Beata Zarzycka*
Rafał Pietruszka
Jacek Śliwak

Religiosity as a source of comfort and struggle in members of religious movements: a comparative analysis of the Neocatechumenal Way and the Catholic Charismatic Renewal

ABSTRACT

This study aims to examine various aspects of religiosity in members of the Neocatechumenal Way and the Catholic Charismatic Renewal. First, we assigned intergroup differences in Emotions toward God, Religious Comfort and Strain and Religious Attributions. Next, we estimated the net effects of Emotions toward God, Religious Comfort and Strain and Religious Attributions on religiosity. One hundred fifty–five people participated in the research, 81 members of the Catholic Charismatic Renewal and 74 members of the Neocatechumenal Way. We applied the Religious Comfort and Strain Scale by Yali, Exline, Wood, and Worthington, the Emotions toward God Scale by Huber and the Religious Attributions Scale by Exline, Park, Smyth and Carey. The results suggest that members of the Neocatechumenal Way do not differ from the Catholic Charismatic Renewal`s members in Religious Comfort and Positive Emotions toward God. However, the members of the Neocatechumenal Way scored higher in Religious Strain. A moderating effect of the religious movement on the relation between Fear of God and religiosity was observed.

KEYWORDS: religious movement, emotions toward God, religious comfort and strain, religious attributions

* Correspondence concerning this article should be addressed to: Beata Zarzycka, Institute of Psychology, The John Paul II Catholic University of Lublin, Al. Racławickie 14 (C-444), 20-950 Lublin, Poland, e-mail: zarzycka@kul.pl

INTRODUCTION

A religious group is a community of people involved in shaping the individual relations with God and intergroup, interpersonal relations. The functioning of the religious group is determined by its norms and rules, which regulate the preferred religious practices, the types of mutual, interpersonal connections and the character of the actions taken (Kusz, 2007). The assumptions that determine the content and form of individual prayer and the group cult, and those that regulate the character of mutual relations are the essential elements which differentiate religious groups from other social groups. They also differentiate particular religious groups from each other. For example, the Ark (L'Arche) established by Jean Vanier focuses on disabled people and their assistants, and its main aim is to develop mutuality in relations and trust in God (Vanier, 2007). Another example is the Focolari Movement established by Chiara Lubich. It focuses on secular people, the clergy, children, teenagers and adults and emphasizes the value of prayer for unity in families, social life, parishes, dioceses and religious communities (Abignente, 2010). Each religious group offers its members particular forms of prayer and religious experience and expects deep involvement.

The aim of the present study is a comparative analysis of religiosity in two religious movements: the Neocatechumenal Way (the Neocatechumenate, NCW) and the Catholic Charismatic Renewal (CCR). First, we compared the NCW and CCR in selected aspects of religiosity: Emotions toward God, Religious Comfort and Strain, and Religious Attributions. Next, we tested connections between so–called subjective religiosity and all above–mentioned aspects of religiosity. Finally, we explored the moderating effect of the religious movement on the connections between subjective religiosity and Emotions toward God, Religious Comfort and Strain, and Religious Attributions.

RELIGIOUS MOVEMENTS: THE NEOCATECHUMENAL WAY
AND THE CATHOLIC CHARISMATIC RENEWAL

The Catholic Charismatic Renewal and the Neocatechumenal Way are well–known religious movements in the Catholic Church in Poland. Both of them offer religious formation, but they place a different emphasis on the content of Catholic doctrine, both in terms of elements of doctrine and level of intensity.

The Catholic Charismatic Renewal. The CCR was established in the seventies following the example of the American Catholic Church. According to CCR's doctrinal and formative assumptions, the central point of the religious experience is the subjective feeling of being endowed by God which is described by: (1) the experience of particular religious talents stimulated in relation to God (here theology uses the notion of 'charismata'); (2) the dynamic experience of the relationship with God, in which one senses that God is acting (theology uses the notion of the 'Holy Spirit communicating with Church' here); (3) the active experience of religiosity, treated as the response to God's actions (for this, theology uses the notion: 'cooperation with God's grace').

The doctrinal and formative dimension of CCR emphasizes the positive aspects of religiosity. God is presented as full of love, forgiving and supporting the human person. From an individual's perspective the emphasis falls on the experience of being endowed by God with numerous presents and charismata. Emphasizing the positive aspects makes it easier to derive benefits from faith, experience religion as a source of comfort and support and avoid difficult or demanding aspects of religiosity. Thus, we expected that the CCR members would score lower in religious struggle and negative emotions towards God in comparison with the NCW members.

The Neocatechumenal Way. The NCW was established by Francisco (Kiko) Jose Eduardo Arguello as a result of his personal experience of a crisis in faith and search for new forms to express religiosity marked by personal meaning. Arguello created a formation leading to the renewal of the individual experience of faith in the Catholic Church in Spain. It was based on his own experience of conversion. In this doctrinal and formative project, the central point is the theological notion of 'sin' and the attempt to free oneself from evil (conversion). This experience of one's individual sin and conversion creates the space to experience conflict or negative emotions, mental strains, guilt and internal struggle. We expected, then, that the NCW members would show negative emotions towards God, especially fear and guilt, more frequently than the CCR members. We also expected NCW members to more frequently experience religious strain, particularly a stronger preoccupation with their own sin.

