy a good argument. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
135. Most people are uninformed and need someone to tell them what to do. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
136. I will go out of my way to avoid causing a fight. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
137. When someone insults or hurts me I think for hours about things I should have said or done to get even . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
138. I do not let interruptions in my schedule disorganize me so that I cannot finish my jobs. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
139. In meetings I feel I should have something to say about every issue. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
140. Frequently I feel frustrated because I cannot think of a way to get even with someone who deserves it . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
141. I have frequently found myself so overwhelmed by anger that I have thrown something or cursed . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
142. I enjoy seeing a shrewd lawyer change a jury's mind. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
143. When I think how many stupid people are allowed to drive, I get angry . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
144. Doing things on the spur of the moment is just not characteristic of me. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
145. If I propose an idea or belief, I usually will push it until the majority of people accept it. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
146. If I were in the military, I would have some problems in accepting the discipline. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
147. I am not surprised when someone goes out of his way to please me or to help me . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
148. It makes me angry when others refuse to accept my good ideas . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
149. I am known to my friends as a man who exhibits self-discipline . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
150. It is impossible to expect that any group of thinking men could agree consistently. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
151. The best defense is a strong offense. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
152. I believe that I can stop myself from catching a cold . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
153. I really enjoy a good hot argument . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
154. I hate to talk to people who I know have talked badly about me in the past . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
155. I believe that if somebody studies hard enough he or she can pass any subject. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
156. I admire the concept, "an eye for an eye and a tooth for a tooth" . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
157. God made the world but He expects men to work out their own problems. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
158. Some people make me so angry I'd like to shout at them or slap their face . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
159. It makes me impatient to have people ask my advice or interrupt me when I am working on something important. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
160. I frequently find myself daydreaming about ways to get back at people who have hurt me . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
161. I think most people mislead their friends just to gain sympathy and help . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
162. I can't think of anyone I really hate . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
163. I have sometimes opposed people who were trying to do something not because of what they were doing but just to oppose them . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
164. If I am angry I think it's best to keep it to myself for several days. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
165. It takes a lot of argument to convince most people of the truth . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F

	TRUE	FALSE
166. If a credit card company doesn't bill me I simply figure that it's their problem . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
167. I have used alcohol excessively . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
168. When I lose money I get so uncomfortable I can hardly think about anything else . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
169. It's too bad so many people who haven't worked for it have money and position. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
170. In the final analysis, pleasure is the main thing in life . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
171. I would prefer an easy comfortable life where I need to exert myself as little as possible to a life full of challenges and demands . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
172. I couldn't care less what people think of me as long as I have plenty of money . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
173. One of the things I would like to do is keep a well-stocked liquor collection . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
174. If I am given the wrong change by a clerk, I usually try to return the incorrect amount. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
175. I feel I sometimes misuse medicines I have been given. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
176. I secretly dream of finding an envelope of money on the street . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
177. I prefer the company of people who drink very little or not at all. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
178. One of my major goals in life is to acquire enough money so I can be sure of a secure future . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
179. I frequently find I am jealous when I hear about friends who have made fantastic savings on expensive items such as cars . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
180. I believe there is some truth in the old saying that you can "drown your sorrows" with alcohol . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
181. I enjoy telling my friends about tricking a salesman into making a good deal. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
182. At times I have so enjoyed the cleverness of a crook that I wished he would get away with it. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
183. I frequently use medication. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
184. I enjoy movies or stories about men who "beat the system" either by taking valuables or escaping the authorities . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
185. My will-power is strong when it comes to passing up food or drink . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
186. I would rather have a savings account of over \$5,000 than to have close relationships with my friends. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
187. I worry over money and business . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
188. I find it difficult to share food or drink with others . . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F
189. My health is not good, and I frequently use medicines to keep going. . . . .	<input checked="" type="radio"/> T	<input type="radio"/> F

