RELIGIOUS SOCIALIZATION:
A TEST OF THE CHANELLING HYPOTHESIS OF PARENTAL INFLUENCE ON
ADOLESCENT FAITH MATURITY

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Abstract

Studies have consistently shown the family to be the most influential socializing agent in the life of the children, including the area of religious socialization. The pathways by which this occurs and the variables moderating the strength of the parental influence are still being explored but involves a variety of variables such as parenting style, parental religiosity, gender, age of the child, and the influence of peer networks. Recent research on faith transfer through the generations has shown the acquisition of religiosity has as much or more to do with what goes on in the family than what goes on in the religious institution. This study proposes to test the channeling hypothesis which looks at the indirect effect that parental religiosity has on offspring. By channeling or directing a child into secondary religious networks such as congregational influences, peer groups, education systems and potential mates, a parent indirectly affects the religiosity of a child. The use of a national survey of 11,000 adolescents and adults in six Protestant denominations produced a sub-sample of 2,365 youth that was analyzed to determine if there is support for the notion that parents do have a direct main effect on adolescent religiosity, if it is lasting, and how the intervention of congregational and peer influences impact the outcome variable, faith maturity. As expected, parental factors were significantly related to the outcome variable of faith maturity both before and after the variables of congregational and peer measure were introduced. It was found that peer influence has a small but significant mediating effect while congregational influence did not. Contrary to expectations, as the age group of the adolescent increased the relationship between peer measures and faith maturity scores did not become stronger nor did the relationship between parental scores and faith maturity become weaker. In fact, the research showed that while peer influence remained constant during the adolescent years, parental influence increased with age.
Findings indicate the importance of all three socializing agents but particularly the strength of peer influence, the increasing influence of parents and the power of both parental and peer influences interacting together.
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Religious socialization has received a modest amount of attention in literature spanning the 1980s and into the 1990s. Although most articles that touch on the topic are from journals with a religious focus, there are also several articles in various non-religious sociological and psychological journals. A review of both sociological and psychological journal indexes as well as direct contact with leading scientists in both the psychology of religion and the sociology of religion produced a small cross-referenced list of material.

The group most often studied in this area of religious socialization and development is adolescents. This emphasis emerges from the developmental school of thought. Developmentalists put particular emphasis on the adolescent years as a time of cognitive (Piaget, 1972), moral (Kohlberg, 1969), psychosocial (Erickson, 1963) and faith (Fowler, 1981) maturation or transition. Each of these different developmental theorists places significant change occurring in a person from when they enter adolescence compared to when they enter adulthood. Although much development has already occurred by the adolescent years, the ability to achieve the highest developmental levels postulated by each of these theories becomes more attainable by this age period.

Many, but not all, researchers who look into this topic rely on some of the theory put forward by these developmental theorists. The sociological perspective, in contrast to the social–psychological view, is more interested in the macro influences of social institutions such as family, church and peers (Cornwall, 1988). This study is interested in both the social-psychological perspective and the sociological perspective.

Stolzenberg, Blair-Loy, and Waite (1995) and Wilson and Sherkat (1994) find that the most important determinant of adult religiosity is the religious beliefs and
participation in religious practices between 18 and 20 years of age. Myers (1996) raises the question of how religiosity between those ages of 18 and 20 years is developed in his look at religious inheritance in context.

Clark, Worthington, and Danser (1988) looked at the influence of parental beliefs and behaviors on firstborn early adolescent sons. Their findings show that fathers are especially important in transferring both their religious beliefs and behaviors to their firstborn early adolescent son. Willtis and Crider (1989) use longitudinal data to look at the influence of parental religious values and practices into early adulthood. At this stage of life, there is little evidence that shows any correlation between parental church attendance and the attendance patterns of the adult child. This is in contrast to the strong correlation that was found when the same samples of children were in their teens. Despite the research that is focused on this age group, there is still little known about the social-psychological processes that lead to adolescent religiosity (Erickson, 1992).

This study was designed to examine the question of parental influence on adolescent faith maturity and to attempt to add clarification to the changing dynamic of that influence. An emphasis has been placed on the parents and the parents' interaction with the peer and congregational factors in influencing faith maturity in adolescents.
Defining Religiosity

The term used in this paper, faith maturity, is often rendered religiosity in the relevant literature. The reason different terms are used is because of the lack of consensus not only on terms but also definitions of the differing terms. There are problems with the literature that attempt to address conceptualizing and operationalizing of religiosity or faith maturity. Specifically there are inconsistencies with the material attempting to measure this concept. Hagedorn (1990) states that, “this hurdle is a most important one, for until we can specify what constitutes religiousness, we cannot proceed to examine the characteristics of religious people” (p. 348).

Erickson (1992), in regards to the measurement of adolescent religious development, says that much of the research continues to employ narrow and constraining measurement techniques. In addition, religious variables are often measured with single indicators or by scales that have little or no empirical evidence for validity. Erickson goes on to say that many of the theories in religious development remain untested.

How religiosity is defined varies from study to study. The early studies in this area looked at three basic indicators to determine religiosity. They are group identification, church membership, and service attendance. These three areas continue to be found in studies but there have been additional variables looked at that go beyond the early focus of behaviors. Allport (1950) wrote of mature vs. immature religion. Immature religion focused on self-gratification and lack of any reflective insight. Mature religion served more as a central integrative function that demonstrated itself in constant moral behavior and lack of narrow mindedness. Later, after accessing these constructs,
he produced the religious orientation scale to measure *Intrinsic* and *Extrinsic* orientation to religion (Allport & Ross, 1967). These two labels were roughly equal to the mature and immature constructs respectively. Glock and Stark (1965) proposed four dimensions in the study of religiosity. They looked at the way adherents manifest religiosity across religious traditions. The four manifestations are: belief, practice, experience, and knowledge.

Fowler (1981) proposed a cognitive-developmental model of faith maturity. Like other developmental models, Fowler suggests that people go through stages of faith maturity. His stages range from an intuitive/projective faith through the sixth stage defined as universalizing faith. Fowler defined faith as:

*Faith involves both conscious and unconscious processes and holds together both rational and passional dynamics. Faith holds together both religious and non-religious directions and forms.* (p. 21)

This study looks at a more specific type of faith that is found in the Christian worldview. It looks at faith maturity as defined by the Faith Maturity Scale developed by Search Institute in 1988 (Benson, Donahue, & Erickson, 1993). It defines faith maturity as:

*Faith maturity is the degree to which a person embodies the priorities, commitments, and perspectives characteristic of vibrant and life transforming faith, as these have been understood in "mainline" Protestant traditions.* (p. 3)

A general survey of the research on religiosity, reveals a variety of ways in which it is attempted to be measured. Table 1.1 reveals the diversity of measuring attempts. There is no standard measure and most measures are specific to the study they address. There are several large continuing studies that each use their own
measurements such as Bibby’s (1980) study of Canadian adolescents, but these measures are not used in replicated studies.

This Faith Maturity Scale, developed by Search Institute, attempts to measure religiosity from a multidimensional perspective. The thrust of this measure is upon the concepts of values and behaviors rather than right beliefs, although a portion of the measure includes some belief indicators. The Faith Maturity Scale is a much more complex measure of religiosity than the measures that appear in the current literature. James Fowler’s (1981) interview assessment of faith maturity is extensive but also requires special interview training. This creates time and money constraints for large N studies such as this one. The authors of the Faith Maturity Scale do recognize the work of Fowler and attempt to incorporate his findings especially in the fifth and sixth stages of faith development.

Importance of Faith Maturity

Although not a common topic of study, the concept of faith maturity has wide implications to the individual and society. The individual has been shown to benefit from moral maturity by being less likely to be involved in substance abuse (Kent, 1987; Perkins, 1985). It has been demonstrated that those youth with higher levels of faith maturity are more likely to be involved in prosocial behavior and have been shown to have higher levels of moral reasoning (Hoge et al., 1982). From a family perspective, levels of religious beliefs and behaviors have been shown highly predictive of marital satisfaction and divorce (Bahr & Chadwick, 1985; Heaton, 1984).
## Table 1.1

### Operationalizing Religiosity

<table>
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<td><strong>Ozarak (1989) Social and Cognitive Influences on the Development of Religious Beliefs and Commitment in Adolescence</strong></td>
<td><strong>Belief Orthodoxy</strong>&lt;br&gt;1) Beliefs like church&lt;br&gt;2) Believe in God&lt;br&gt;3) God influences me&lt;br&gt;4) God influences history&lt;br&gt;5) God answers prayer&lt;br&gt;<strong>Worship Attendance</strong>&lt;br&gt;1) Attend services&lt;br&gt;2) Satisfied with church&lt;br&gt;3) Attend on holidays&lt;br&gt;4) Observe Sabbath rules&lt;br&gt;<strong>Personal activities</strong>&lt;br&gt;1) Read scriptures&lt;br&gt;2) Read religious literature&lt;br&gt;3) Pray alone&lt;br&gt;4) Pray with others</td>
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Contradictions in the Literature

The research on religious socialization shows that there are inconsistent results when looking at the influence of parental religiosity on the religiosity of their offspring. First, there is the question of whether there is any significant influence or not. Although most researchers believe parental religiosity to be central in determining adolescent religiosity, Hoge, Johnson, & Luidens (1994) concluded that parents' involvement in a local church had no determining influence on the patterns of the children. In fact, the study showed a negative relationship between the religiosity of the mother and the church involvement of the youth.

Another example of the inconsistencies is in the significance of family types and styles of parenting. Nelsen (1980) found that warmth between the parent and adolescent was not a factor in religious transmission. Myers (1996) reports that family type and style of parenting are significant in aiding or hindering parental influence in religious socialization. Families that are characterized as happy and where both biological parents are present are more likely to see their children resemble their religious beliefs. Reconstituted families face the challenges of dealing with the disruptions and strains to intergenerational bonds due to relocation and other inhibiting factors (Aldous, 1987). Myers also found families that were described as warm and caring were also more fertile to parental influence on religiosity. Myers also notes that traditional single-income family structures aid in the process of religious inheritance. When the mother is less educated and has little involvement in the labour field, and the father is well educated, then religious inheritance is higher. Another report indicates that parental education, income, and class have no significant effects on the religiosity of offspring (Francis & Brown, 1991). The one footnote to this point is that Wilson and Sherkat (1994) note that parents of higher income may produce offspring that are less
likely to resemble themselves. This is a result of the parents encouraging the children to be more autonomous and independent which would lead to less conformity and intergenerational similarities.

One more example of contradictory findings in religious socialization is in the area of gender of parent effect. Clark, Worthington, and Danser (1986) report on twelve different studies measuring gender of the parent influences. In seven of the studies, the mother was more influential in determining the offspring's religiosity, two had found the fathers more influential, and three found no difference.

Some research has suggested that the pattern of religious participation has little to do with family transmission at all, but is more the result of macro influences that shape the life course. Stolzenberg et al. (1995) show that by separating the effects of marriage and childbearing from the effects of age alone, the data show how current age and family formation change religious participation. Firebaugh and Harley (1991) found that church attendance is simply a result of aging.

This paper attempts to avoid the apparent contradictions of previous studies by using a paradigm involving data from only the offspring generation for assessing the socialization process. All previous studies have focused on the correlation of religious belief or behavior between parents and offspring. Although this has proved to a fruitful area of research, it has created many problems as revealed in the conflicting data. By using a paradigm that avoids making comparisons of religiosity from one generation to the next these correlations become unnecessary for drawing conclusions about religious influence. This technique of looking at a dependent variable that does not require comparing religiosity levels of two different generations does, however, solves other potential measurement issues. No longer is parental data needed nor is there concern of cultural evolution affecting the results. Since a society's culture can change
dramatically in one generation, and cultural changes affect theological application, it is possible that even identical measures of religiosity may not be comparable. An example might be in the area of religious behaviors. At one point playing cards, dancing or going to a movie may have been considered improper, but it is not impossible for these types of ecclesiastical rulings to change in a generation. This research is focused on the single issue of examining the channeling hypothesis as proposed by Cornwall (1988). The concern of this paper is not on how well religiosity is transferred from parents to adolescent offspring, but what is the nature of the parents' influence on faith maturity.