RELIGIOSITY

People derive various fruits from religion: support and solace, comfort and a sense of security (Jonas and Fischer 2006). Religious life may meet the need for relationships, provide tips for coping with adversities and help to shape people's meaning of life (Kirpatrick, 2004; Park, 2005). Religion encompasses the question about the ultimate truth and addresses the most serious problems regarding life, suffering and death (Elliott, Hayward, 2007). Religiosity may make it easier for people to understand the world, themselves, their place in the world, provide answers to problems they encounter and the strength needed to face them (Pargament, 1997; Pargament, Koenig, Perez, 2000).

Although religious life may provide consolation and support, its potential for struggle and internal strain is also considerable (Exline, Yali, Sanderson, 2000). For example, people may perceive

God as distant and punishing (Benson, Spilka, 1973; Coe, 2000). Religion may be a source of discomfort if it focuses people's attention on their sinfulness and the perspective of God's punishment (Virkler, 1999). Believing is accompanied by doubts and religious involvement is mixed with the experience of crisis, moving away from and coming back to God? (Streib, Hood, Keller, Csoff, Silver, 2009). People are angry with God because of their personal disappointments and failures (Pargament, Murray–Swank, Magyar, Ano, 2004). In this respect, religion is a source of comfort and discomfort, integration and disintegration, uplift and guilt feelings, a source of solace and comfort as well as stress and internal struggle. In the present study we took into account three variables describing various aspects of religiosity: Emotions toward God, Religious Comfort and Strain and Religious Attributions.

Emotions towards God. Emotions towards God can be observed in religious contexts, for example, during religious practices and celebrations, as well as in situations when people try to fill apparently secular aspects of life such as their family or career with religious meaning (Emmons, 2005). Huber and Richard (2010) suggested two criteria in the typology of religious emotions: the meaning (sign) and the theological categories important to describe God. As far as the sign is concerned, emotions can be divided into positive and negative ones. Theology points to three categories of describing God essential in the Abrahamic religions: holiness, providence and justice. Depending on the individual assessment of the psychological value of each of the above mentioned categories, an individual experiences different emotions. For example, one who understands God's providence positively may feel safe and protected. The belief that God is just may be connected with guilt and shame, or a release from guilt and joy. The feeling that God is holy and almighty may be accompanied by respect and reverence but also by anxiety and fear (cf. Otto, 1917/1970; Huber, Richard, 2010). In Table 1 we present

positive and negative emotions characteristic for three theological categories describing God.

Table 1. Psychological and theological aspects of emotions towards God. (Huber, Richard, 2010, p. 24)

Theological issue	Psychological valence	
	Positive	Negative
Holiness	Reverence	Fear
Providence	Hope	Quarrel
Justice	Release	Guilt

Considering the fact that members of the Neocatechumenaal Way and the Catholic Charismatic Renewal are religiously involved people, we expected a higher frequency of Positive emotions toward God than Negative, and particularly low scores in Anger toward God among members of both religious movements. However, since the doctrine of the NCW more strongly emphasizes issues relating to sin, guilt and human responsibility towards God, we expected that members of the Neocatechumenal Way would score higher in Fear and Guilt than the CCR members.

Religious comfort and struggle. Religious struggle is a notion which encompasses a wide spectrum of phenomena such as guilt feelings because of one's own sin, questions regarding religious doctrine, conflict, doubt, strain related to faith, relationship with God, as well as relationships with religious leaders and with other believers. Religious comfort include a wide range of phenomena, e.g. religious support or consolation, religious coping and religious meanings.

Exline (cf. Exline, 2000; Exline, Rose, 2013) described religious comfort by means of potential benefits that people can derive from religion, i.e.: (1) a positive relationship with God and (2)

benefits of religious faith. Struggles that people encounter were described by means of three strain categories, described as: (1) disappointment, anger, and mistrust directed toward God, (2) the inner struggle to believe and (3) distaste toward religious groups or persons. As regards Religious Comfort, we expected no differences between the NCW and the CCR, because members of both religious movements are religiously involved people. Consequently, they should experience their religious faith as a source of support and consolation. However, because the doctrine of the NCW emphasizes issues related to human responsibility toward God, guilt and a need for repentance more strongly than the doctrine of the CCR, we expected that people in NCW would score higher in religious strain than people in CCR.

Religious attributions. The notion of religious attributions is an attempt to describe religiosity from the cognitive social psychology perspective. It was initiated by Heider (1958) and it is described as attribution theory (Shaver, 1975). These theories assume that people try to attribute meaning to their experiences and understand their motivations. In particular, negative events trigger attribution processes very strongly.

According to attribution theory, religiosity means the tendency to choose religious interpretations rather than naturalistic ones to explain events (Spilka, Shaver, Kirkpatrick, 1997). Religious attributions may be based on looking for the meaning of an event in relation to God or in a personal, religious activity – for example, the event may be explained as an answer to prayers to God. Looking for the causality of events in God may be expressed by attributing positive or negative intentions and actions to God (Fincham, Bradbury, 1992; Fincham, Paleari, Regalia, 2002; Weiner, 1993). The probability of formulating religious attributions is higher when the availability of the religious belief system grows, when the degree of danger incorporated in the event increases and

when the range for violating the attributor's positive image by the event is broader (Gorsuch, Smith, 1983; Wong, Weiner, 1981).