GO ON TO THE NEXT PAGE

	TRUE	FALSE
190. I don't enjoy conversations in which the faults or misdeeds of others are being discussed . . . . .	(T)	(F)
191. The philosophy of looking out for yourself appeals to me . . . . .	(T)	(F)
192. People who get all the breaks need to experience a few more troubles . . . . .	(T)	(F)
193. I sometimes enjoy conversations in which the faults or misdeeds of others are being discussed . . . . .	(T)	(F)
194. It would give me pleasure to be at a party where someone more popular than I am suffered embarrassment . . . . .	(T)	(F)
195. I enjoy having friends come over for supper or an evening . . . . .	(T)	(F)
196. God's plan for mankind is still the best plan . . . . .	(T)	(F)
197. I secretly feel good when I learn that someone I dislike has gotten into trouble . . . . .	(T)	(F)
198. I support missionaries because I believe they are doing a necessary job. . . . .	(T)	(F)
199. Sometimes when others speak too highly of an acquaintance, I try to point out his defects . . . . .	(T)	(F)
200. My friends feel that I am optimistic about life. . . . .	(T)	(F)
201. My meals are more enjoyable when I can feel free to eat as fast as I wish without worrying about others at the table. . . . .	(T)	(F)
202. The world is full of too many idealistic PollyAnna's; life is hard . . . . .	(T)	(F)
203. Frequently I find that I have eaten so much I just don't feel like doing anything but lying around . . . . .	(T)	(F)
204. When I get into a conversation I am uncomfortable unless I get people to talk about subjects I know a great deal about . . . . .	(T)	(F)
205. I wish I could get rid of the feeling of inferiority and resentment which the good fortunes of others frequently arouse in me. . . . .	(T)	(F)
206. Providing overnight lodging for my friends or even strangers does not bother me . . . . .	(T)	(F)
207. I often think, "I wish I were a child again". . . . .	(T)	(F)
208. I don't have problems saying no to my own desires over spending time with my family. . . . .	(T)	(F)
209. People who seek their own self-interests before the needs of others probably have inferiority feelings . . . . .	(T)	(F)
210. I think most people exaggerate their misfortunes in order to gain the sympathy and help of others. . . . .	(T)	(F)
211. Most people will use somewhat unfair means to gain profit or advantage rather than to lose it . . . . .	(T)	(F)
212. Some people are just born lucky. . . . .	(T)	(F)
213. I am against giving money to beggars. . . . .	(T)	(F)
214. People often disappoint me . . . . .	(T)	(F)
215. I have a good luck piece . . . . .	(T)	(F)
216. I find it hard to make talk when I meet new people . . . . .	(T)	(F)
217. I basically am a selfish person . . . . .	(T)	(F)
218. My motto is "when the going gets tough, the tough get going". . . . .	(T)	(F)
219. I don't believe in letting the "grass grow under my feet". . . . .	(T)	(F)
220. I believe that things will turn out like the Bible says. . . . .	(T)	(F)
221. I feel good when I learn that someone I dislike has gotten into trouble . . . . .	(T)	(F)
222. Mankind has never really understood God's redemptive plan through Jesus Christ . . . . .	(T)	(F)

APPENDIX B

Sexual Behavior Inventory-Male and Female

## Sexual Behavior Inventory--Male

On the following pages you will find a series of statements which describe various sexual behaviors which a male may have engaged in. Read each statement and decide whether or not you have experienced the sexual behavior described. Then indicate your answer.

If you have engaged in the sexual behavior described in a statement at any time since your 12th birthday, circle YES. If you have never engaged in the behavior since then, circle NO. Most items refer to your behavior with other individuals; you should consider these items as referring to any individuals who were also over 12 years old.

This inventory has been devised for young and sexually inexperienced persons as well as for married and sexually experienced persons. In addition, there are great differences between people in sexual behavior preference. Thus, you will find sexual behaviors described which you have not engaged in. Please note you are asked to indicate only whether or not you have ever taken part in the sexual behavior--you are not asked for your attitude or feelings.

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P.M. Bentler, Ph.D.

