Belonging and Spiritual Growth in the Church of the Nazarene

Association of Nazarene Sociologists and Researchers

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January 2010
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Introduction

This research explores the impact of a variety of types of congregational participation on one’s sense of belonging to Nazarene congregations and the impact of social, congregational, and personal aspects of religion on the spiritual growth of participants in congregations in the Church of the Nazarene. The purpose of this research is to predict how belonging is developed and how spiritual growth is experienced in Nazarene congregations and to suggest how belonging and spiritual growth may impact ministerial attrition.

The Church of the Nazarene

Past research which used the U. S. Congregational Life Survey, whose data were used in this study, and past research on the Church of the Nazarene have not exclusively addressed belonging or spiritual growth. Two books by Woolever and Bruce (2002, 2004) extensively reported the results of the U. S. Congregational Life Survey, and while they included the Church of the Nazarene in the conservative Protestant category, they did not report any specific results concerning the Church of the Nazarene.

Other research has examined Nazarene growth at the denominational level. Stark (2008) described the Church of the Nazarene as a conservative or “Evangelical” denomination (p. 151) and mentioned its growth rate (p. 22) which was higher than those of the liberal Protestants and the Southern Baptists but lower than those of Pentecostal and Charismatic sects. Finke and Stark (2005) described the Church of the Nazarene as a sect which split from the United Methodist Church and contrasted the growth of the Church of the Nazarene with the decline of the United Methodist Church. Kenneth Crow (2005) also counterintuitively noted that Nazarene churches which attracted more participants also lost more participants and that “there (had) been a general
reduction in the proportion of Nazarene members participating in worship over the past twenty years” (p. 103), though the distribution of worship attendance for the Church of the Nazarene had remained stable. Dougherty, Maier, and Vander Lugt (2008) also demonstrated that the short organizational age of young congregations and lack of financial support contributed to Nazarene congregational closures, while carefully reminding readers that closing congregations in denominations was not equivalent to denominational decline.

Stockard, Stanley, and Johnson (2001) compared the theology of the Church of the Nazarene with the theologies of other holiness denominations and found that the Church of the Nazarene had more traditional beliefs and held more strongly to the doctrine of entire sanctification than did The Church of God (Anderson, Indiana) and The Evangelical Church of North America.

**Belonging to Congregations**

One’s participation in congregational activities, including length of congregational attendance, frequency of participation in congregational activities, and participation in organizations outside of the congregation, has been linked to one’s sense of belonging to a congregation. Specifically, length of attendance related to the sense of belonging to a congregation, likely because more time within a social network allowed people to build and to strengthen friendships (Olson, 1989; Stark & Glock, 1968; Hoge & Carroll, 1978; Welch, 1981; Fischer, 1982). Levels of belonging also strongly predicted whether someone remained in a congregation (Olson, 1989). In addition, the frequency of participation in a social network also contributed to levels of belonging. This is likely because more frequent involvement provided more opportunities for developing two dimensions of social networks: density, or how many people know each other in a social network or the “interconnectedness” of people within a social
network (Fischer, 1982, p. 139), and “multistrandedness—how many different ways an individual is involved with someone” (Fischer, 1982, p. 139). Involvement in service organizations outside of the congregation would detract from one’s sense of belonging to a congregation because “when groups limit nongroup behavior, their internal social networks are strengthened” (Finke, 2004, p. 21; Cornes & Sandler, 1986; Hechter, 1987; Iannaccone, 1992).