Religious people tend to use religious explanations more frequently, depending upon the relative availability of religious meaning–belief systems (Gorsuch, Smith, 1983). The religious context of the group may be an additional factor intensifying this tendency (cf. Proudfoot, Shaver, 1975; Spilka, Brown, Cassidy, 1992). Because of the fact that NCW and CCR differ from each other in doctrinal and formative issues, we expected that these differences would be reflected by the content of their religious attributions. We regarded this part of our research as exploratory.

RESEARCH PROBLEMS

Religious groups appeal to people who are interested in developing their individual religiosity according to specific, doctrinal and formative systems. People who are members of religious groups value religiosity very highly. What is more, the fact of belonging to a religious group is treated by some researchers as an outward criterion of religiosity (cf. Walesa, 2005). We may then hypothesize that for the members of religious groups, religiosity is a real source of support and solace as well as positive, affective attitudes towards God. Thus in the research presented here we expected that people from NCW and CCR would not differ in Religious Comfort and Positive Emotions towards God. We also expected a higher frequency of positive than negative emotions towards God in both groups. However, there are differences in doctrinal and formative assumptions between the CCR and NCW. The essential CCR assumption is the subjective experience of being endowed by God, whereas the NCW doctrine stresses the experience of 'sin' and release from evil. We then expected that the religiosity of NCW members will include the source of struggle, guilt and fear to a greater extent than among CCR members.

We hypothesized that the Neocatechumenate`s members score higher in religious strain (particularly in occupation with their own sin, guilt and feeling unforgiven by God) in comparison to the Catholic Charismatic Renewal`s members. We also expected a higher frequency of negative emotions toward God, particularly Fear and Guilt, among members of the Neocatechumenate.

According to attribution theory the propensity toward using religious attributions is determined by the relative availability of religious meaning–belief system and religious language (Bourque, Back, 1971), the attributor`s beliefs about the relative efficacy of religious mechanisms for controlling and predicting outcomes (Kopplin, 1976) and importance of religiosity in maintaining the individual`s positive self–concept (Shaver and Buhrmester 1983). Therefore, as people belonging to religious movements are deeply religiously involved, we hypothesized that the members of the Neocatechumenate do not differ from the Catholic Charismatic Renewal's members in frequency of use of positive and negative religious attributions. We expected a higher frequency of positive than negative attributions in both religious movements. We regarded the more detailed analysis of the contents of religious attributions in the NCW and CCR as exploratory.

We also explored the moderating effect of belonging to a religious movement on the relationships between subjective religiosity and Religious Comfort and Strain, Emotions toward God and Religious Attributions. We also regarded this part of the research as exploratory.

METHOD

SAMPLE AND PROCEDURE

The total sample consisted of 155 participants, 86 women and 69 men, who ranged in age from 18 to 78 years. The mean age of

all participants was 32.69 (SD = 14.10). The Catholic Charismatic Renewal was represented by 81 people and there were 74 people in the Catholic Charismatic Renewal. There were no statistically significant differences in terms of age between the NCW and the CCR.

We carried out the research in 2013 in Poland. Members of The Catholic Charismatic Renewal were tested in Sosnowiec, whereas people belonging to the Neocatechumenal Way completed tests in Lublin. In both cases the research was organized in groups and it preceded a weekly prayer meeting. Completed questionnaires were handed in to the authors or their collaborators. Fifteen respondents filled in tests individually and sent them back to the authors by post. Every participant received a set of tests consisting of instructions and measures of religiosity: the Emotions toward God Scale, the Religious Comfort and Strain Scale and Religious Attributions Scale. Participation in the research was voluntary and anonymous. A hundred and seventy sets of questionnaires were distributed in total, 162 were returned and 155 were filled in completely.

MEASURES

Participants responded to paper–and–pencil measures of religious comfort and strain, emotions toward God, religious attributions and subjective religiosity. The measure were as outlined below.

Religious Comfort and Strain Scale (RCSS). RCSS was constructed by Exline, Yali and Sanderson (2000) and adapted into the Polish context by Zarzycka (2014). It is a set of 24 face–valid items designed to encompass both religious comfort and religious strain (cf. Exline et al., 2000). Participants were asked the following question: "To what extent are you currently having each of these experiences?" Items are rated on a 11–point answer format

(0 = not at all; 11 = extremely). Polish version of RCSS consists of four subscales (Zarzycka, 2014):

– Religious Comfort (α = 0.96): sense of trust toward God, perceiving God as almighty, supportive and taking care of people, perceiving faith as a source of strength, peace, harmony, sense of meaning and purpose in life.
– Negative emotions toward God (UNEG–GOD, α = 0.86): negative feelings toward God; perceiving God as unfair, untrustworthy, cruel and abandoning people;
– Negative social interactions surrounding religion (SOC–NEG, α = 0.56): negative emotions and relationships with other believers;
– Fear–Guilt (α = 0.74): preoccupation with one's own sin, guilt; feeling unforgiven by God.