### Heterosexual Behavior

- |        |     |   |
|--------|-----|---|
| YES NO | 1.  | I have kissed the lips of a female for one minute continuously.   |
| YES NO | 2.  | I have engaged in sexual intercourse with a female.   |
| YES NO | 3.  | I have manipulated the genitals of a female with my tongue.   |
| YES NO | 4.  | I have manipulated the breasts of a female with my hands underneath her clothes.                                    |
| YES NO | 5.  | I have manipulated the genitals of a female with my hand over her clothes.  |
| YES NO | 6.  | A female has manipulated my genitals with her tongue.   |
| YES NO | 7.  | I have engaged in mutual hand-manipulation of genitals with a female.   |
| YES NO | 8.  | I have kissed the nipples of the breasts of a female.   |
| YES NO | 9.  | I have engaged in mutual mouth-genital manipulation with a female to the point of her orgasm and my ejaculation.    |
| YES NO | 10. | I have manipulated the genitals of a female with my hand underneath her clothes.                                    |
| YES NO | 11. | A female has manipulated my genitals with her mouth to the point of my ejaculation.                                 |
| YES NO | 12. | A female has manipulated my genitals with her hand over my clothes.   |
| YES NO | 13. | I have engaged in heterosexual intercourse using rear entry to the vagina.  |
| YES NO | 14. | I have touched the genitals of a female with my lips.   |
| YES NO | 15. | A female has touched my genitals with her lips.   |
| YES NO | 16. | I have engaged in mutual mouth-genital manipulation with a female.  |
| YES NO | 17. | I have manipulated the genitals of a female with my hand to the point of massive secretions from her genitals.      |
| YES NO | 18. | A female has manipulated my genitals with her hand to the point of ejaculation.                                     |
| YES NO | 19. | A female has manipulated my genitals with her hand underneath my clothes.   |
| YES NO | 20. | I have engaged in mutual hand-manipulation of genitals with a female to the point of her orgasm and my ejaculation. |
| YES NO | 21. | I have manipulated the breasts of a female with my hands over her clothes.  |

## Sexual Behavior Inventory--Female

On the following pages you will find a series of statements which describe various sexual behaviors which a female may have engaged in. Read each statement and decide whether or not you have experienced the sexual behavior described. Then indicate your answer.

If you have engaged in the sexual behavior described in a statement at any time since your 12th birthday, circle YES. If you have never engaged in the behavior since then, circle NO. Most items refer to your behavior with other individuals; you should consider these items as referring to any individuals who were also over 12 years old.

This inventory has been devised for young and sexually inexperienced persons as well as for married and sexually experienced persons. In addition, there are great differences between people in sexual behavior preference. Thus, you will find sexual behaviors described which you have not engaged in. Please note you are asked to indicate only whether or not you have ever taken part in the sexual behavior--you are not asked for your attitude or feelings.

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### Heterosexual Behavior

- YES NO 1. I have kissed the lips of a male for one minute continuously.
- YES NO 2. I have engaged in sexual intercourse with a male.
- YES NO 3. A male has manipulated my genitals with his tongue.
- YES NO 4. A male has manipulated my breasts with his hands underneath my clothes.
- YES NO 5. A male has manipulated my genitals with his hand over my clothes.
- YES NO 6. I have manipulated the genitals of a male with my tongue.
- YES NO 7. I have engaged in mutual hand-manipulation of genitals with a male.
- YES NO 8. A male has kissed the nipples of my breasts.
- YES NO 9. I have engaged in mutual mouth-genital manipulation with a male to the point of his ejaculation and my orgasm.
- YES NO 10. A male has manipulated my genitals with his hand underneath my clothes.
- YES NO 11. I have manipulated the genitals of a male with my mouth to the point of his ejaculation.
- YES NO 12. I have manipulated the genitals of a male with my hand over his clothes.
- YES NO 13. I have engaged in heterosexual intercourse with the male using a rear entry to my vagina.
- YES NO 14. A male has touched my genitals with his lips.
- YES NO 15. I have touched the genitals of a male with my lips.
- YES NO 16. I have engaged in mutual mouth-genital manipulation with a male.
- YES NO 17. A male has manipulated my genitals with his hand to the point of my orgasm, or of massive secretions from my genitals.
- YES NO 18. I have manipulated the genitals of a male with my hand to the point of his ejaculation.
- YES NO 19. I have manipulated the genitals of a male with my hand underneath his clothes.
- YES NO 20. I have engaged in mutual hand-manipulation of genitals with a male to the point of his ejaculation and my orgasm.
- YES NO 21. A male has manipulated my breasts with his hands over my clothes.