**Spiritual Growth in Nazarene Doctrine**

The Church of the Nazarene has encouraged certain practices within congregations to further spiritual growth. Three of these practices are belonging, congregational experience, and private devotional activities. According to Nazarene doctrine, belonging within a congregation should contribute to spiritual growth:

> It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; and that they shall be, or earnestly desire to be, cleansed from all indwelling sin. They shall evidence their commitment to God … by abiding in hearty fellowship with the church, … wholly committed to its doctrines and usages and actively involved in its witness and outreach. (Bowling, McCullough, Middendorf, Raser, & Stone, 1997, pp. 36, 38)

Congregational experience generally refers to the attender’s affective, religious experience in the setting of the congregation, such as sensing the presence of God and responding to His presence. Nazarene doctrine has taught that the Holy Spirit, whom Greathouse (1958) equated with the presence of God, working in one’s life should bring about spiritual growth:

> We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus. (Bowling et al., 1997, p. 31)

The Church of the Nazarene also has also encouraged personal devotional activities as a sign of one’s commitment to God, salvation, and spiritual growth:
It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; and that they shall be, or earnestly desire to be, cleansed from all indwelling sin. They shall evidence their commitment to God … by doing that which is enjoined in the Word of God, which is our rule of faith and practice, including: … family and private devotions (Deuteronomy 6:6-7; Matthew 6:6). (Bowling et al., 1997, pp. 36-37)

The Church of the Nazarene’s doctrinal stance that social, experiential, and private aspects of religion contribute to spiritual growth has supported the concept that spiritual growth is multidimensional.

Research Questions

The following research questions provide the framework for this investigation:

1. How do length of attendance, frequency of attendance, participation in congregational group activities, participation in community-based congregational activities, and participation in service organizations outside of the congregation impact one’s sense of belonging to congregations in the Church of the Nazarene?

2. How do one’s sense of belonging to a Nazarene congregation, congregational experience, and private devotional activities contribute to spiritual growth?

Hypotheses

Hypothesis 1: Longer congregational attendance, more frequent attendance at worship services, greater involvement in congregational group activities, and greater involvement in community-based congregational activities will increase one’s sense of belonging to a congregation, whereas participation in service organizations outside of the congregation will correspond with a decrease in one’s sense of belonging to a congregation.

This hypothesis (Fig. 1) was tested using standard multiple regression with length of congregational attendance, frequency of attendance at worship services, participation in
congregational group activities, participation in community-based congregational activities, and involvement in service organizations outside of the congregation as predictors for one’s sense of belonging to the congregation.

_Hypothesis 2: A sense of belonging to a congregation, congregational experience, and private devotional activities will positively predict one’s perception of spiritual growth for participants in Nazarene congregations._

Hypothesis 2 (Fig. 2) was tested using standard multiple regression with a sense of belonging to a congregation, congregational experience, and personal devotional activities as predictors for perceived spiritual growth.

**Methods**

**Data Source and Research Design**

The data used for this study were part of the U. S. Congregational Life Survey, 2001, Church of the Nazarene Attenders data file, which was downloaded from the Association of Religion Data Archives (www.thearda.com). “Over 300,000 worshipers in over 2,000 congregations across America participated in the U. S. Congregational Life Survey—making it the largest survey of worshipers in America ever conducted” (Association of Religion Data Archives, 2001). The U. S. Congregational Life Survey was developed from a random sample of congregations which General Social Survey participants attended and from a random sample of the congregations in the following denominations: Church of the Nazarene, Evangelical Lutheran Church in America, Presbyterian Church (U.S.A.), Roman Catholic Church, Seventh-day Adventist Church, Southern Baptist Convention, United Methodist Church, and United Church of Christ. The U. S. Congregational Life Survey included three surveys, one each for congregations (organizational level), leaders, and attenders. The Lilly Endowment, Inc., the
Louisville Institute, and the Presbyterian Church (U.S.A.) funded the U. S. Congregational Life Survey, and the Church of the Nazarene funded the data on Nazarene congregations. Kenneth Crow oversaw the sample of Nazarene congregations beyond the congregations in the General Social Survey sample. For the Church of the Nazarene sample, 498 U. S. Nazarene congregations with an average attendance of 25 to 500 were invited to participate. From this sample, 109 (21.9%) congregations completed and returned the self-administered surveys, and 6,196 attenders participated. The data in the U. S. Congregational Life Survey, 2001, Church of the Nazarene Attenders file is representative of the attenders of congregations in the Church of the Nazarene in the United States in 2001 (Association of Religion Data Archives, 2001).