Theory Development and Past Research

Theory development in the study of the transmission of religiosity is weak at best. Although several theoretical perspectives have been applied to this study there is little in the way of a unified approach. Ozorak (1989) writes that for almost a century, psychologists have been looking at the adolescent period as a significant time of religious development. She refers to Starbuck (1895), Allport (1950), Hastings, and Hoge (1976) as examples of researchers who have contributed to this field. Allport's intrinsic – extrinsic distinctions have been criticized on both theoretical and methodological grounds (Kirkpatrick & Hood, 1990). In spite of these objections, Donahue (1985) states that this framework has been the single most influential perspective to date in the study of the psychology of religion.

In more recent studies, several authors have put forth contributions to developing theory in this area. Most noted is Cornwall (1989) who studied a sample of the Mormon population in an attempt to come up with a theory of religious behavior. Her theory is based on four identified determinants of religious behavior: group involvement, belief orthodoxy, religious socialization, and demographic variables. She states that the empirical evidence indicates that each of these variables has influence on religious
behavior although not in equal proportions. Cornwall attempts to create a structural model of the development of adult religiosity. Cornwall’s model was based on an intergenerational learning framework. Under the focus of religious socialization, Cornwall looks at the three traditional agents of religious socialization: the family (Greely & Rossi, 1966; Greely, McGready, & McCourt et al., 1976), the church and peers (Cornwall, 1988; Fee et al., 1981). This research confirms that the family is the principal agent of religious socialization (Erickson, 1950), while peers and religious institutions are secondary agents. Himmelfarb (1979) looked at the agents of religious socialization among American Jews and suggests that parents perform a channeling function.

Parents socialize their children by channeling them into other groups or experiences (such as schools and marriage) which will reinforce (have an additive influence on) what was learned at home and will channel them further into similar adult activities. (p. 478)

Both Himmelfarb’s work with American Jews and Cornwall’s work with Latter-Day Saints provides empirical support for the channeling effect of the family. Both studies show that religious socialization by parents not only shapes their children’s religious paradigms but also channels them into social institutions and settings that reinforce and help maintain the individuals religious beliefs and commitment to religious norms.

Cornwall found that in her Mormon sample, family variables had little direct influence on adult religiousness. She clarifies that this does not mean that the family is not influential. Rather it means that it exerts influences that are indirect. Parental attendance and home religious observance serve to channel offspring into peer networks that reinforce the home values. The peer influences directly affect adult behavior patterns.

Erickson (1992) attempted to build on Cornwall’s model to look at adolescent religious development. His areas of focus are: the family, peers, and religious
education. Education is given a central place in his model and the model, like Cornwall's, looks at religious development from a social learning framework. Erickson concluded that his data did support the channeling hypothesis of Himmelfarb and Cornwall noting a particular emphasis on religious education. He brings attention to the powerful socializing impact that religious education has because of its blending of the religious institution with peers who are religious.

Myers (1996) introduces some of the more popular theories that are used in the study of intergenerational religious transmission as an introduction to his concern regarding the validity of the channeling theory. One of the theories that Myers discusses is Iannaccone's (1990) religious capital theory. Accumulation of religious capital during childhood, through household participation, affects beliefs and parent-child interaction. Iannaccone suggests that this accumulation is more likely to occur in more devout, stable and harmonious households in which the socialization of the children is a primary focus of the parents. The ability to successfully socialize ones' children is dependent on a variety of family variables. Parental control, support, and the primary socializer being mother or father are all-important factors in the process.

Clark and Worthington (1987) see the transmission of religious beliefs and behaviors from parents to adolescents as being affected by three classes of variables: demographic, religious and family relationship variables.

Cultural broadening theory (Hoge et al., 1994) assumes that as young people enter the college environment, they become more liberal and less traditional in their behaviors and attitudes than their parents do. This cultural broadening may act to diminish the importance of religious values while encouraging the exploration of different lifestyles that also discourage religious beliefs and behaviors.
Dudley and Dudley (1986) looked at a large sample of Seventh Day Adventists in the area of religious transmission through the lens of social learning theory and emancipation theory. Emancipation theory is based on the "developmental task" ideology of developmental psychological theorists as mentioned earlier. The idea behind this theory is that as adolescence as a stage is prolonged, especially in our western culture, it increases the desire of the adolescent to seek emancipation from his or her family of origin. In the realm of religion, this may translate into rejection of parental beliefs and behaviors.

Myers (1996) takes exception with findings from Cornwall (1988) and Erickson (1992) that called into the question the lasting and primary role of the parents in religious socialization. He also argues against the conclusions of Francis and Brown (1991) that found the influence of parents on offspring's religious development decreased as offspring age. Myers believes that his data show both the direct effect and the staying power of parental religiosity on their children. Myers (1996) writes about an interactive model of religious inheritance within the context of the family. His work has been noted to be significant in dealing with earlier methodological weaknesses of the study of intergenerational transmission of religiosity. He shows that religiosity, like class, is inherited but data for studying the intergenerational transmission are scarce. It is also the desire of those studying this topic to know the religiosity of parents at the time when the children were at home as well as the religiosity of the adult children. This necessitates longitudinal data in order to avoid some of the bias problems already mentioned. Some of the inconsistent results in the effects of parents' religiosity are discussed by Myers.

Myers' study does address some very important weaknesses of previous studies with the use of a longitudinal data set but there are several issues that Myers does not
adequately address and should be noted. First, his sampling method has some weaknesses specifically in the questions used to draw his conclusions. In all the previous studies of the parents, the questions regarding the family have been answered by only one of the partners although the questions asked require the responses of both. This creates a problem of assuming the one answering the questions can accurately respond for both parties. Secondly, in this study of religious transmission, the author defines his measure of religiosity by six questions that reflect only on religious behavior. Glock and Stark (1965) were discussed earlier in regards to their four proposed dimensions of religiosity. The four manifestations were: belief, practice, experience, and knowledge. Myers is basing his findings on only one of these dimensions even though it has been shown that there is a difference in the way parents influence their adult offspring in behavior verses belief (DeVaus, 1983). The third weakness of Myers is the narrowness of some of his questions and then how he generalizes his conclusions from those questions. He measures belief homogamy by asking one question to one of the spouses. The question asks whether the respondent considers their spouse to be much more religious, more religious, about the same, less religious, or much less religious than themselves. The type of conclusions drawn from this one question seems to be far greater than the data allow. Another example is the parental power measure. This is one of Myers' key moderating variables, yet he asks just one question to get the results. The question has to do with who makes the final decisions in the majority of family situations. The study of Blood and Wolfe (1960) showed how this single question could not give an accurate measure of family power. When the researchers sought information about family patterns, they began to see that the wife often had power to make certain decisions for the family but did not feel comfortable making other types of
decisions for the family. The difference in what type could be answered and what type could not usually involved unique scripts for each family.

The article by Myers is very thorough and addresses many problem that plague the religious intergenerational transmission literature, but by no means solves all the methodological problems.

There remains divided opinions and conflicting data over the type of influence families have in passing their religious heritage to their offspring. This points to the value and purpose of this project. Within the religious socialization literature, the three main variables of family, congregation and peer influences emerge as significant. This study will use a large N sample in combination with a detailed, comprehensive dependent measure of personal religiosity to examine whether there is support for the channeling hypothesis. The study will look at the offspring in their adolescent years ranging in age from 12-19 year olds.

**Hypotheses**

The main goal of this research project is to test the channeling hypothesis as refined by Cornwall (1988). Cornwall proposed that religious socialization in the home channel children into further religious socializing institutes, which in turn influence the type and number of friends they have. She states that it is the network among friends in the peer world that has the strongest direct effect upon adult church commitment (Thomas & Cornwall, 1990). The hypotheses will look at the direct main effect of parents' influence as well as the parents' influence being mediated by congregational and peer network influences in a linear way (Figure 1.1) or in separate paths (Figure 1.2). Religious education, which was prominent in Erickson's (1992) study, involves both church and peers and so will not be dealt with here directly. A regression analysis
Faith Maturity

testing the direct main effect of parents influence verses the mediated path will produce
the following hypotheses:

1) That family influence will have a direct main effect with the dependent variable, faith
   maturity.

2) That both congregational influences and peer influences will have a direct main
   effect on the dependent variable, faith maturity.

3) That both congregational influences and peer influences will act as mediators
   between family influence and faith maturity to increase the relationship in a
   significant way.

4) The older the adolescent age group, the weaker the relationship between family
   influences and faith maturity will become.

5) The older the adolescent age group, the stronger the relationship between peer
   network influences and faith maturity will become.

   These hypotheses are testing the assumptions of the channeling hypothesis,
   assuming that as the adolescent ages (age groups), they become less influenced by
   their family for faith development and more influenced by their peers. These hypotheses
   are assuming a lasting but diminishing influence by family and a significant and
   increasing relationship with peer network measures. Although not part of the channeling
   hypothesis, it is assumed that the congregational influence will remain constant during
   the adolescent age period because it is hypothesized that congregational relationship
   will tend to be less influential than the family or peers because of the time spent in
   congregational setting verses with family and peers is much less.
Figure 1.1. A linear path of influence from family through congregation to peers and on to faith maturity.
Direct and Separate Mediated Paths

**Figure 1.2.** Separate direct paths for influence from family influence through both congregational and peer influence.
CHAPTER TWO
Methods

Data

In the fall of 1987, a stratified sample of churches representing the six major U.S. Protestant denominations yielded 900 congregations based on 150 randomly chosen congregations for each denomination. The congregations selected were stratified to represent the four regional requirements or quadrants of the United States and four congregational size requirements (under 200, 200-499, 500-999, 1,000 and over) established for this study (Benson, 1988). In 1988 the congregations selected were formally invited to participate in the study, Effective Christian Education: A National Study of Protestant Congregations (Appendix C), by denominational executives as well as by The Search Institute. Specific instructions were given to each congregation on how to administer the survey to the quota samples of ten adults, ten youth, the senior pastor, the church education director, and ten teachers. If congregations could not meet these numbers, then all that fit the particular category being surveyed, filled one out. The selection technique allowed approximately 5000 youth to fill out the questionnaire. The questionnaires eventually yielded a sample size of 2,365 youth from grade 7 to grade 12 representing youth from the five major U.S. denominations that remained in the study. The attrition rate was due to the loss of many of the cases with the Southern Baptists and those under or over the age requirements for this study. The denominational youth from Christian Church (Disciples of Christ), Evangelical Lutheran Church in America, United Methodist Church, Presbyterian Church (USA), and United Church of Christ were surveyed in 1988 and 1989. The Southern Baptists were also asked to participate in this study, but because of a low response rate and the fact that
the Southern Baptist results were outliers on almost all the findings, this group was not included in the final results. Each of the five samples was selected with the goal of being representative of all the youth in these denominations.