Emotions towards God Scale (EtG). EtG was constructed by Huber and Richard (2010) and adapted into the Polish context by Zarzycka and Bartczuk (2011). It consists of 16 items which stand for the emotions experienced by a person in their relationship with God. Using a 5– point scale, respondents mark the relative frequency of the situations in which they experience each emotion. The Polish version of EtG consists of four subscales:

– Positive Emotions (α = 0.94) – a subjective frequency of situations in which the individual feels a positive emotional agitation towards God (9 items).
– Anger (α = 0.80) – feelings of anger and annoyance because of the deficit in the fulfillment of expectations regarding God's care (2 items).
– Fear (α = 0.80) – the frequency of anxiety and fear of God, which may stem from experiencing God as holy (2 items).
– Guilt (α = 0.72) – the subjective frequency of experiencing situations in which the respondent experiences guilt, disappointment or shame with regard to God, related to the experience of God's justice (3 items).

Religious attributions. All participants were asked to recall a specific incident from their own lives, "a time when something very harmful or unfair happened to you," which met the following criterion: At the time of the incident, they attributed responsibility to God. Participants were asked to rate their attribution regarding God just after the incident. They had 19 items describing various religious explanations at their disposal (see Exline et al. 2011). All items were scored from 1 (not at all) to 7 (extremely), maximum likehood analysis was used to identify factors, and multi–items measures were scored by averaging across items. Table 2 displays descriptive statistics.

Seven items assessed attributions of kind intent (God was being fair, was trying to help me, was trustworthy, was protecting me, cared for me, was right there with me, was trying to help me grow; eigenvalue = 8.65, 45.52% of variance). Six items assessed attributions of negative intent (God was not someone that I could count on, did not care about me, was not responding to me, had abandoned me, had betrayed me; eigenvalue = 1.77, 9.35% of variance). Four items assessed cruel intent (God wanted to see me suffer, wanted me to be unhappy, had cheated me, had turned away from me; eigenvalue = 1.16, 6.10% of variance) and two items assessed neutral intent (God was distant from me, knew the reason why it happened; eigenvalue = 1.12, 5.91% of variance).

Religiosity scale. In the present study we treated religiosity as a unidimensional variable and measured subjective religiosity by the following question: "To what extent are you religious?" The item focused on the nature of participants' beliefs about their strength of religious beliefs. Response choices were on a Likert–type scale ranging from 1 = not at all to 6 = extremely.

RESULTS

First, the cross–group differences between the Neocatechumenate and the Catholic Charismatic Renewal were determined by means of the *t*–Test. Table 2 shows the results of this work. The Neocatechumenate`s members experienced religiosity as a source of struggle more strongly than members of the Catholic Charismatic Renewal: they were more strongly preoccupied with their

Table 2. Descriptive statistics and differences (t–test) between the Neocatechumenate and the Catholic Charismatic Renewal in EtG, RCSS and Religious Attributions.

Religiosity	Neocate-chumenate		Catholic Charismatic Renewal		Test *t*		
	M	SD	M	SD	*t*	*df*	*p*
Emotions toward God							
Positive Emotion	4.08	0.49	4.20	0.50	1.39	153	0.165
Anger	2.02	0.87	2.03	0.95	0.06	153	0.946
Fear	2.56	0.90	2.19	0.95	–2.46	153	0.05
Guilt	3.13	0.80	2.85	0.80	–2.19	153	0.05
Religious Comfort and Strain							
Religious Comfort	85.85	12.20	86.87	13.02	0.49	145	0.625
Fear–Guilt	27.64	9.39	20.25	10.32	–4.50	145	0.001
UNEG–GOD	13.45	7.98	10.28	7.58	–2.51	150	0.05
SOC–NEG	10.35	4.47	9.24	5.27	–1.38	148	0.169
Religious Attributions							
Positive	5.48	1.24	5.53	1.13	0.23	151	0.82
Negative	2.35	1.34	2.48	1.43	0.54	151	0.59
Cruel	1.73	1.04	1.62	0.95	–0.71	151	0.48
Neutral	5.25	1.11	5.01	1.24	–1.26	151	0.21

own sin or guilt, felt a sense of being unforgiven by God (Fear–Guilt), more often perceived God as unfair, untrustworthy, cruel or abandoning people (UNEG–GOD). Analysing the emotional attitudes towards God among NCW members, we observed more negative emotions, especially fear and guilt. Statistically significant differences between the two groups in God's attributions were not observed. In both groups the frequency of creating positive and neutral attributions is higher in comparison with negative attributions and attributions of cruelty.

Next, we turn to the multivariate findings. Table 3 presents the results of OLS regression models, estimating the net effects of Emotions toward God, Religious Comfort and Strain and Religious Attributions on religiosity. Findings are quite straightforward.

Clarifying variables in model 1 are Emotions toward God: Positive Emotions, Anger, Fear and Guilt. This model was well–adjusted to the data $F(4,165) = 3.59$; $p < 0.01$ and accounted for 9% of the variance of religiosity. Only Positive Emotions were significant and correlated positively with importance of religiosity ($\beta = 0.32$; $p < 0.001$).