**Measurement of Variables**

Because the measurement of each variable in the hypotheses is important for understanding the results, the variables used to measure each concept are discussed in this section. All wording for the questions comes from the Association of Religion Data Archives (2001).

**Length of Congregational Attendance**

The first predictor of belonging, length of attendance in a congregation, was measured in the following question: “How long have you been going to worship services or activities at this congregation?” The potential choices for answering this question and their codes were:

1=less than one year  
2=one to two years  
3=three to five years  
4=six to ten years  
5=eleven to twenty years  
6=more than twenty years

Respondents who indicated that “I am visiting from another congregation” or “I am visiting and do not regularly go anywhere else” were not included in the analysis.
**Frequency of Attendance at Worship Services**

Frequency of attendance at worship services, the second predictor of belonging, was measured in the following question: “How often do you attend worship services?” Possible choices for this question and their codes were:

1 = this is my first time  
2 = hardly ever  
3 = less than once a month  
4 = once a month  
5 = two to three times a month  
6 = usually once a week  
7 = more than once a week

**Involvement in Congregational Group Activities**

Involvement in congregational group activities was measured by answers to the following question: “Are you involved in any group activities here?” Categories of group activities included the following: (a) Sunday school, church school, or Sabbath school; (b) prayer, discussion, or Bible study groups; (c) fellowships, clubs, or other social groups. A participant’s indication of involvement in each category of groups received a code of “one,” and an indication of no involvement received a code of “zero.” The codes for these categories were summed to create a scale for congregational group involvement with a score of three indicating active involvement in activities within the congregation and a score of zero indicating no involvement in congregational group activities.

**Involvement in Community-based Congregational Activities**

Involvement in community-based congregational activities was measured by answers to two questions. The first question was: “Do you regularly take part in any activities of this congregation that reach out to the wider community (e.g. visitation, evangelism, outreach, community service, social justice)?” Categories of community-based activities included the
following: (a) evangelism or outreach activities; (b) community service, social justice or advocacy activities of this congregation. Indication of involvement in each category of groups received a code of “one,” and lack of indication of involvement received a code of “zero.”

The second question measured the congregational focus on community ministry: “Do you agree or disagree: ‘This congregation is strongly focused on serving the wider community beyond the congregation?’” The answer choices for this question were:

1=strongly disagree
2=disagree
3=neutral or unsure
4=agree
5=strongly agree

The codes for these categories were summed to create a scale for involvement in community-based activities of the congregation with the score of one indicating little community involvement personally and congregationally and a score of seven indicating strong involvement in community-focused activities in a congregation active in its community.

**Involvement in Service Organizations Outside of the Congregation**

Involvement in service organizations outside of the congregation was measured by answers to the following question: “Are you involved in any community service, social service, or advocacy groups not connected to this congregation?” Categories of group activities included the following: (a) social service and charity clubs; (b) advocacy, justice or lobbying groups. Indication of involvement in each category of groups received a code of “one,” and lack of indication of involvement received a code of “zero.” The codes for these categories were summed to create a scale for involvement in service organizations outside of the congregation with a score of two indicating involvement in such groups and a score of zero indicating no involvement in such groups.
Sense of Belonging to One’s Congregation

To measure one’s sense of belonging to a congregation, two responses in the questionnaire were combined into a scale. The first question was: “Do you have a strong sense of belonging to this congregation?” The possible responses to this question were: 0=no; 1=yes.

The second dimension was measured through responses to the following question: “Do you have any close friends in this congregation?” The responses and revised codes were:

1=No, I have little contact with others from this congregation outside of activities here.
2=No, I have some friends in this congregation, but my closest friends are not involved here.
3=Yes, I have some close friends here as well as other close friends who are not part of this congregation.
4=Yes, most of my closest friends are part of this congregation.

The codes to these two dimensions were added to create a scale to measure one’s sense of belonging, with a score of one indicating that the participant has an extremely low sense of belonging to his or her congregation and with a score of five indicating that a participant has a high sense of belonging to his or her congregation.