Measures

**Dependent variable: faith maturity.** The dependent measure, faith maturity, is a pencil and paper scale that was designed to “measure the complicated, controversial construct of faith maturity” (Benson et al., 1993). The scale was developed by a diverse panel of denominational executives, seminary scholars, and researchers in the field of religion and denominational studies. The scale attempted to look at the indicators of faith rather than faith itself. The challenge of defining indicators of faith was not an easy one. An emphasis was placed on values and the behavioral domain rather than right belief, although belief indicators were included about classical Christian beliefs. The quest was to look for observable consequences of mature faith. Allport (1950) and Strunk (1965) both discussed the social implications of mature religion, describing it as producing consistent morality and socially responsible behavior. Eventually eight categories of faith maturity were proposed. They are:

1. Trusts in God’s saving grace and believes firmly in the humanity and divinity of Jesus;
2. Experiences a sense of personal well-being, security, and peace;
3. Integrates faith and life, seeing work, family, social relationships, and political choices as part of one’s religious life;
4. Seeks spiritual growth through study, reflection, prayer, and discussion with others;
5. Seeks to be part of a community of believers in which in which people give witness to their faith and support and nourish one another;
6. Holds life-affirming values, including commitment to racial and gender equality, affirmation of cultural and religious diversity, and a personal sense of responsibility for the welfare of others.

7. Advocates social and global change to bring about greater social justice; and

8. Serves humanity, consistently and passionately, through acts of love and justice.

These eight qualities or dimensions are also meant to represent two broader categories. Vertical religiosity is represented by: trusts and believes, experiencing the fruits of faith, and seeks spiritual growth. Three other categories are meant to support the horizontal dimension of faith: holds life-affirming values, advocates social change, and acts and serves. No mention is made about the use or focus of the two remaining categories. The vertical and horizontal dimensions are meant to reflect the two aspects of what Jesus referred to as the two great commandments; love to God and love to neighbor (Luke 12:30,31).

Ultimately the eight core dimensions are reflected by 38 indicators. This number represents four, five, or six indicators for each dimension. The 38 indicators were arrived at after consensus was achieved among the three expert panel groups mentioned earlier.

It should be known that the intent of the scale was not to establish psychometrically sound indices for each of the eight core dimensions (Benson et al., 1993). The 38 indicators were each operationalized with a single item question (Table 3.1). The 38 questions were imbedded, in order, in the larger set of over 350 items that make up the data set for the National Study of Protestant Congregations. Each of the groups of interest, adults, adolescents, pastors, teachers, and coordinators of Christian
education, filled out a common core of 211 items. Each of the five survey instruments also contained 150-200 form-specific items.

The combined response rate for the five mainline denominations was 66%, ranging from 58% for the United Methodist Church to 77% for the Evangelical Lutheran Church of America. In each of the congregations sampled, about 65% of the randomly chosen adults, adolescents, and teachers participated. The principal investigators concluded that the non-respondents were primarily made up those who could not respond due to illness or travel during the survey period.

**Psychometric characteristics.** The scale development was based on the input of theologians, religious educators, and denominational officers. The 38 item scale showed high reliability with Cronbach's alpha for the Faith Maturity Scale being robust across age, gender, respondent type, and denomination (Benson et al., 1993). Each of the five stakeholder groups (adults, pastors, Christian education coordinators, teachers, and adolescents) used in the original study had reliability estimates of .88-.89. In another sub-population test, the estimate for 16-18 year olds was .86. This scale was developed to access Protestant mainline churches and therefore lacks any cross-cultural or cross-religious reliability tests. Since each characteristic or dimension did draw from four or five indicators, equivalence reliability measures could have been calculated but were not.

The Faith Maturity Scale also had high validity. Content validity seems to be addressed more extensively than other measures of religiosity. Many studies that use religiosity as a measure do so based on only one or two indicators. This scale attempts to address that problem with a more comprehensive assessment of the construct. The known group validity of the scale was reported by Erickson (1992). All the major predictions of the scale were confirmed: Pastors scored highest on the scale (M=5.32),
followed by the religious education coordinators (M=4.89), teachers (M=4.77), parents (M=4.66), and young people (M=4.1). It was also noted that Mature Faith increased with age (age 13-15, M=4.1 ... age 70+, M=4.9) (Table 2.1). The stability of the scale has been shown to be consistent across the teenage years indicating that any change that does occur must occur over longer periods than just the brief teen years. This fact allows the influence of other socializing agents to be made more apparent.

The Faith Maturity Scale has also been shown to have concurrent validity with other measures of religiosity. There is moderate to strong correlation with intrinsic religion (.58) and a 4-item Good Samaritan index (.65) (Benson et al., 1993).

The value of the scale is that it is not just measuring one dimension of faith, but is multifaceted. In testing it with different subgroups of the Protestant subculture, the findings take on a validity that may not be present with a wider sample group. All the samples seem to have come from a churched background without tests on numbers of unchurched people. These numbers have no reference point in order to test their strength against non-church going populations.

In the sample group for this project, the Faith Maturity Scale showed a high alpha of .88. The removal of any one item did not bring the alpha above .89, showing high reliability for this global scale composed of 38 items. A bivariate correlation matrix revealed most items having a small but significant relationship (r= 0.04 to 0.63) with each other. The exceptions to this pattern were the questions regarding personal doubt, a critical attitude and separation of church and state (r= 0.00 to 0.04). A factor analysis was done of the 38 items that make up the Faith Maturity Scale. A principle component
Table 2.1

Faith Maturity Means by Age

<table>
<thead>
<tr>
<th>Age</th>
<th>N</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>13-15</td>
<td>1205</td>
<td>4.03</td>
</tr>
<tr>
<td>16-18</td>
<td>940</td>
<td>4.09</td>
</tr>
<tr>
<td>20-29</td>
<td>309</td>
<td>4.46</td>
</tr>
<tr>
<td>30-39</td>
<td>681</td>
<td>4.5</td>
</tr>
<tr>
<td>40-49</td>
<td>724</td>
<td>4.63</td>
</tr>
<tr>
<td>50-59</td>
<td>660</td>
<td>4.76</td>
</tr>
<tr>
<td>60-69</td>
<td>681</td>
<td>4.93</td>
</tr>
<tr>
<td>70-79</td>
<td>410</td>
<td>5.07</td>
</tr>
<tr>
<td>80 or older</td>
<td>95</td>
<td>5.01</td>
</tr>
</tbody>
</table>

Note: \( F_{age} = 113.49, \ p<.0001 \)

(Benson et al., 1993)
analysis showed that the first factor accounted for one quarter of the total variance. There was no clear pattern to the remaining six factors that loaded higher than one eigenvalue. The total variance accounted for by all seven factors was about 50% with the first factor accounting for about half of that. This gives some support to the use of the global measure of faith maturity. Once the items were rotated (varimax rotation) the seven factors revealed distinct patterns. Factor one, which accounted for 18.7% of the variance focused on the spiritual aspects of faith and belief orthodoxy issues (Table 2.2). The second factor emphasized personal social justice issues while the third factor had high scores from those questions that looked at the global social justice issues. Factor four had high scoring items that reflected self-doubt and anxiety. Factor five was giving to the needy, factor six focused on personal mastery issues and factor seven saw items that involved a critical attitude and strong feeling against political involvement of the church.

The seven factors were determined by isolating those items that loaded highest under each of the seven components. Each item was used only once. Factor one included the largest number of items at 16. Two factors had only two items while the other four factors varied from four to six items. Alphas were done on each of the factors to continue to test for the legitimacy of using the global measure. The first factor had the highest alpha and the only one over the global level of the Faith Maturity Scale at .91. Factor 2 had an alpha of .75 and the factor seven was at .15.
Table 2.2

Total Variance Explained after Varimax Rotation

<table>
<thead>
<tr>
<th>Component</th>
<th>Eigenvalue</th>
<th>% of Variance</th>
<th>Cumulative %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>7.0</td>
<td>18.7</td>
<td>18.7</td>
</tr>
<tr>
<td>2</td>
<td>3.4</td>
<td>9.0</td>
<td>27.7</td>
</tr>
<tr>
<td>3</td>
<td>2.1</td>
<td>5.8</td>
<td>33.5</td>
</tr>
<tr>
<td>4</td>
<td>2.0</td>
<td>5.3</td>
<td>38.7</td>
</tr>
<tr>
<td>5</td>
<td>1.9</td>
<td>5.1</td>
<td>43.8</td>
</tr>
<tr>
<td>6</td>
<td>1.6</td>
<td>4.3</td>
<td>48.1</td>
</tr>
<tr>
<td>7</td>
<td>1.2</td>
<td>3.2</td>
<td>51.3</td>
</tr>
</tbody>
</table>

Extraction Method: Principal Component Analysis
The findings of the factor analysis and varimax rotation lends support to the use of the global measure. Since the seven factors that load higher than an eigenvalue of 1 account for roughly half the total variance, and only the first factor has a higher alpha than the global measure, it would seem appropriate to use the global measure as originally proposed.

**Variable construction.** Each of the three factors of socialization, family influence, congregational influence, and peer influence, are constructed from the same data set in which the Faith Maturity Scale was imbedded. The adolescent questionnaire involved 350 questions that focused on issues of faith and social influences on faith development. A similar set of questions regarding each variable would have been advantageous but was not available. The focus of the variable construction was to extract those items that would best indicate the influence that each would have on the outcome variable of faith maturity while trying to maintain similarities in the construction of those variables. Since age development is of interest in this study, there was the need to account for the fact that some respondents were able to give information about influence for three different time periods of development and some were only able to give information for one. In order to address this issue, only the retrospective time period of 5 to 12 years of age was included in the final analysis. Erickson (1992) created similar measures from the same data set for his study that looked at the influence of family, peer group, and education on adolescent religious development and commitment. His study looked at just the 16-18 year olds and his method of analysis was structural equation modeling. While this project includes some of the same items that were selected by Erickson in the creation of measures, there are differences as well. Erickson’s primary interest was to look at the impact of religious education on
adolescent religious belief and commitment in a structural equation model. Erickson did include several home behavior items, arguing that meal prayer and family religious discussions are influential in the religious socialization of youth even if they are there against their personal desire. The reason these measures were left out of this project is discussed under the mother's and father's influence variables. Because of his focus on religious education, Erickson included twelve items in this area. The main difference between his religious education variables and this projects congregational influence is the focus. Erickson is looking at the formal instruction in a congregational setting, while this project is looking at the relational influences through the quantity and quality of those relationships.

**Parental influences.** It is expected that a consistent and clear message of the value of personal religiousness will lead to high level of religious socialization being transmitted from parent to child (Kieren & Munro, 1987). This will be measured by looking at several factors assessed by the study. The influence of the parents on adolescent socialization has been demonstrated. With religious socialization, the impact is made through perceived adherence to professed beliefs and values and to the degree that example is combined with respect for the parent observed.

To measure the level of religious socialization that was occurring from the parents, the youth were asked several questions about their perception of their parents' religiosity. The first question asked about each parent was, "Overall, how religious would you say your mother (or stepmother or female guardian) is?" and "Overall, how religious would you say your father (or stepfather or male guardian) is?" The responses were selected from three choices "not at all religious," "somewhat religious," or "very religious." In addition to the perceived religious levels of parents or guardians, the youth were asked to describe how they viewed their mothers and fathers in the area of
Faith Maturity

Religious behaviors at home. The items designated to measure this asked respondents to indicate how often they saw their mother (or father) go to church, pray, or do "other religious things." The youth's observations were to be based on three time periods in their life, ages 5-12, ages 13-15, and ages 16-18. Three responses were available to chose from: "never or rarely," "sometimes," or "often." Family conversations about faith and family religious activities were also assessed by asking the respondents, "How often do you talk with you mother (or father) about religious faith?" Possible responses again ranged from "never or rarely" through "sometimes" to "often." Two final items included in the parental measure were based on whether the mother and/or father were included in response to the questions, "Which of the following had the most positive influence on your religious faith? From the list below (which included 26 items), choose the five most positive influences," and "Who would you go to for help or advice if you had an important question about life?"