Table 3. Estimated net effects of emotions toward God, religious comfort and strain, religious attributions and religious group (NW, CCR) on religiosity

Variables	Model 1			Model 2			Model 3		
	β	t	p	β	t	p	β	t	p
Emotions toward God									
Positive emotions	0.32	3.78	0.001	0.02	0.14	0.887	0.02	0.16	0.873
Quarrel	0.08	0.90	0.370	0.02	0.23	0.819	0.04	0.46	0.649
Fear	–0.02	–0.26	0.794	0.02	0.24	0.809	0.06	0.62	0.533
Guilt	0.02	0.24	0.812	0.14	1.46	0.148	0.11	1.12	0.264

Religious Comfort and Strain									
Religious Comfort				0.41	3.44	0.001	0.41	3.29	0.001
Fear – Guilt				–0.23	–2.16	0.033	–0.21	–1.89	0.060
Negative emotions toward God				0.22	2.076	0.040	0.23	2.01	0.046
Negative social interactions				–1.00	–1.132	0.260	–0.12	–1.37	0.173
Religious attributions									
Positive							–0.09	–0.77	0.441
Negative							0.08	0.69	0.491
Cruel							–0.28	–2.27	0.025
Neutral							0.01	0.06	0.948
R	0.31			0.45			0.49		
R²	0.10			0.21			0.24		

*p<0.05 **p<0.01 ***p<0.001

Apart from variables which describe Emotions toward God, model 2 includes Religious Comfort, Negative emotions toward God, Fear–Guilt and Negative social interactions surrounding religion. This model also proved to be well–adjusted to the data $[F_{(8,131)} = 4.25; p < 0.001]$ and entering variables of religious comfort and strain increased the range of the variance explained in religiosity by 11% ($R^2 = 0.21$). Religiosity correlated positively with Religious Comfort ($\beta = 0.41$; $p < 0.001$) and Negative emotions toward God ($\beta = 0.22$; $p < 0.05$) and negatively with Fear–Guilt ($\beta = –0.23$; $p < 0.05$).

The third model was additionally accompanied by religious attributions. As a result, the extent of the variance explained increased by 3% ($R^2 = 0.24$). In model 3, as in the model 2, Religiosity correlated positively with Religious Comfort ($\beta = 0.41$; $p < 0.001$) and Negative emotions toward God ($\beta = 0.23$; $p < 0.05$)

and negatively with Fear – Guilt (β = –0.21; $p < 0.05$). As for the religious attributions, attributions of cruelty correlated negatively with religiosity (β = –0.28; $p < 0.05$).

To investigate the (in)variance of these overall patterns across key population subgroups, a series of cross–product interaction terms (e.g. group x Religious Comfort, group x Negative attributions) was calculated and added individually to the full model (model 3) in Table 3. Continuous and ordinal component variables were standardized prior to this calculation, in order to minimize collinearity between raw and product terms (Aiken and West 1991). In all, 12 interactions were tested, and only 1 of these (8.33%) was statistically significant at the $p < 0.05$ level: group x Fear.

The model with the interactive component (group x Fear) was well adjusted to the data [$F_{(13,126)}$ = 3.48; $p < 0.001$], and introducing the interactive component increased the range of the explained variance dependent on religiosity by nearly 3% which is a significant improvement (change R^2 = 0.025, $p < 0.05$). The analysis of the Fear variance in the Neocatechumenate and the Catholic Charismatic Renewal showed that among people in the Neocatechumenate this relationship was positive (β = 0.26; $p < 0.05$) whilst among people the Catholic Charismatic Renewal negative (β = –0.15; $p = 0.19$) (see Figure 1). In the Neocatechumenate, the dependencies were significant, the model was well adjusted to the data [$F_{(1,72)}$ = 5.06; $p < 0.05$] and explained 6% of the variance of religiosity. For the Catholic Charismatic Renewal, the correlation was insignificant and the obtained model was not well–adjusted to the data.
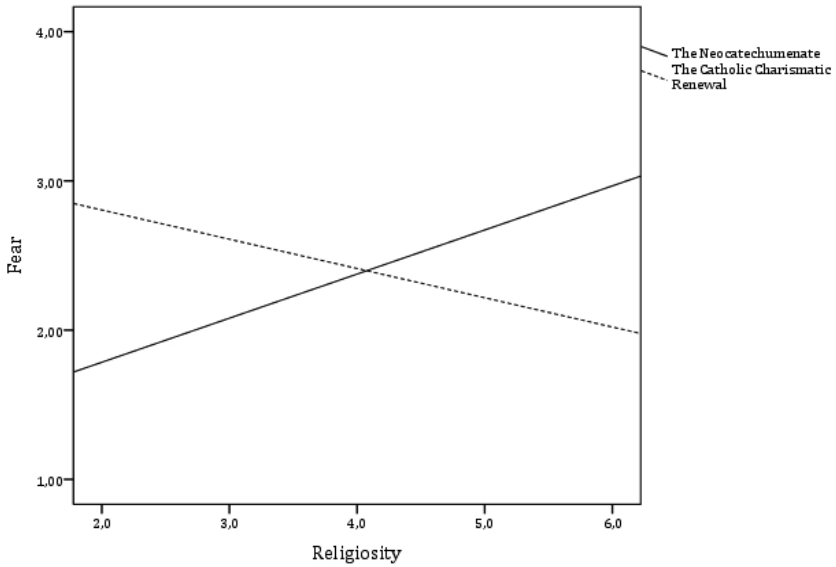
Fig. 1. The groups (the Neocatechumenal Way, the Catholic Charismatic Renewal) in the interaction of religiosity and fear