Congregational Experience

To measure the congregational experience of participants, responses to the following statement were added to create a scale: “How often do you experience the following during worship experiences at this congregation?” The possible experiences for responses were:

(a) a sense of God’s presence; (b) inspiration; (c) boredom; (d) awe or mystery; (e) joy; (f) frustration. Possible responses and codes for each experience are:

1=rarely
2=sometimes
3=usually
4=often
Since boredom and frustration were not experiences which people considered to be positive
within a congregation, their codes were reversed (1=often; 2=usually; 3=sometimes; 4=rarely). A
score of six indicated that one had not had a positive congregational experience, and a score of
twenty-four indicated that one had had a positive congregational experience.

**Private Devotional Activities**

How often one spent time in private devotional activities was measured in the following
question: **“How often do you spend time in private devotional activities (such as prayer,
meditation, reading the Bible alone)”** The possible responses and their codes were:

1=never
2=hardly ever
3=occasionally
4=once a week
5=a few times a week
6=every day/most days

A score of one indicated no involvement in private devotional activities, and a score of six
indicated very frequent involvement in devotional activities.

**Perceived Spiritual Growth**

One’s perception of growth in faith in the past year was measured in the following
question: **“Over the past year, how much have you grown in your faith?”** The responses were
coded as follows:

1=no real growth
2=some growth
3=much growth

A score of one indicated an absence of perceived spiritual growth in one’s life, and a score of
three indicated much perceived spiritual growth in one’s life.
Data Analysis

Standard multiple regression was used to analyze the hypotheses. Standardized coefficients were used to indicate the change in the standard deviation of the dependent variable for one standard deviation of change in the independent variable; unstandardized coefficients were used to indicate the change in units of the dependent variable for one unit of change in the independent variable (Firebaugh, 2008).

Results

This section contains the results of the regressions for Hypotheses 1 and 2. The means and standard deviations for each variable are indicated in Table 1.

Results for Hypothesis 1

As seen in Figure 3, the regression coefficients indicated that length of attendance ($\beta=0.210, p<0.001$), frequency of attendance ($\beta=0.120, p<0.001$), participation in congregational group activities ($\beta=0.199, p<0.001$), and participation in congregational activities in the community ($\beta=0.176, p<0.001$) contributed to a sense of belonging in congregations, and participation in service organizations outside of the congregation lessened levels of belonging in congregations ($\beta=-0.033, p<0.05$). The variation in these variables predicted 21.3% of the variation in a sense of belonging to one’s congregation (adjusted $R^2=0.213$), leaving 78.7% of the variation in one’s sense of belonging unexplained. Specific regression results are located in Table 2.

Results for Hypothesis 2

As seen in Figure 4, the regression coefficients indicated that a sense of belonging ($\beta=0.093, p<0.001$), congregational experience ($\beta=0.300, p<0.001$), and devotional activities ($\beta=0.300, p<0.001$) positively contributed to perceived spiritual growth over the past year. The
variation in these variables predicted 24.8% of the variation in perceived spiritual growth (adjusted $R^2=0.248$), leaving 75.2% of the variance in perceived spiritual growth unexplained. Specific regression results are located in Table 3.

**Discussion**

The relationships between congregational activity and a sense of belonging to one’s congregation and also between belonging and perceived spiritual growth were examined using multiple regression. It was hypothesized that (1) five distinct measures concerning congregational participation would contribute to a sense of belonging and that (2) social, experiential, and private religious practices would positively predict perceived spiritual growth. The present findings support the hypotheses.

Using secondary data from the U. S. Congregational Life Survey contributed some limitations to this study. Some of the variables were ordinal rather than interval measures, rendering interpretation of their regression coefficients difficult. Of course, using measures which are operationalized differently than one would prefer is a challenge inherent in the use of secondary data. However, the benefits stemming from the size of the data set and the ability to generalize the results to the Church of the Nazarene so outweighed the limitations that it was sufficiently beneficial to use secondary data.