## APPENDIX C

### Personal Data Forms-Male and Female



MALE PERSONAL DATA

Age\_\_\_\_ Sex\_\_\_\_ Length of Present Marriage\_\_\_\_

Have you been divorced?\_\_\_\_ If so, how many times?\_\_\_\_

Number of children\_\_\_\_ Do these children live with you?\_\_\_\_

Check the following if applicable in your present situation:

Marital therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Individual therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Family therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Group therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

No therapy\_\_\_\_\_

Indicate your present sexual interaction with your mate  
by circling the rating which best applies:

Unsatisfactory										Satisfactory
1	2	3	4	5	6	7	8	9	10	

Rank order all of the sources of your sex information  
(1st, 2nd, 3rd)

____ Parents	____ Counselor	Did these sources of information meet your need?____ (yes or no)
____ Peers	____ Pastor	
____ School teachers	____ Books	
____ Church teachers	____ Siblings	
____ Occupational training	____ Other (Specify)_____	

Do you consider yourself to be a Christian?\_\_\_\_ (yes or no)

Are you affiliated with a church either by membership  
or attendance?\_\_\_\_ (yes or no)

If yes, which denomination?\_\_\_\_\_

Is attendance regular?\_\_\_\_ (yes or no) Average number of times at  
church in the last year\_\_\_\_\_

Please indicate economic level for your couple for the  
last year:

____ below 10,000	____ 15 20,000	____ 30-40,000
____ 10-15,000	____ 20-30,000	____ Above 40,000

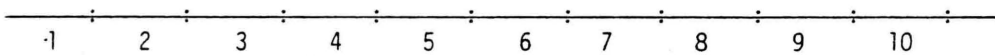
## SEXUAL INTIMACY

Please circle the number which applies to your feelings:

When I have sex with my mate, I feel:

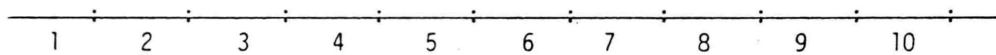
Satisfied

Unsatisfied



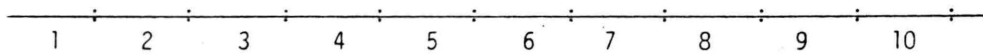
Bored

Excited



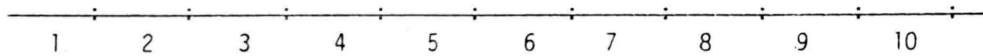
Comfortable

Uncomfortable



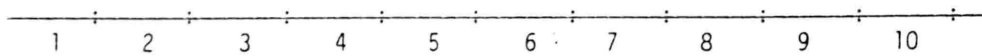
Responsive

Unresponsive



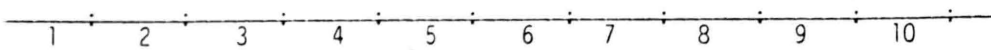
Unfulfilled

Fulfilled



Free

Constrained



# FEMALE PERSONAL DATA

Age\_\_\_\_ Sex\_\_\_\_ Length of Present Marriage\_\_\_\_

Have you been divorced?\_\_\_\_ If so, how many times?\_\_\_\_

Number of children\_\_\_\_ Do these children live with you?\_\_\_\_

Check the following if applicable in your present situation:

Marital therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Individual therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Family therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

Group therapy\_\_\_\_ (if yes, how long?) \_\_\_\_\_

No therapy\_\_\_\_\_

Indicate your present sexual interaction with your mate  
by circling the rating which best applies:

Unsatisfactory

Satisfactory

1 2 3 4 5 6 7 8 9 10

Rank order all of the sources of your sex information  
(1st, 2nd, 3rd)

____ Parents	____ Counselor	Did these sources of information meet your need?____ (yes or no)
____ Peers	____ Pastor	
____ School teachers	____ Books	
____ Church teachers	____ Siblings	
____ Occupational training	____ Other (Specify)_____	

Do you consider yourself to be a Christian?\_\_\_\_ (yes or no)

Are you affiliated with a church either by membership  
or attendance?\_\_\_\_ (yes or no)