The measures for mothers and fathers were maintained separately to allow the testing of gender effect. This fact eliminated collective parental or family measures that may have given more depth to the influence of the home environment. It was determined earlier that a focus on the mother's and father's influence separately would be most valuable in the analysis and so necessitated the exclusion of family measure types of questions. All scores were standardized before creating an additive measure. The alpha levels for the measures of mother's and father's influence were .77 and .86 respectively.

**Congregational influence.** The second factor to be constructed was Congregational Influence. Although the congregational life of a church may have many types of influence on an adolescent, the focus of each of the three independent variables in the model being tested is relational influences. Consequently, the
congregational factors to be included in the scale are those that measure the relational influence of congregants on the adolescent. This area of influence assumed that the larger the number of adults the adolescent felt comfortable going to help for, the more likely that those people would be a significant socializing agent. It was also assumed that adults in significant leadership positions such as the pastor or Sunday school teacher would be representative of the type of impact the congregation would have on an adolescent. If relationships with these kinds of people in the congregation were positive then there would be greater likelihood of positive socialization. Congregational influence was measured by looking at the responses to the questions, “How many adults in your church do think you know well? (not counting parents or relatives)” and “If you had an important question about your life, how many adults in your church would you feel comfortable going to for help (not counting parents or relatives)?” A third question regarding congregational support was also included. It asks, “How many times, if ever, during the last 12 months have you ever done each of the following” – “Felt the care of an adult in your church (don’t count relatives)?” The range of answers to this question was from “no emphasis” to “very strong emphasis” on a 5-point scale. Two items included in the congregational measure were based on whether the pastor or other adult in the adolescent’s church was included in response to the questions, “Which of the following had the most positive influence on your religious faith? From the list below (which included 26 items), chose the five most positive influences,” and “Who would you go to for help or advice if you had an important question about life?” One final item was based on the response to the question, “During your life, how often did you experience the feeling that adults in a church cared about you?” The youth’s observations were to be based on three time periods in their life, ages 5-12, ages 13-15,
and ages 16-18. Three responses were available to chose from: “never or rarely,” “sometimes,” or “often.”

All scores were standardized before creating an additive measure. The alpha levels for the measure of congregational influence was .68.

Peer influence. The final factor to be constructed is the Peer Influence measure. This variable is based on the results of several items that tap into the influence of peers on faith maturity. The rationale of the items in this measure is a need to have consistency with the other measures as well as look at how influential the adolescents peer group may be in either positive or negative socialization of faith maturity. It is assumed that if a youth is immersed in a group of peers that are perceived as more religious, then the socialization influence would be stronger. In addition, if the adolescent frequents activities that involves these peers and that these peers can be approached to discuss mature faith issues, then the socialization influence will be stronger.

The first question asks how religious, on average, the respondents three or four best friends are. The responses were selected from three choices “not at all religious,” “somewhat religious,” or “very religious.” Another item asked the question, “Which of the following had the most positive influence on your religious faith? From the list below (which included 26 items), chose the five most positive influences.” The response looked for in this measure was friends.

Three other items were included that looked at three time periods during the respondents life. “During your life, how often did you do the following – participate in a church youth group, talk with your best friends about God or faith, experience the feeling that other youth at your church cared about you?” The youth’s observations were to be based on three time periods in their life, ages 5-12, ages 13-15, and ages 16-18.
Three responses were available to choose from: "never or rarely," "sometimes," or "often." A final item in the peer influence measure looked for, "Who would you go to for help or advice if you had an important question about life?" This item was looking for the respondent to put, "a friend my own age."

Once again all scores were standardized before creating an additive measure. The alpha levels for the measure of peer influence was .69.

**Age.** Respondents were asked their age at the time of the survey and results include those who responded 12 through 19.

**Control variables.** Several demographic factors have been shown to influence religious socialization and therefore will be controlled for in this study. Age, sex, and race are variables that have been shown to relate to religiosity (Clark & Worthington, 1987). In addition to these variables, with the exception of age, parental education and family types was also controlled for. Age was not used as a control variable but was used as an independent variable in this study. Myers (1996) states that his findings on religiosity inheritance shows that traditional family structures aids religious inheritance. He says that families in which mothers have little schooling lead to an increase in religious inheritance of offspring, as do families in which the father is well educated. Aldous (1987) discusses the extra challenges that reconstituted families have in passing on family values due to limited social support experienced between the stepparent and child.
Description of the Sample

As already indicated, the sample for this project comes from the same national study done by the Search Institute that tested the Faith Maturity Scale as described earlier. The sample eventually yielded 2,365 youth represented by 1,014 males and 1,365 females. The youth were categorized into three different grade groups. The grade 7-8 level was made up of 789 youth, grade 9-10 had 791, and grade 11-12 had 658 youth represented.

Family type was overwhelmingly composed of two parents with 79% of the total respondents coming from intact biological families, 7% from blended families, and 5% from adoptive families. The remainder of the sample consisted of 8% single parent families and 18% from parents who were divorced or separated. The educational levels of the families revealed that about one fifth of the mothers and fathers had completed only high school (or less) with the remainder having gone onto college or graduate school.

When it came to examining the religious activity level of the youth, 20% were classified as inactive, 60% as moderately active and 20% as highly active. Inactive youth were those who attended services “never” or “a few times a year” or indicated that they spent no time in church programs in the past month and spending no time volunteering in the church. Highly active youth are those who say they attend church worship services at least once a week and spend six or more hours in events or programs in the past month and six or more hours doing volunteer work in the church in that time. The middle group lie in-between these two criteria.
Description of the Variables

**Dependent variable: faith maturity.** The dependent variable, faith maturity, was plotted to see its characteristics. There were 2051 valid cases with 342 missing using the listwise method. The possible scores ranged from 38 to 266 with unstandardized scores. Since each measure used a 7-point scale, the scores were not standardized. The recorded scores ranged from a low of 50 to a high of 248. The mean, mode and median were all within 1 of a score of 155 with a standard deviation of 27.42. The relationship of the individual items with the total score is reported in Table 3.1. Skewness was at -.108 with a standard error of .054 and kurtosis was at .325 with a standard error of .108. The kurtosis to standard error ratio was 3 which is greater than preferred but judged not to be problematic because of the relatively large sample size and the normality of the distribution (see Appendix A).

**Independent variable: mother’s influence.** The mother’s influence variable had a variety of response categories and was standardized to produce potential scores from –10 to 5. The minimum score was –9.75 and the maximum was 4.83 producing a range of 14.57. The standard deviation was 2.967 with a variance of 8.777. The distribution necessitated the reconstruction of the variable. Skewness was -.695 with a standard error of .061. Kurtosis was .293 with a standard error of .121. A histogram (see Appendix A for original histogram) revealed that there was a large frequency of cases with scores of 1 and 2 as well as a gradual number of cases below 0 all the way to –9. With the large skew to the right, there was a need to recode the variable by dichotomizing it. Those cases with values at and above the median were assigned a value of 1 and those cases with values less than the median were assigned values of 0. After dichotomizing the variable, 45% of the cases had been assigned a value of 0 and 55% had been assigned a value of 1.
### Table 3.1

**Faith Maturity Index Item Characteristics: Means, Standard Deviations and Correlation with Scale Totals.** N=2051 (* reverse coded)

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Item Wording</th>
<th>Item Mean</th>
<th>Item Standard Deviation</th>
<th>Item Correlation with Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I am concerned that our country is not doing enough for the poor.</td>
<td>4.35</td>
<td>1.45</td>
<td>.331</td>
</tr>
<tr>
<td>2</td>
<td>I know that Jesus Christ is the son God and died on the cross and rose again</td>
<td>6.44</td>
<td>1.25</td>
<td>.344</td>
</tr>
<tr>
<td>3</td>
<td>My faith shapes about how I think and act everyday</td>
<td>4.47</td>
<td>1.57</td>
<td>.604</td>
</tr>
<tr>
<td>4</td>
<td>I help others with religious questions and struggles</td>
<td>3.32</td>
<td>1.51</td>
<td>.596</td>
</tr>
<tr>
<td>5*</td>
<td>I tend to be critical of other people</td>
<td>3.92</td>
<td>1.40</td>
<td>.132</td>
</tr>
<tr>
<td>6</td>
<td>In my free time, I help people who have problems</td>
<td>3.72</td>
<td>1.53</td>
<td>.452</td>
</tr>
<tr>
<td>7</td>
<td>My faith helps me know right from wrong</td>
<td>4.79</td>
<td>1.58</td>
<td>.577</td>
</tr>
<tr>
<td>8</td>
<td>I do things to help protect the environment</td>
<td>4.08</td>
<td>1.51</td>
<td>.404</td>
</tr>
<tr>
<td>9</td>
<td>I devote time to reading and studying the bible</td>
<td>2.76</td>
<td>1.47</td>
<td>.534</td>
</tr>
<tr>
<td>10*</td>
<td>I have a hard time accepting myself</td>
<td>3.40</td>
<td>1.67</td>
<td>.104</td>
</tr>
<tr>
<td>11</td>
<td>Every day I see evidence that God is active in the world</td>
<td>4.63</td>
<td>1.71</td>
<td>.613</td>
</tr>
<tr>
<td>12</td>
<td>I take excellent care of my physical health</td>
<td>4.88</td>
<td>1.39</td>
<td>.213</td>
</tr>
<tr>
<td>13</td>
<td>I am active and promote social justice</td>
<td>2.94</td>
<td>1.46</td>
<td>.412</td>
</tr>
<tr>
<td>14</td>
<td>I seek out opportunities to help me grow spiritually</td>
<td>3.41</td>
<td>1.51</td>
<td>.690</td>
</tr>
<tr>
<td>15</td>
<td>I take time for periods of prayer or meditation</td>
<td>3.67</td>
<td>1.84</td>
<td>.601</td>
</tr>
<tr>
<td>16</td>
<td>I am active in efforts to promote world peace</td>
<td>2.62</td>
<td>1.59</td>
<td>.442</td>
</tr>
<tr>
<td>17</td>
<td>I accept people whose religious beliefs are different than mine</td>
<td>5.86</td>
<td>1.34</td>
<td>.152</td>
</tr>
<tr>
<td>18</td>
<td>I feel a deep sense of responsibility for reducing pain and suffering in the world</td>
<td>3.79</td>
<td>1.57</td>
<td>.544</td>
</tr>
<tr>
<td>19*</td>
<td>As I grow older, my understanding of God changes</td>
<td>4.92</td>
<td>1.51</td>
<td>.456</td>
</tr>
<tr>
<td>20*</td>
<td>I feel overwhelmed by all the responsibilities and obligations I have</td>
<td>4.25</td>
<td>1.48</td>
<td>.335</td>
</tr>
<tr>
<td>21</td>
<td>I give a significant portion of time and money to help others</td>
<td>3.13</td>
<td>1.40</td>
<td>.527</td>
</tr>
<tr>
<td>22</td>
<td>I speak out for equality for women and minorities</td>
<td>3.44</td>
<td>1.84</td>
<td>.445</td>
</tr>
<tr>
<td>23</td>
<td>I feel God's presence in my relationships with others</td>
<td>3.85</td>
<td>1.66</td>
<td>.694</td>
</tr>
<tr>
<td>24</td>
<td>My life is filled with meaning and purpose</td>
<td>4.87</td>
<td>1.55</td>
<td>.467</td>
</tr>
<tr>
<td>25*</td>
<td>I don't understand having a loving God who can allow so much pain and suffering in the world</td>
<td>4.07</td>
<td>1.66</td>
<td>.131</td>
</tr>
<tr>
<td>26*</td>
<td>I believe that I must obey God's rules and commandments in order to be saved.</td>
<td>4.46</td>
<td>1.78</td>
<td>.435</td>
</tr>
<tr>
<td>27</td>
<td>I am confident that I can overcome any problem or crisis no matter how serious</td>
<td>4.70</td>
<td>1.57</td>
<td>.375</td>
</tr>
<tr>
<td>28</td>
<td>I care a great deal about reducing poverty in the U.S. and around the world</td>
<td>4.34</td>
<td>1.60</td>
<td>.525</td>
</tr>
<tr>
<td>29</td>
<td>I try to apply my faith to political and social issues</td>
<td>3.18</td>
<td>1.57</td>
<td>.566</td>
</tr>
<tr>
<td>30</td>
<td>My life is committed to Jesus Christ</td>
<td>4.51</td>
<td>1.82</td>
<td>.610</td>
</tr>
<tr>
<td>31</td>
<td>I talk with other people about my faith</td>
<td>3.39</td>
<td>1.66</td>
<td>.595</td>
</tr>
<tr>
<td>32*</td>
<td>My life is filled with stress and anxiety</td>
<td>4.14</td>
<td>1.62</td>
<td>.200</td>
</tr>
<tr>
<td>33</td>
<td>I go out of my way to show love to the people I meet</td>
<td>4.01</td>
<td>1.48</td>
<td>.542</td>
</tr>
<tr>
<td>34</td>
<td>I have a real sense that God is guiding me</td>
<td>4.26</td>
<td>1.63</td>
<td>.699</td>
</tr>
<tr>
<td>35*</td>
<td>I do not want the churches of this nation getting involved in political issues</td>
<td>4.04</td>
<td>1.74</td>
<td>.111</td>
</tr>
<tr>
<td>36</td>
<td>I like to worship and pray with others</td>
<td>3.92</td>
<td>1.73</td>
<td>.573</td>
</tr>
<tr>
<td>37</td>
<td>I think Christians need to be about the business of creating international harmony and understanding</td>
<td>4.12</td>
<td>1.56</td>
<td>.578</td>
</tr>
<tr>
<td>38</td>
<td>I am spiritual moved by the beauty of God's creation</td>
<td>4.85</td>
<td>1.67</td>
<td>.660</td>
</tr>
</tbody>
</table>
The mean was .55 with a standard deviation of .48. The skewness was now -.201 with a standard error of .061 with a kurtosis of -1.962 that had a standard error of 1.21.