The results demonstrate that in the Church of the Nazarene length of attendance in a congregation, frequency of participation in worship services, and participation in congregational group activities and community-based congregational activities significantly contribute to a sense of belonging in congregations. In contrast, participation in service organizations outside of the congregation lessens belonging within a congregation. More specifically, the findings supported that length of church attendance, participation in congregational group activities, and
participation in congregational activities in the community are the strongest predictors of belonging.

Furthermore, the findings indicate that belonging, congregational experience, and private devotional activities substantively contribute to spiritual growth in the Church of the Nazarene. This finding supports the concept of the multidimensionality of spiritual growth (e.g., social, experiential, and personal). According to the results, congregational experience and devotional activities are stronger contributors to spiritual growth than belonging.

Because belonging is a strong predictor of lasting commitment to a congregation (Olson, 1989), the predictors of belonging should still be particularly interesting to Nazarene ministers. Length of attendance is the strongest predictor, and although congregational leaders should create opportunities for new attenders to belong, pastors should not be surprised if their congregations experience a regular turnover of new attenders. Furthermore, the findings suggest that participation in group activities within the congregation and congregational activities in the community may contribute more strongly to one’s sense of belonging than frequency of attendance in worship services. Therefore, leaders should encourage a variety of group and community-based activities to help participants to develop a sense of belonging to Nazarene congregations.

Because of the multidimensionality of spiritual growth in the Church of the Nazarene, theologies which focus on one contributor to spiritual growth at the expense of others may limit spiritual growth for participants in Nazarene congregations. This resulting limitation of spiritual growth may make it more difficult for Nazarene ministers to fulfill their calling to help believers grow spiritually:
The minister must likewise have a deep sense of the necessity of believers going on to perfection and developing the Christian graces in practical living, that their “love may abound more and more in knowledge and depth of insight” (Philippians 1:9). (Bowling et al., 1997, p. 165)

Certainly, the current findings concerning belonging and spiritual growth within Nazarene congregations have implications for ministerial attrition. If congregational participants do not experience belonging or spiritual growth in a Nazarene congregation, they may begin attending another congregation where they do experience belonging and spiritual growth. This reduction of participants may threaten a congregation’s ability to hire a pastor or to remain open. A lack of spiritual growth also discourages pastors and may contribute to their disillusionment, burnout, and attrition.

To further understand ministerial attrition, researchers could utilize variables from the U.S. Congregational Life Survey, 2001, Church of the Nazarene Leaders data file concerning burnout, commitment, congregational conflict, and family and marital issues. The study could then examine the effect of these variables on the frequency with which leaders have considered leaving the ministry and on leaders’ perceptions of their ministry’s effectiveness. In addition, a qualitative study in which a researcher interviews pastors who have left the ministry in the Church of the Nazarene would also elucidate this topic.
References


Figure 1: Relationships between measures of congregational participation and belonging examined in Hypothesis 1. + indicates that the independent variable is hypothesized to increase the dependent variable; - indicates that the independent variable is hypothesized to decrease the dependent variable.
Figure 2: Relationships between belonging, congregational experience, private devotional activities and spiritual growth examined in Hypothesis 2. + indicates that the independent variable is hypothesized to increase the dependent variable; - indicates that the independent variable is hypothesized to decrease the dependent variable.
Figure 3: Results between measures of congregational participation and belonging examined in Hypothesis 1. Standardized coefficients are reported above the arrows; unstandardized coefficients are reported below the arrows. * = p<0.05; ** = p<0.01; *** = p<0.001.
Figure 4: Results between belonging, congregational experience, private devotional activities, and spiritual growth examined in Hypothesis 2. Standardized coefficients are reported above the arrows; unstandardized coefficients are reported below the arrows. * = p<0.05; ** = p<0.01; *** = p<0.001.
Table 1
Means and Standard Deviations

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Table 2
Regression with Belonging as the Dependent Variable

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Table 3
Regression with Spiritual Growth as the Dependent Variable

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