DISCUSSION

The subject of the present study was the comparative analysis of religiosity in two religious movements: CCR and NCW. Despite the fact that the members of both groups value religiosity highly, the contents of their doctrine and forms of religious formation are different. As regards NCW assumptions, the essential issues are sin and personal conversion, whereas for CCR the essential issue is the experience of being endowed by God. So we expected that for both NCW and CCR members, religiosity will be the source of support and positive, affective attitudes towards God. We also expected the intergroup differences in Religious Strain, namely stronger religious strains and higher frequency of negative emotions towards God, especially guilt and fear in NCW than in CCR.

We regarded the analysis of frequency of formulating religious attributions as explanatory.

The frequency of positive religious emotions toward God and intensity of experience of benefits of religious faith and relationship to God (Religious Comfort) was high both in the Neocatechumenate and in the Catholic Charismatic Renewal, and there was no difference between these groups. The frequency of experience of positive emotions toward God was significantly higher than the frequency of anger toward God in both religious movements as well. We can conclude that in both groups people derive support and solace, comfort and sense of security from religion and they experience positive affect toward God. However, the Neocatechumenate`s members experience religiosity as a source of struggle more strongly than the members of the Catholic Charismatic Renewal: they are preoccupied with their own sin, guilt and sense of being unforgiven by God, more often perceive God as unfair, untrustworthy, cruel and abandoning people. Feelings of guilt and fear also appear more frequently in the Neocatechumenate members` religious experiences. We did not observe any differences in the contents of religious attributions formulated by NCW and CCR. In both groups positive attributions are formulated more often than negative ones.

Second, the results of regression analysis (Model 3) showed that Religious Comfort and Negative emotions toward God correlated positively and Cruel attributions correlated negatively with subjective religiosity both in the NCW members and the CCR members. These dependencies may suggest that benefiting from faith and a positive relationship with God might be accompanied by the perception of God as untrustworthy or abandoning people, and His actions as unfair, but members of neither group attribute negative, that is, cruel intentions towards the individual to God.

The lack of intergroup differences in positive aspects of religiosity (Religious Comfort, Positive emotions) can be interpreted in two ways. Firstly, it can be the consequence of the fact that in both

groups there are people highly involved religiously and thus for all them religiosity is an important aspect of life. Positive valuation of religiosity conditions the ability to benefit from faith and religious relationships and a positive, affective attitude towards God. Secondly, no differences in Religious Comfort and Positive Emotions towards God may also be derived from the particular way of experiencing the positive aspects of religiosity by Poles. The research that has been done so far suggests that although Poles differentiate the negative aspects of religiosity (e.g. negative emotions towards God (e.g. anger, fear, guilt) or the strains connected with religion (e.g. religious doubts and negative, social interactions surrounding religion) very well, they find it difficult to differentiate the positive aspects (e.g. positive relationship with God and benefits of religious faith) (Zarzycka, 2014; Zarzycka, Bartczuk, 2011). So they seem to be less sensitive to the subtle differences in positive experiences of religiosity.

The intergroup differences in experiencing religiosity seem to be the consequence of doctrinal differences emphasized in NCW and CCR. The NCW doctrine pays attention to the individual's deficits, weak features of character, defects of character and so in this way accentuates the reality which is described in theology as 'the sinful human nature.' As a consequence, it emphasizes the meaning of effort and work on one's character which is the necessary condition for religious conversion. Such a doctrinal context may be the source of internal strain and struggle, may lead to the preoccupation with their own sin and it may also trigger the sense of guilt and fear towards God. As far as the CCR doctrinal assumptions are concerned, they emphasize the experience of being endowed by God, in theological terms the 'charismata' given by God (Suenensa, 2006). With the focus on the experience of being endowed by God, the individual loses difficult or demanding aspects of religiosity from their conscience and triggers an attitude of affirmation and gratitude towards God (Falvo, 1999).

Members of the NCW or CCR do not differentiate in the contents of religious attributions. Members of both NCW and CCR formulate more positive than negative religious attributions. This result can be explained in two ways. Firstly, members of both NCW and CCR are people who are highly involved religiously and thus their characteristic features are the wide access to a religious system of meanings and the strong belief in the efficiency of the religious system of controlling events. As a consequence, religious attributions are formulated relatively often in both groups (cf. McIntosh, Spilka, 1990; Spilka, Spangler, Nelson, 1983; Taylor, Lichtman, Wood, 1984). Additionally, perceiving oneself as a religious person is in both cases a crucial element of a positive self–assessment. Thus people from religious groups are prone to formulate positive interpretations because they make it easier for them to keep a positive relation with God, which is an important element of a positive image of oneself (cf. Bulman, Wortmen, 1977). However, we cannot exclude the fact that religious involvement is a factor which makes it difficult to confess to attributing negative intentions and actions to God because they may be perceived as morally wrong (cf. Novotni, Petersen, 2001).