**Father's influence.** The father's influence variable was also standardized and produced scores that ranged from -6.19 to 6.78. The standard deviation was 3.40 with a variance of 11.5067. The father's influence variable showed a more platykurtic formation in the histogram with a skewness of -.074 and kurtosis of -.891. The standard errors of these measures were .061 and .122 respectfully. Although there was a slight platykurtic formation, it was determined that since the range was still captured a recoding of the variable was not warranted since any reduction in variance is undesirable.

**Congregational influences.** The congregational variable showed approximately normal distribution. The skewness was .108 with a standard error of .061. The kurtosis was -.147 with a standard error of .122. Standardized scores ranged from -7.82 to 11.31. The standard deviation was 3.18.

**Peer influences.** The peer influence variable was also standardized and produced a fairly normal distribution of 1715 cases. The standard deviation was 2.7111. Skewness was .333 with a standard error of .059 and kurtosis was -.107 with a standard error of .118. The scores ranged from -5.41 to 9.391.

**Age.** The age variable contains most of the cases in the data set with an N=2278. The distribution is fairly normal with a range of ages from 12 to 19 years old. The mean age was 14.95 years with the median and the mode right at 15 years. The standard deviation was 1.81. There was a slight skewness of .131 with more cases found in the lower ages than in the upper. The standard error of the skewness was .051. The kurtosis was -.869 with a standard error of .103.
Control variable: family type. All of the control variables were categorical variables. Family type had five possible responses. Intact family types indicated that the adolescent was living with both their natural parents. This category had an N=1707 or 74.6% of the valid percent. Blended families were those that included a remarriage of one of the adolescents’ natural parents. This category accounted for only .6% of the valid percent total. Adoptive families were made up of one or two parent families where one of the parents was an adoptive parent. This group accounted for 5.2% of the valid percent. Single family type had the adolescent living with one of their natural parents. This accounted for 2.8% of the valid percent. The last type of family was described as divorced or separated. These adolescents indicated that their natural parents had experienced divorce or separation. They may fit in one of the other categories as well but were assigned to just this one. This group accounted for 16.9% of the valid percentage.

Denomination. The denomination variable had all cases included for an N=2393. There were originally six categories but the Southern Baptists, were dropped from the study and this sample because of poor response rates. The remaining five denominations were; Disciples of Christ (18.3% of the valid percent), Evangelical Lutheran Church of America (27.4%), Presbyterian Church (18%), United Church of Christ (19.8%), and Disciples of Christ (16.5%).

Race. With a N=2322, race was based on 91.5% of the valid percent answering, 'White' to the question about how you would describe yourself. 'American Indian' accounted for 1.1%, while 'Asian or Pacific Islander' accounted for 1.2%. 'Blacks' accounted for 2.2% with 'Latino or Hispanic' accounting for 1.8%. The last group, 'Bi-Racial or bi-cultural' represented 2.4%.
Sex. Of the sample, 14 were missing, 1014 responded male and 1365 responded female.

Mother's educational level. Mother's education was based on the response to 9 categories. The first category indicated they completed some grade school (.4% of valid percent), the second was that they completed grade school (.6%). The third and fourth categories asked if they took some high school (2.9%) or completed high school (28.2%). The fifth category asked if they went to vocational school (7%). The next two categories asked about taking some college (17.1%) versus completing college (24.9%) and the last two categories asked about taking some (9.7%) and completing graduate school (9.2%). The mean for the 2201 responses was 5.95 with a standard deviation of 1.77.

Father's educational level. Father's education was based on the response to the same 9 categories as the mother. The sample size was 2169. The father's results indicated a significant overall higher level of education than mother's with a mean of 6.15 and standard deviation of 1.97. Respondents indicated that (.7% of valid percent) completed some grade school, (1.2%), completed grade school, (4.7%) some high school (or completed high school (23.1%)). The fifth category asked if they went to vocational school (7.5%). The next two categories asked about taking some college (13.1%) versus completing college (23.9%) and the last two categories asked about taking some (9.3%) and completing graduate school (16.4%).

Table 3.2 shows the correlations among the main variables in this study with the exception of age, which was significantly related to faith maturity.
### Table 3.2

**Correlation Matrix of Main Variables**

<table>
<thead>
<tr>
<th></th>
<th>Faith Maturity</th>
<th>Mother's Faith Influence dichotomized</th>
<th>Father's Faith Influence</th>
<th>Congregational Influence</th>
<th>Peer Influences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith Maturity</td>
<td>1.000</td>
<td>.176**</td>
<td>.116**</td>
<td>.203**</td>
<td>.320**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td>N</td>
<td>2051</td>
<td>1454</td>
<td>1441</td>
<td>1452</td>
<td>1536</td>
</tr>
<tr>
<td>Mother's Faith Influence</td>
<td>.176**</td>
<td>1.000</td>
<td>.311**</td>
<td>.016</td>
<td>.195**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.515</td>
<td>.000</td>
</tr>
<tr>
<td>N</td>
<td>1454</td>
<td>1622</td>
<td>1600</td>
<td>1600</td>
<td>1564</td>
</tr>
<tr>
<td>Father's Faith Influence</td>
<td>.116**</td>
<td>.311**</td>
<td>1.000</td>
<td>.019</td>
<td>.158**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.451</td>
<td>.000</td>
</tr>
<tr>
<td>N</td>
<td>1441</td>
<td>1600</td>
<td>1607</td>
<td>1588</td>
<td>1551</td>
</tr>
<tr>
<td>Congregational Influence</td>
<td>.203**</td>
<td>.018</td>
<td>.019</td>
<td>1.000</td>
<td>.124**</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.515</td>
<td>.451</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td>N</td>
<td>1452</td>
<td>1600</td>
<td>1588</td>
<td>1619</td>
<td>1557</td>
</tr>
<tr>
<td>Peer Influences</td>
<td>.320**</td>
<td>.195**</td>
<td>.158**</td>
<td>.124**</td>
<td>1.000</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td>N</td>
<td>1536</td>
<td>1564</td>
<td>1551</td>
<td>1557</td>
<td>1715</td>
</tr>
</tbody>
</table>

**- Correlation is significant at the 0.01 level (2-tailed).**
CHAPTER FOUR
Hypothesis Testing

Hypothesis One

Hypothesis one stated that family influence would have a direct main effect with the dependent variable, faith maturity. A four-model regression analysis was used to test the hypothesis (Table 4.1). Model one loaded the control variables identified as important by other researchers in this area of study: family type, denomination, race, sex, mother's educational level and father's educational level. After the control variables were entered in model one only sex was significant and the $R^2$ for model one was .025, which was significant at $p < .001$. Once the control variables had been entered in, then each of the parental variables were entered separately to test for gender effects. In model two, mother's faith influence was added. It produced a $\beta$ of .189 significant at $p < .001$. $R^2$ for model two was .061 that was significant at $p < .001$. Adding the mother's faith influence variable allowed model two to account for double the variance in the dependent variable. Sex continued to be significant at the $p < .001$ level indicating a gender effect in the way mother's faith influence affects males and females. In model two family type also emerged as significant with a $\beta$ of .057 significant at $p < .05$. Model three looked at the father's faith influence which had a $\beta$ of .178 significant at $p < .001$. $R^2$ for model three accounted for slightly smaller amount of total variance than model two. It was .054 which was significant at $p < .001$. Model three also had small but significant betas for family type with a $\beta$ of .075 significant at $p < .01$. Sex continued to remain significant at $p < .001$ with a $\beta$ of .172. Model three also saw father's educational
<table>
<thead>
<tr>
<th></th>
<th>Model 1</th>
<th>Model 2</th>
<th>Model 3</th>
<th>Model 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Type</td>
<td>.039</td>
<td>.045*</td>
<td>.075**</td>
<td>.071**</td>
</tr>
<tr>
<td>Denomination</td>
<td>.002</td>
<td>.007</td>
<td>-.002</td>
<td>-----</td>
</tr>
<tr>
<td>Race</td>
<td>-.001</td>
<td>-.011</td>
<td>-.006</td>
<td>-----</td>
</tr>
<tr>
<td>Sex</td>
<td>.150***</td>
<td>.158***</td>
<td>.172***</td>
<td>.168***</td>
</tr>
<tr>
<td>Educational level of Mom</td>
<td>.012</td>
<td>-.006</td>
<td>.006</td>
<td>-----</td>
</tr>
<tr>
<td>Educational Level of Dad</td>
<td>-.026</td>
<td>-.023</td>
<td>-.075**</td>
<td>-.061*</td>
</tr>
<tr>
<td>Mother's Influence</td>
<td>.189***</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Father's Influence</td>
<td></td>
<td></td>
<td>.178***</td>
<td>.136***</td>
</tr>
</tbody>
</table>

$R^2$     | .025*** | .061*** | .054*** | .076*** |

* $p<.05$
** $p<.01$
*** $p<.001$
level become significant at $p < .05$ with a negative $\beta$ of -.061. Model 4 attempted to look at just the significant variables left after model 3. Its main purpose was to see if the separate parental variables of mother’s and father’s influence were going to cancel each other out in their ability to influence adolescent faith maturity. Model 4 also introduced mother’s faith influence and father’s faith influence together. Mother’s faith influence was loaded first because of its higher $\beta$ and then father’s next. The $\beta$ for mother’s and father’s faith influence were reduced to .152 and .136 but both were significant at $p < .001$. The $R^2$ for model four was .076 which was significant at $p < .001$. Of the remaining control variables, family type remained significant with a $\beta$ of .071 significant at $p < .01$. Father’s education level was also significant at $p < .05$ with a $\beta$ of .061 and sex remained significant with a $\beta$ of .168 significant at $p < .001$. It appears that even after both mother’s and father’s faith influences were introduced together that gender effect continues to remain strong.