If yes, which denomination?\_\_\_\_\_

Is attendance regular?\_\_\_\_ (yes or no) Average number of times at  
church in the last year\_\_\_\_\_

Please indicate economic level for your couple for the  
last year:

____ below 10,000	____ 15 20,000	____ 30-40,000
____ 10-15,000	____ 20-30,000	____ Above 40,000

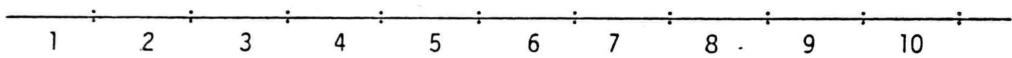
## SEXUAL INTIMACY

Please circle the number which applies to your feelings:

When I have sex with my mate, I feel:

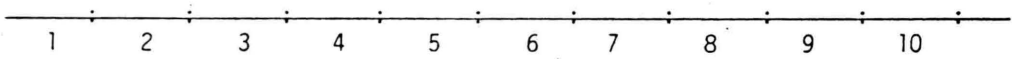
Satisfied

Unsatisfied



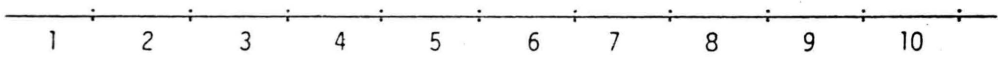
Bored

Excited



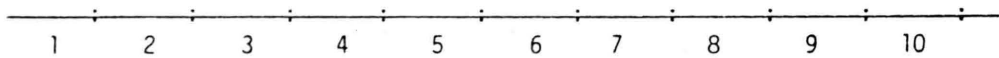
Comfortable

Uncomfortable



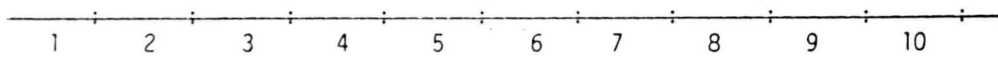
Responsive

Unresponsive



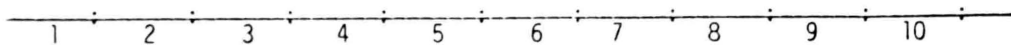
Unfulfilled

Fulfilled



Free

Constrained



APPENDIX D

Participant Information Forms

Dear Research Participant:

Thank you for being willing to be a part of my research work on "The Relationship of Spiritual Development to Sexual Behavior Among Married Couples." This research is being done in conjunction with my M.S. degree in Marriage and Family Counseling at Texas Woman's University.

All information will be collected in an anonymous way, so no names should appear on any of your forms. Please return the completed forms within one week of the time you receive them. Do not consult your partner or share answers.

Enclosed in your packet you will find one SLQI survey form, one Sexual Behavior Inventory, A Personal Data Sheet, Sexual Intimacy Question Sheet, Request for Findings Form and a self-addressed, stamped return envelope. The male forms are color coded blue and the female forms are color coded pink.

#### INSTRUCTIONS:

Please complete each questionnaire form (no names).

Place the completed forms in the enclosed envelope and mail within one week.

#### CHECKLIST BEFORE MAILING:

\_\_\_ All questions on the survey forms have been answered, take one last look before mailing.

\_\_\_ Be sure there are no names on any test form.

\_\_\_ Do not put return address on outside of envelope.

\_\_\_ Be sure there are two completed tests in your envelope plus completed Personal Data Sheet.

\_\_\_ Mail within one week of the time you received them.

If your participation in this project causes concern in any way, I will be available to the extent of one hour-long session per couple at no charge to answer questions or deal with your concerns.

If you have any questions, please call me at 238-7507. Thanks for your help!

Carolyn Adkins

## REQUEST FOR FINDINGS

If you wish to have the results of this study, please complete this form and mail it in a separate envelope or call to have your name put on the list to receive findings. (238-7507).

Do not mail this form with your test results, as they are to be anonymous.

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

Mail to:

Carolyn Adkins  
Dallas Christian Counseling Services  
324 N. Central Exp., #106  
Richardson, TX 75080

The results will be mailed at the conclusion of the study.

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