A moderating effect of group belonging (NCW, CCR) on the connection between subjective religiosity and Fear was observed. In the NCW the relationship of religiosity with Fear was positive, while in the CCR – negative (statistically insignificant). The increase of subjective religiosity in NCW is associated with stronger fear. In contrast, the increasing of subjective religiosity in CCR is connected with lower fear toward God (insignificant relationship). There are at least two reasons for which subjective religiosity may be connected with high fear in NCW. First, the NCW doctrine puts a strong emphasis on the awareness of our own sin, man's responsibility towards God and the need for conversion, and the NCW doctrine is based on the biblical image of God which fascinates man and at the same time fills him with fear. In NCW fear has positive connotations, it appears in the context of the positive

relationship of an individual with God and it is the constitutive element of religious experience. On the other hand, according to the CCR doctrine, people shouldn't be afraid of God, He is always close to individuals, forgiving them, feeling sorry for them and accompanying them. Consequently, the question asked in the test concerning the frequency of experience of fear in CCR group triggers different connotations – these people rarely confess to experiencing fear towards God, who is so close and affirmative towards mankind. So the connotations connected with the notion of fear conditioned by the religious formation may be responsible for the obtained effect of the interaction of belonging to a religious group on the dependence between subjective religiosity and Fear. Second, we cannot exclude the fact that the observed differences are not only the result of different connotations attributed to the notion of fear, but also the result of experiencing religiosity in a different way. Fear towards God is the constitutive element of the religious experience of the people belonging to NCW and it is the consequence of the doctrinal message and formative actions taking place in NCW.

REFERENCES:

Abignente, L. (2010). *Przeszłość i teraźniejszość – historia jedności* [Past and present – history of unity]. Lublin: Towarzystwo Naukowe KUL.

Benson, P., Spilka, B. (1973). God image as a function of self–esteem and locus of control. *Journal for the Scientific Study of Religion, 12*, 297–310.

Bourque, L. B., Back, K. W. (1971). Language, Society and Subjective Experience. Sociometry, 34(1), 1–21.

Bulman, J. R., Wortman C. B. (1977). Attribution of blame and coping in the "real word": Severe accident victims react to their lot. *Journal of Personality and Social Psychology, 35*, 351–363.

Coe, J. H. (2000). Musings on the dark night of the soul: Insights from St. John of the Cross on a developmental spirituality. *Journal of Psychology and Theology, 28*, 293–307.

Elliott, M., Hayward, R. D. (2007). Religion and the search for meaning in life. *Journal of Counseling Psychology*, 53, 80–93.

Emmons, R. A. (2003). Emotion and Religion. In R. F. Paloutzian, C. L. Park (Ed.), *Handbook of the Psychology of Religion and Spirituality* (pp. 235–252). New York: The Guilford Press.

Exline, J. J. (2002). Stumbling blocks on the religious road: Fractured relationships, nagging vices, and the inner struggle to believe. *Psychological Inquiry, 13(3),* 182–189.

Exline, J. J., Rose, E. (2005). Religious and spiritual struggles. In R. F. Paloutzian, C. L. Park (Ed.), *Handbook of the Psychology of Religion* (pp. 315–330). New York: Guilford.

Exline, J. J., Park, C. L., Smyth, J. M., Carey, M. P. (2011). Anger toward God: Social–cognitive predictors, prevalence, and links with adjustment to bereavement and cancer. *Journal of Personality and Social Psychology, 100(1)*, 129–148.

Exline, J. J., Yali, A. M., Sanderson (2000). Guilt, Discord, and Alienation: The Role of Religious Strain in Depression and Suicidality. *Journal Clinical Psychology, 56(12),* 1481–1496.

Falvo, S. (1999). *Przebudzenie charyzmatów* [Awakening of charismas]. Łódź: Wydawnictwo Ośrodek Odnowy w Duchu Świętym.

Fincham, F. D., Bradbury, T. N. (1992). Assessing attributions in marriage: The relationship attribution measure. *Journal of Personality and Social Psychology. 62(3),* 457–468.

Fincham, F. D., Paleari, G., Regalia, C. (2002). Forgiveness in marriage: The role of relationship quality, attributions, and empathy. *Personal Relationships, 9(1)*, 27–37.

Gorsuch, R. L., Smith, C. S. (1983). Attributions of Responsibility to God: An Interaction of Religious Beliefs and Outcomes. *Journal for the Scientific Study of Religion, 22(4),* 340–352.

Heider, F. (1958). *The psychology of interpersonal relations.* New York, NY: Wiley.

Hood, R. W., Keller, B., Csöff, R. M., Silver, C. F. (2009). *Deconversion: Qualitative and Quantitative Results from Cross–cultural Research in Germany and the United States of America.* Gottingen: Vandenhoeck & Ruprecht.

Huber, S., Richard, M. (2010). The Inventory of Emotions towards God (EtG): Psychological valences and theological issues. *Review of religious research, 52(1)*, 21–40.

Jonas, E., Fischer, P. (2006). Terror management and religion: Evidence that intrinsic religiousness mitigates worldview defense following mortality salience.