These results give support to hypothesis one with both the mother’s and father’s faith influence significantly related to faith maturity even after controlling for family type, denomination, race, sex, mother’s educational level, and father’s educational level. Mother’s are more influential overall and gender plays a significant part in the process.

**Hypothesis Two**

The testing of hypothesis two is an extension of hypothesis one in that it is testing the direct main effect of the other two socializing agents, congregational and peer influences on the dependent variable faith maturity. There were two steps to testing this hypothesis. Step one used a three-model regression analysis (Table 4.2), isolating the congregational influence variable and step two used a three-model regression analysis to isolate the peer influence variable (Table 4.3). In both steps the
Table 4.2

Standardized Regression Coefficients for Hypothesis Two: Congregational Influence (N=1341)

<table>
<thead>
<tr>
<th></th>
<th>Model 1</th>
<th>Model 2</th>
<th>Model 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Type</td>
<td>.044</td>
<td>.044*</td>
<td>.044*</td>
</tr>
<tr>
<td>Denomination</td>
<td>.001</td>
<td>-.007</td>
<td>----</td>
</tr>
<tr>
<td>Race</td>
<td>-.005</td>
<td>-.008</td>
<td>----</td>
</tr>
<tr>
<td>Sex</td>
<td>.152***</td>
<td>.169***</td>
<td>.164***</td>
</tr>
<tr>
<td>Educational level of Mom</td>
<td>.004</td>
<td>.005</td>
<td>----</td>
</tr>
<tr>
<td>Educational Level of Dad</td>
<td>-.023</td>
<td>-.018</td>
<td>----</td>
</tr>
<tr>
<td>Congregational Influence</td>
<td></td>
<td>.194***</td>
<td>.210 ***</td>
</tr>
<tr>
<td>R²</td>
<td>.025***</td>
<td>.064***</td>
<td>.069***</td>
</tr>
</tbody>
</table>

* p<.05  
** p<.01  
*** p<.001
### Table 4.3

**Standardized Regression Coefficients for Hypothesis Two: Peer Influence (N=1413)**

<table>
<thead>
<tr>
<th></th>
<th>Model 1</th>
<th>Model 2</th>
<th>Model 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Type</td>
<td>.031</td>
<td>.040</td>
<td>-----</td>
</tr>
<tr>
<td>Denomination</td>
<td>-.009</td>
<td>.009</td>
<td>-----</td>
</tr>
<tr>
<td>Race</td>
<td>-.010</td>
<td>-.003</td>
<td>-----</td>
</tr>
<tr>
<td>Sex</td>
<td>.157***</td>
<td>.104***</td>
<td>.105***</td>
</tr>
<tr>
<td>Educational level of Mom</td>
<td>.030</td>
<td>.026</td>
<td>-----</td>
</tr>
<tr>
<td>Educational Level of Dad</td>
<td>-.044</td>
<td>-.043</td>
<td>-----</td>
</tr>
<tr>
<td>Peer Influence</td>
<td></td>
<td></td>
<td>.297***</td>
</tr>
</tbody>
</table>

**R²**

|          | .028*** | .113*** | .117*** |

* p<.05  
** p<.01  
*** p<.001
same control variables that were used in hypothesis one were entered first. Model one of step one entered family type, denomination, race, sex, mother's educational level, and father's educational level as control variables. After the control variables were entered in model one only sex was significant and the $R^2$ for model one was .027, which was significant at $p < .001$.

In model two, congregational faith influence was added. It produced a $\beta$ of .194 significant at $p < .001$. This beta score was higher than either of the parental values in hypothesis one, giving support to the direct main effect that congregational influence has on adolescent faith maturity. Model two continued to show sex as significant at the $p < .001$ level with a $\beta$ of .169 showing that congregational influences like parental influence vary with gender. Model two also revealed a small but significant influence by family type, $\beta$ of .044 significant at $p < .05$. Model two showed a large percentage jump in explanatory power over model one with a $R^2$ for model two at .064, which was significant at $p < .001$.

Model three of step one retained only the significant control variables and entered congregational influence again. There was little change in the results of model three over model two. The control variables of sex and family type remained the same with congregational faith influence rising slightly to $\beta$ of .210 significant at $p < .001$. The $R^2$ for model three increased slightly to .069 significant at $p < .001$.

Based on step one findings, there is strong evidence to support the direct main effect that congregational influence has on the outcome variable, faith maturity after controlling for family type, denomination, race, sex, mother's educational level and father's educational level. It is clear that gender influences faith maturity.

Step two of hypothesis two looks at the peer influence in the same way step one looked at the congregational influence. Model one entered the control variables, model
two entered peer influence and model three retained only the significant control variables and reentered peer influence. Of the control variables only sex was significant and it was in all three models at the at p < .001 level with a β of .105 in model three. This was the lowest beta score sex had in either of the first two hypotheses, indicating less of an influence of gender in the domain of peer influence. In model two peer influence had a strong effect. It had a β of .297 significant at p < .001 and model two increased the R² over four times from model one from .028 to .113. Model three revealed slight increases in the beta of peer influence to .307 significant at p < .001 and R² to .117.

Step two of hypothesis two showed a stronger relationship between peer influence and faith maturity in adolescents than any of the other independent variables. The analysis of all the independent variables together will be done in hypothesis three.

**Hypothesis Three**

Hypothesis three states that both congregational influences and peer influences will act as mediators between family influence and faith maturity to increase the relationship in a significant way. To test this hypothesis a series of regression equations were used. Following the research of Baron and Kenny (1986) four criteria were set up to examine if any mediating effects were taking place between family influence and congregational or peer influences and faith maturity. In order to test for mediated effects, Baron and Kenny (1986) list four criteria that must be meet. The first is that the predictor variable must be significantly associated with the hypothesized mediator. Secondly, the predictor must be significantly associated with the dependent measure. Thirdly the mediator must be significantly associated with the dependent variable; and lastly the impact of the predictor variable on the dependent variable is less after controlling for the mediator variable.
Three potential mediating effects need testing. The first is the potential mediation of family influence on faith maturity by congregational influence and the second is the potential mediation of family influence on faith maturity by peer influence. A third possibility is that family influence on peer influence may be mediated by congregation influence and congregation influence on faith maturity may be mediated by peer influence. The channeling hypothesis indicates that family channel their offspring into other socializing institutions, which in turn influence the type and number of friends they have.

Step one of this hypothesis test was to look at the potential mediation of the family influence on peer influence by congregational influence. A test showed no significant relationship between parents' faith influence ability to predict congregational influence after controlling for effect of family type, denomination, race, sex, mother's educational level, and father's educational level. This means that this relationship does not meet the first criteria set out by Baron and Kenny and therefore eliminates the potential for congregational influence to act as a mediator between family influence and peer influence or family influence and faith maturity. As a result of these findings, it is concluded that the data does not support a linear channel of influence that begins with the family then proceed through the congregation on to the peers and to the dependent variable faith maturity, nor does it support the fact that congregational influences might act as a mediator between family influence and faith maturity in adolescents.

Step two attempted to examine the same problem as step one but using the peer influence variable as the potential mediator. Step two of the process looked to see how parental influence was related to the dependent variable, peer influence through a two-model approach (Table 4.4). In this equation, several of the control variables were significantly related to peer influence as well as both mother's and father's influence.
Model two introduced the peer influence and found denomination to have a $\beta$ of -.072 which was significant at $p < .01$, race to have a $\beta$ of -.055 which was also significant at $p < .01$ and sex which had a $\beta$ of .171 significant at $p < .001$. Mother's influence recorded a $\beta$ of .144 significant at $p < .001$ and father's influence which also significant at $p < .001$ with a $\beta$ of .156. The $R^2$ for model two was .084, which was significant at $p < .001$.

Family influence was able to predict peer influence in a significant way and so meets the first criteria set out by Baron and Kenny. The second criteria was that the predictor, family influence, must be significantly associated with the dependent variable, faith maturity. This is also true based on the results of hypothesis one which confirmed that family influence does have a significant direct main effect on adolescent faith maturity. The third criterion requires that the mediator, peer influence, must be significantly associated with the dependent variable, faith maturity. This fact has also been confirmed in hypothesis two. The last criterion to be met to confirm that peer influence is acting as a mediator between family influence and faith maturity is that the impact of the predictor variable, family influence, on the dependent measure, faith maturity, is less after controlling for the mediator, peer influence.

In order to test these criteria two regressions were compared. The first regression is used from hypothesis one, which already confirmed a significant relationship between family influence and faith maturity. The results from the fourth model which had controlled for only significant variables had the following values; the $\beta$ for mother's and father's faith influence were .152 and .136 but both were significant at $p < .001$. The second regression to compare to this had four models. Model one
<table>
<thead>
<tr>
<th></th>
<th>Model 1</th>
<th>Model 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Type</td>
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<td>.007</td>
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<tr>
<td>Denomination</td>
<td>-.078**</td>
<td>-.072**</td>
</tr>
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<td>Race</td>
<td>-.051*</td>
<td>-.055**</td>
</tr>
<tr>
<td>Sex</td>
<td>.143***</td>
<td>.171***</td>
</tr>
<tr>
<td>Educational level of Mom</td>
<td>.018</td>
<td>.008</td>
</tr>
<tr>
<td>Educational Level of Dad</td>
<td>-.007</td>
<td>-.044</td>
</tr>
<tr>
<td>Mother's Influence</td>
<td>-.144***</td>
<td></td>
</tr>
<tr>
<td>Father's Influence</td>
<td>.156***</td>
<td></td>
</tr>
<tr>
<td>$R^2$</td>
<td></td>
<td>.029***</td>
</tr>
</tbody>
</table>

* $p<.05$
** $p<.01$
*** $p<.001$
introduces the control variables, model two the family influence variables, model three
the peer influence variable and model four retained all the significant variables. In model
four, family type and sex remained significant as well as each of the predictor variables.
Mothers influence had a $\beta$ of .122 significant at $p < .001$. Father's influence was .081
significant at $p < .01$. Peer influence was significant at $p < .001$ with a $\beta$ of .271. The $R^2$
of model four was .140, significant at $p < .001$.

When comparing these two equations, the results show a definite decrease in
both mother's and father's influence on faith maturity meaning that peer influence is
acting as a mediator between family influence and faith maturity. Mother's standardized
regression coefficients dropped from .154 to .122 while father's scores dropped from
.136 to .081.

The testing of hypothesis three confirms that peer influence has a slight
mediating effect on the relationship between family influence and faith maturity for both
mothers and fathers but congregational influence does not.

Hypothesis Four

Hypothesis four is based on the aspect of the channeling hypothesis that claims
a decline in the direct main effect from parents on faith maturity as the adolescent
moves into early adulthood. Although the sample under examination includes 12-19
year olds, it is hypothesized that as the adolescent ages there would be a decline in the
influence of parents. In order to test this assumption, it had to be established that there
was an age by parental influence interaction. It was determined that by looking at the
interaction first in a general nature (meaning not with a gender breakdown), that it
would indicate whether there was a significant interaction. If there was a significant
interaction then the hypothesis would be broken down to test for specific gender affects
between mother and father and male and female adolescents.
Faith Maturity 50

In order to look at the hypothesis from a general perspective, a new variable was computed that included both the mother’s and father’s faith influence. The parental faith influence variable was calculated by adding the two individual measures together. Once this variable was created it was multiplied with the age of adolescent to create an interaction variable. The parental influence variable, age variable, and interaction variable were then entered into a five model regression analysis (Table 4.5). Model one entered the usual control variables; family type, denomination, race, sex mother’s educational level, and father’s educational level. Only sex was significant with a $\beta$ of .147 which was significant at $p < .001$. Parental influence was entered in model two. In model two sex continued to be significant and parental influence was also significant at $p < .001$. Model three introduced age which was not significant after controlling for parental influence. Model four added the interaction variable which was significant with a $\beta$ of .261 which was significant at $p < .001$. In order to confirm the significant interaction model five included only the significant variables, which were parental influence, sex, and the interaction variable. Model five showed a strong $\beta$ of .276, which was significant at $p < .001$. Parental influence and sex were also significant at $p < .001$.

Since the general model reveals a positive interaction effect, a series of four separate regressions were run to test gender effects. All four regressions showed a small but significant interaction. The $R^2$ for each was also small but significant. Table 4.6 reveals the interactions by parent and gender. The first regression looked at mother’s faith influence with females. The $\beta$ was .184 which was significant at $p < .001$ and had an $R^2$ of .034. Mother’s influence with males had a $\beta$ of .192 which was significant at $p < .001$ and had an $R^2$ of .037. The father’s influence was significantly related to males and females. With females the $\beta$ of .116 was significant at $p < .01$ and
### Table 4.5

*Standardized Regression Coefficients for Hypothesis Four: A Test of the Interaction Effects Between Age of Adolescent and Parental Influences (N=1287)*

<table>
<thead>
<tr>
<th></th>
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<th>Model 3</th>
<th>Model 4</th>
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<td>.173***</td>
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<td>.126***</td>
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<td>-.076*</td>
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<td>.152***</td>
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<td>Age</td>
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<td>Age X Parental Influence</td>
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<td>.275***</td>
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<tr>
<td>$R^2$</td>
<td>.024***</td>
<td>.061***</td>
<td>.063***</td>
<td>.127***</td>
<td>.123***</td>
</tr>
</tbody>
</table>

* p<.05  
** p<.01  
*** p<.001
Table 4.6

Standardized Regression Coefficients for Hypothesis 4: A Test of the Interaction Effects Between Age of Adolescent and Parental Influences by Parent and Gender (N=878; 572; 874; 564)

<table>
<thead>
<tr>
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<th>β</th>
<th>R²</th>
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<tbody>
<tr>
<td>Mothers by Females</td>
<td>.184***</td>
<td>.034***</td>
</tr>
<tr>
<td>Mothers by Males</td>
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<tr>
<td>Fathers by Females</td>
<td>.116**</td>
<td>.013**</td>
</tr>
<tr>
<td>Fathers by Males</td>
<td>.191***</td>
<td>.037***</td>
</tr>
</tbody>
</table>

* p<.05  
** p<.01  
*** p<.001
had an $R^2$ of .037. With males the $\beta$ of .191 was significant at $p < .001$ and had an $R^2$ of .013.

The results of this hypothesis testing contradict the theoretical implications of the channeling hypothesis by suggesting that as adolescents age (testing by age groups), parents' actually become more influential as shown by the positive significant interaction between age and parental influence rather than less influential.

**Hypothesis Five**

Hypothesis five is an extension of hypothesis four. Where hypothesis four looked at the lasting influence of parental influence across the adolescent years, hypothesis five looked at the peer influence variable and its relationship across the adolescent years. The channeling hypothesis proposes that as adolescents enter the young adult years, peer networks become the dominant faith influence in a person's life. If this is the case, it is assumed that as adolescents age they are more influenced by their peers than when younger.

To test this hypothesis it had to be established that there was an age group by peer interaction. It was determined, like hypothesis four, that by looking at the interaction first in a general nature through regression equations, it would indicate whether there was a significant interaction. If there was a significant interaction then the hypothesis would be broken down to test for specific gender effects for male and female adolescents.

The peer influence variable, age variable, and interaction variable were then entered into a four model regression analysis. Model one entered the usual control variables: family type, denomination, race, sex, mother's educational level, and father's educational level. Only sex was significant with a $\beta$ of .157 which was significant at $p <$
Peer influence was entered in model two. In model two sex continued to be significant and peer influence was also significant at $p < .001$.

Peer influence had a $\beta$ of .299. Model three introduced age which was not significant after controlling for peer influence. Model four added the interaction variable which was not significant. Model four was left with only sex being significant which it was at $p < .001$. Peer influence had a high beta of .239 but was not significant, nor was the interaction term with a $\beta$ of .060.

The testing of hypothesis five seems to also contradict the channeling hypothesis by showing no support for any significant interaction to be taking place between peer influence and the age of the adolescent. It appears that peer influence on adolescent faith maturity is stable across the teen years in this sample.
Summary of Findings

The purpose of this study was to investigate the relationships between adolescent faith maturity levels and the predictor variables of parental, congregational, and peer influences with a focus on developmental changes in these influences. The study tested five hypotheses that were based on an extensive review of both past and current literature. The hypotheses flowed from the theoretical framework of previous researchers who independently studied areas that were germane to this study. Specifically the study was designed around the implications that stem from the channeling hypothesis that was originated by Himmelfarb (1979) and refined by Cornwall (1988). This hypothesis suggested that the influence of parents on adult religious behavior is not direct but is channeled through socializing institutes and peer networks. The goal of this study was to examine these claims with a comprehensive measure of faith maturity in contrast to one or two belief or behavioral items as is found in many other studies on this topic. Secondary data was used and provided a large sample size and depth of indicators. The goals of the study were met although the findings did contradict the channeling hypothesis in some areas.

The role of peers and congregation as mediators. The findings revealed a significant direct relationship between parental, congregational, and peer influences and the dependent variable, faith maturity. These findings are consistent with Clark and Worthington (1987) and Cornwall (1988). The mediating effects of peer and congregation between parental influence and faith maturity materialized only with peer influence. Although congregational influence provided an additive effect in explaining faith maturity only peer influence had a mediating effect. It was small but significant at
the $p < .001$ level. Mother’s standardized regression coefficients dropped from .154 to .122 while father’s scores dropped from .136 to .081. These results give initial support to the findings of Cornwall (1988) and others that have documented the strength of peer influence in adolescents’ religiosity.

Further examination of why the congregation did not have a mediating effect between parental influence and faith maturity was not done but the explanation may lie in the independent role that the congregation and parents may play in influencing adolescent faith maturity. Because of the progression of time, it is clear that parents have the earliest influence in a child’s life but as they begin to mature and develop, other significant influences can begin to exert themselves. It is quite possible that by adolescence, a young person is able to compartmentalize the influence of the institution of the church and its representatives from the family and it’s representatives. The results seem to indicate that although the influence is greater when both congregation and family are viewed as positive influences, the adolescent is able to navigate their growth in faith by viewing parents and the congregation as separate supports. If a family member appears to behave in a hypocritical manner, the adolescent may be able to see a pastor or other member of the church as upholding the values of the way of life the parent is trying to reinforce. On the other hand, an adolescent may be able to put an overzealous or critical church representative in perspective by seeing a good example in his or her mother or father.

Reconciling contradictory findings. This study had it’s foundation based partially on the demonstration of contradictions in the literature about adolescent religiosity. Central to the discrepancies were the conflicting reports about the primacy of parental influence over the life course of the offspring. The findings of this study contradict the channeling hypothesis by giving support for the conclusions that peer influence does not
significantly increase over the adolescent age period in relationship to faith maturity scores but parental influence does increase over that same time period. In contrast to the findings of Cornwall (1988), Erickson (1992) and Hoge et al. (1994) parental influence actually increases rather than decreases and peer influence showed no significant influence change positively or negatively. These results support the work of Myers (1996) who argues “that parental influences have considerable staying power even as offspring move out of the home and form independent households” (p. 864). The possible role of sampling factors in these results will be discussed below.

The question of why there are contradictory findings in this area of family and faith maturity does not have a simple answer. One area that may give insight into the contradiction goes back to the operationalization of religiosity. In the introduction of this study the complexity of measuring religiosity was discussed. The main difference between the studies that show no or declining direct influence of parents and those that show a lasting direct influence, this one included, is the focus on the importance of the relational atmosphere between the adolescents and religious influence agents.

The two main studies that represent support for declining influence and the channeling hypothesis were produced by Cornwall (1989) and Erickson (1992). In Cornwall’s 1989 study of Mormons, she used three items to measure religious behavior and four to measure religious belief and commitment. Parental influence was measured by asking how often a parent went to church and how often the family had prayer, religious discussions, family reading and family moral discussions took place. Erickson (1992) attempts to capture religious belief and behavior but uses just two items for religious worship behavior, which both deal with attendance patterns. Erickson also divides parental influences into parental religious activity and parental religious influence. Parental religious influence looked at three questions in total. One asked
about how religious you thought your mother was, the second asked how religious your father was. The only question that tapped into the quality of the relationship asked who you would you say had the most positive faith influence on you. Neither of these studies looks extensively at the quality of the relationship between the parent and offspring.

In contrast to the studies of Cornwall and Erickson, this study and the study by Myers (1996) give support for the idea that parents having a lasting influence on their offspring's religious development. In the case of Myers (1996) he asks six questions that form the adolescent religiosity measure and asked the same questions of the parents. Myers also asked five specific questions that tapped into parental support. This study uses a comprehensive 38-item measure to assess faith maturity. This study also measures individual parental measures initially and focuses on relational issues more than individual belief or behavioral items.

Myers makes a footnote of importance in his findings about the relational influence. He addresses the fact that some researchers argue that religiosity is composed of two modes; personal religiosity and institutional religiosity. His findings indicated two interesting patterns. First, he found that the effects of parental religiosity are significantly greater for private religiosity than for public religiosity and the interactions terms for mother's/father's support and parental religiosity were significantly greater for private worship than for public worship. This suggests that private religious behaviors like prayer and bible reading are more influenced by parental-offspring relations and the religious environment at home than by public religious behavior such as church attendance. This is important because it is the relational aspect that has been tapped into in this study and Myers study in comparison to the study of Cornwall or
Faith Maturity

Erickson which focused more on the adherence to a couple of orthodox beliefs or church attendance pattern.

This information not only helps to explain the difference in findings among studies, but also demonstrates the importance of the combination of received religiosity by offspring and the way it is received. Not only does religious socialization involve the communication of belief and behaviors, but also it involves the relationship in which those beliefs and behaviors are communicated.

**Limitations**

Limitations of the study focus on three main areas; response group, retrospective responses and operationalization of religiosity. The sample for this study was made up of a specific response group. They represented youth that were attached to a home that embraced to one degree or another the belief system of mainline Christianity in America. As a result of this, we cannot make any assumptions about non-church going families and their ability to influence their offspring. The sample did include both active and non-active youth, which does give some credibility to data’s ability to describe more than just the adolescent who goes to church every week. Also significant in the data set and to the findings of this study is the strength of faith maturity among 19-year-olds. In an effort to more fully understand the relationships among the faith influencing agents and the independent variables, an examination of marginal means was conducted (see Appendix B for details). In this examination each of the depend variables were dichotomized by recoding the variables into two categories based on those cases above and below the 50th percentile. Influence was plotted for faith maturity and the influence agent for all ages from 12 to 19 years of age. What this revealed was the large jump in every case of the older ages. This led to a closer examination of the older age groups and revealed two things of significance. The first was the very high mean for faith
maturity of 19 year olds in comparison to the other groups and the second was the much smaller N for 19 year olds and to some degree 18 year olds. This led to the natural question of what is going on in these latter years.