Journal of Personality and Social Psychology, 91, 553–567. doi:10.1037/0022–3514.91.3.553

Kelley, H. H. (1967). Attribution theory in social psychology. In D. Levine (Ed*.), Nebraska symposium on motivation.* Lincoln: University of Nebraska Press.

Kirkpatrick, L. A. (2004). *Attachment, evolution, and the psychology of religion*. New York, NY: Guilford Press.

Kopplin, D. (1976, August*). Religious orientations of college students and related personality c   haracteristics*. Paper presented at the convention of the American Psychological Association, Washington, DC.

Kusz, E. (2007). *Wspólnota religijna – pomiędzy dojrzałością społeczną a de–indywidualizacją* [The religious community – between social maturity and de–individualization]. In R. Jaworski, (Ed.), *W poszukiwaniu skutecznej pomocy [Searching for effective assistance]* (pp. 126–158). Płock: Płocki Instytut Wydawniczy.

McIntosh, D., Spilka, B. (1990). Religion and physical health: The role of personal faith and control beliefs. In M. L. Lynn, D. O. Moberg (Ed*.), Research in the social scientific study of religion (Vol. 2, pp. 167–194)*. Greenwich, Ct: JAI Press.

Novotni, M., Petersen, R. (2001). Angry with God. Colorado Springs, CO: Piñon.

Otto, R. (1970). The Idea of the Holy. New York: Oxford University Press [originally published 1917].

Pargament, K. I. (1997). *The psychology of religion and coping.* New York: Guilford.

Pargament, K. I., Koenig, H. G., Perez, L. M. (2000). The many methods of religious coping: Development and initial validation of the RCOPE. *Journal of Clinical Psychology, 56(4),* 519–543.

Pargament, K. I., Murray–Swank, N., Magyar, G. M., Ano, G. G. (2004). Spiritual struggle: A phenomenon of interest to psychology and religion. In W. R. Miller, H. Delaney (Ed.), *Judeo–Christian perspectives in psychology: Human nature, motivation, and change* (pp. 245–268). Washington, DC: APA Books.

Proudfoot, W., Shaver, P. R. (1975). Attribution theory and the psychology of religion. Journal for the Scientific Study of Religion, 14, 317–330. Reprinted in B. Spilka, D. N. McIntosh (Ed.). (1997). *The psychology of religion: Theoretical approaches*. Boulder, CO: Westview Press.

Shaver, K. G. (1975). An introduction to attribution processes. Oxford, England: Winthrop.

Shaver, P. R., Buhrmester, D. (1983). Loneliness, sex–role orientation, and group life: A social needs perspective. In P. B. Paulus (Ed.), *Basic group processes (*pp. 259–288). New York: Springer–Verlag.

Spilka, B., Brown, G. A., Cassidy, S. E. (1993). The structure of mystical experience in relation to pre– and post–experience lifestyle correlates. International Journal for the Psychology of Religion, 2, 241–157.

Spilka, B., Shaver, P. R., Kirkpatrick, L., A. (1997). A general attribution theory for the psychology of religion. In B. Spilka, D. McIntosh (Ed.), The Psychology of Religion. Theoretical Approaches (pp. 153–170). Boulder, CO: Westview/Harper.

Spilka, B., Spangler, J. D., Nelson, C. B. (1983). Spiritual support in life–threatening illness. *Journal of Religion and Health, 22(2),* 98–104.

Streib, H., Hood, R. W., Keller, B., Csoff, R.–M., Silver, C. F. (2009). Deconversion: Qualitative and quantitative results from cross–cultural research in Germany and the United States of America. Gottingen: Vandenhoeck & Ruprecht

Suenensa, L. (2006). *Dokument z Malines. Odnowa Charyzmatyczna* [The document from Malines. Charismatic Renewal]. Kraków: Wydawnictwo Serafin.

Taylor, S. E., Lichtman, R. R., Wood, J. V. (1984). Attributions, beliefs about control, and adjustment to breast cancer. *Journal of Personality and Social Psychology, 46*(3), 489–502.

Vanier, J. (2007). *Community and Growth*. London: Darton Longman & Todd Ltd.

Virkler, H. A. (1999). Allaying fears about the unpardonable sin. *Journal of Psychology and Christianity, 18*, 254–269.

Walesa, C. (2005). *Rozwój religijności człowieka* [The development of human religiosity]. Lublin: Wydawnictwo KUL.

Weiner, B. (1993). On sin versus sickness: A theory of perceived responsibility and social motivation. *American Psychologist, 48*(9), 957–965.

Wong, P. T., Weiner, B. (1981). When people ask "why" questions, and the heuristics of attributional search. *Journal of Personality and Social Psychology, 40*(4), 650–663.

Zarzycka, B., Bartczuk, R. (2011). Polska adaptacja Skali Emocji do Boga S. Hubera [Polish adaptation of Huber`s Emotion toward God Scale]. In M. Jarosz (Ed.), *Psychologiczny pomiar religijności* [The psychological measurement of religiosity] (pp. 263–291). Lublin: Towarzystwo Naukowe KUL.

Zarzycka, B. (2014). The Internal Structure of the Polish Adaptation of the Religious Comfort and Strain Scale. *Annals of Psychology, 17*(4), 695–708.