The lower N in the 18 and 19 year olds may be explained by the fact that those older adolescents who filled out the survey were at home and agreeable to filling out the survey. It may be that those with lower faith maturity scores may have already rejected the religion of their parents and therefore were not included in the survey. The other explanation may be developmental. The trend to higher faith maturity scores begins generally around age seventeen which would support the developmental school of thought that would see cognitive development enable higher reasoning and therefore higher moral and faith maturity.

Both explanations would explain the higher influence that parents have in faith influence as the adolescent ages. If there are some who have rejected the faith of their parents then they are probably not included in this study and if they have continued to embrace the faith of their parents as they prepare to leave adolescents they are probably looking to their parents for further guidance in how to live the way of life they have embraced. If the answer is more developmental, then it would make sense that as adolescents age they see the value in what their parents have to offer as far as direction in life. This would be in contrast to earlier adolescence where they may have been trying to develop their own identity and probably were not as open to parental input.

The second limitation that is attached to this sample is that of retrospective reporting. In a desire to use the entire adolescent population and to maintain similar response questions for each of the independent variables, the decision was made to include some time-based responses while rejecting others. Each of the independent measures; parental, congregational, and peer influences, contained one item that asked
respondents to report on three different time periods in their life on some observable phenomenon. The time periods that were requested were: ages 5 – 12; ages 13 – 15; and ages 16 – 18. This posed a problem since only a third of the respondent would be able to answer for all three time periods. In order to avoid this problem, only the time period for ages 5 – 12 was included in the measure. This meant that for some respondents they would be looking back at least 6 years. Amato (1991) has reported that retrospective recall is affected by memory lapses and is shaped by current behaviors and attitudes. Although this was a concern in the study, it was deemed that since this type of response involved only one item for each variable and the potential responses for these items were not complex, that it would be more beneficial to leave these items in as indicated above. It should be noted however that some of the independent variable information is taping into childhood and early adolescent experiences.

The final limitation reported here deals with the dependent variable, faith maturity. Much discussion has been made of the difficulty in conceptualizing and operationalizing faith maturity. The authors of the scale encourage further discussion and scholarship in an attempt to refine the scale. Several items had low correlation with the overall total. Six items actually scored .200 or less. It should be noted that most of the low scoring items were reverse coded in the survey and the authors of the scale raise the question of the difficulty of getting accurate responses from reverse coded religious items (Benson et al., 1993). Even though there is difficulty in the conceptualization and operationalization of religiosity, the Faith Maturity Scale separates itself from other studies that attempt to measure religiosity. Most studies are really looking at measuring church attendance or frequency of prayer or homogeneity of
belief among generations. The Faith Maturity Scale attempts to measure a much broader concept and does so after a lengthy and yet unfinished preparation process.

It should be noted that we are interested in maturation and development in the channeling hypothesis. The data are cross-sectional and limit the claims of this study. That is age groups stand as a proxy for the developmental process, but they also measure cohort differences. With such cross-sectional data, cohort and developmental processes cannot be distinguished.

Future Research

Future research would be wise to examine the impact of the interaction between relational strength and religiosity on both churched and unchurched youth and families. It would seem that even the most sterling examples of mature faith would be ignored if respect for the one demonstrating the mature faith was not there from the adolescent. Clearly parents have long and lasting influence on adolescent faith maturity and it appears on adult children as well. It would seem that the quality of the family relationships between parents and children would hinder or help the socializing process in the area of faith maturity. These results support the findings of Myers who stated that his findings contradicted the findings of other studies in this area. He mentions Francis and Brown (1991) who suggest that parental influence decreases over time and Cornwall (1988) who suggested that parental influence in adulthood acts mainly through channeling offspring into religious groups.

Peers are shown to have a major influence in the faith maturity of adolescents but remains consistent throughout adolescence. This may be in line with the findings of De Vaus (1983) who tested Turner’s (1964) assumptions that peers were more influential in the behavioral realm while parents are more influential in the sacred realm.
Future research should distinguish between religious belief and behavior while testing the different effects that peer and parental influence have on these.

The importance of this study is that it helps to clarify the importance of all three socializing institutions that were under investigation. It shows that congregational influences are significant in helping adolescents develop faith maturity. It shows the strength of the peer influence in the process and finally it shows the lasting and strengthening impact that parents have in influencing the faith maturity of their offspring. In this case more is better. The more influences the greater the faith maturity. But that more has the most help when originating from the parents, then is helped by the congregation, and then strengthened when supported by peers in the process.

Future energy would also be valuable in looking at ways of measuring other influences on faith maturity. Even though parent, congregation and peer influences were all significantly related to adolescent faith maturity, their combined influence as measured in this study accounted for only a small portion of the total variance in faith maturity scores (approximately 16%). This indicates the complexity of factors that are at work in faith maturity. Although the discussion of this paper has looked at the significance of the three socializing agents, it needs to be understood that these influences make up a minority of influence with many other issues yet to be isolated and examined.

Conclusion

The issue of the family as the main socializing agent of offspring has been well documented. This study was not debating that fact, but was looking at the way that socialization takes place. Some reports have said that the family only has lasting impact upon the religiosity of their offspring through secondary institutions like peer networks. Other studies have shown a lasting direct impact on the religious socialization
of youth, by their families. This study has shown the lasting and increasing impact of the parents' influence up to age 19 at least. It has also shown the importance of the congregation as a support institute and the strength of peers in influencing faith maturity especially when working together with parental influence. Up to this point studies looking at religious socialization tended to look at religious transmission as a measure of similarity between the parents and the offspring. Since the goal of religious socialization is not necessarily the replication of a list of belief or behavioral items, these outcomes do not convey what is sought by religious socialization. In a study of a similar grouping of denominations as used in this study, Hoge et al. (1982) found that parents rated the goal of moral maturity as number one for their children. This represented both their own personal goals for religious socialization and what they expected from the religious institution they were involved in.

What this study has shown is that regardless of the goals of religious socialization, the parents have the opportunity to play an increasingly important role. If they choose not to, then an adolescents peer group will quickly socialize them instead - for better or for worse.
References


Holy Bible, King James Version. (1611).


Appendix A

Figure A.1

Faith Maturity Histogram

![Faith Maturity Histogram](image1)

**Faith Maturity**

- Std. Dev = .72
- Mean = 4.10
- N = 2051.00

Figure A.2

Mothers Faith Influence Histogram

![Mothers Faith Influence Histogram](image2)

**Mother's Influence**

- Std. Dev = 2.96
- Mean = .1
- N = 1622.00
Figure B.1

Mother's Influence by Female Age

Mother's Faith Influence * Female Age

Figure B.2

Mother's Influence by Male Age

Estimated Mother's Influence * Male Age
Figure B.3

Father's Influence by Female Age

Father's Faith Influence * Female Age

Figure B.4

Father's Influence by Female Age

Father's Faith Influence * Male Age
Appendix C

Effective Christian Education: A National Study of Protestant Churches

Q1
How much emphasis do you think your church puts on the following - Involving members in helping people in your town or city.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q2
How much emphasis do you think your church puts on the following - Supporting missionary work.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q3
How much emphasis do you think your church puts on the following - Teaching the Bible.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q4
How much emphasis do you think your church puts on the following - Supporting members in times of personal crisis.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q5
How much emphasis do you think your church puts on the following - Speaking out against the sin and evil in the world.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q6
How much emphasis do you think your church puts on the following - Providing members with love, support, and friendship.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q7
How much emphasis do you think your church puts on the following - Reaching out to the poor and hungry.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q8
How much emphasis do you think your church puts on the following - Encouraging personal commitment to Jesus.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q9
How much emphasis do you think your church puts on the following - Bringing the Gospel to people outside the church.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q10
How much emphasis do you think your church puts on the following - Providing meaningful and uplifting worship experiences.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q11
How much emphasis do you think your church puts on the following - Music.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q12
How much emphasis do you think your church puts on the following - Providing members a comforting refuge from all the pain and suffering in the world.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q13
How much emphasis do you think your church puts on the following - Giving members answers to moral questions.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis
Q14
How much emphasis do you think your church puts on the following - Helping members find meaning and purpose in their lives.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q15
How much emphasis do you think your church puts on the following - Giving members the strength and courage to face the stress of everyday life.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q16
How much emphasis do you think your church puts on the following - Encouraging members to commit time, talent, and resources to their church.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q17
How much emphasis do you think your church puts on the following - Helping members learn about people of different races and ethnic groups.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q18
How much emphasis do you think your church puts on the following - Discussing national and international issues.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q19
How much emphasis do you think your church puts on the following - Getting members to work for social justice and peace.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q20
How much emphasis do you think your church puts on the following - Providing excellent Christian education for children.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q21
How much emphasis do you think your church puts on the following - Providing excellent Christian education for teenagers.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q22
How much emphasis do you think your church puts on the following - Providing excellent Christian education for adults.
1 No emphasis
2 Small emphasis
3 Some emphasis
4 Strong emphasis
5 Very strong emphasis

Q23
Which of the following best describes your commitment to Jesus Christ?
1 I am not committed to Christ
2 I am not sure if I am committed to Christ.
3 I committed my life to Christ at a specific moment in my life.
4 My commitment to Christ developed gradually over a period of time.
5 I've been committed to Christ since I was a young child.

Q24A
Do you believe the following statement about God - God is loving.
1 Yes
2 No

Q24B
Do you believe the following statement about God - God is aware of everything I think and do.
1 Yes
2 No

Q24C
Do you believe the following statement about God - God punishes those who do wrong.
1 Yes
2 No

Q24D
Do you believe the following statement about God - God is strict.
1 Yes
2 No

Q24E
Do you believe the following statement about God - God accepts me as I am.
1 Yes
2 No

Q24F
Do you believe the following statement about God - God has a plan for my life.
1 Yes
2 No
Q24G
Do you believe the following statement about God - God is judging.
1 Yes
2 No

Q24H
Do you believe the following statement about God - God decides everything I do.
1 Yes
2 No

Q24I
Do you believe the following statement about God - God is mysterious.
1 Yes
2 No

Q24J
Do you believe the following statement about God - God is forgiving.
1 Yes
2 No

Q25
Are you male or female?
1 Male
2 Female

Q26
How important is religious faith in your life?
1 It is the most important influence in my life
2 It is a very important influence in my life
3 It is an important influence, but other things are also important in my life
4 It has some influence in my life
5 It is not an important influence in my life

Q27
If you had a birthday party and invited your 5 best friends, how many would be people who go to your church?
1 0
2 1
3 2
4 3
5 4
6 5

Q28
How often have you done the following in the past year - Tried directly to encourage someone to believe in Jesus Christ.
1 Never
2 Once
3 2-5 times
4 6-9 times
5 10 times or more

Q29
How often have you done the following in the past year - Told others about the work of God in your life.
1 Never
2 Once
3 2-5 times
4 6-9 times
Q30
How often have you done the following in the past year - Participated in a march, meeting, or gathering to promote social change.
1 Never
2 Once
3 2-5 times
4 6-9 times
5 10 times or more

Q31
How often have you done the following in the past year - Clearly felt the presence of God in your life.
1 Never
2 Once
3 2-5 times
4 6-9 times
5 10 times or more

Q32
How many hours have you done the following in the past 30 days - Donated time helping people who are poor, hungry, sick, or unable to care for themselves.
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-9 hours
5 10 hours or more

Q33
How many hours have you done the following in the past 30 days - Donated time in your town or city to help children, youth, or families.
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-9 hours
5 10 hours or more

Q34
How many hours have you done the following in the past 30 days - Helped friends or neighbors with problems they have.
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-9 hours
5 10 hours or more

Q35
How many hours have you done the following in the past 30 days - Spent time promoting social justice or world peace.
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-9 hours
5 10 hours or more

Q36
How many hours have you done the following in the past 30 days - Spent time making your own town or city a better place to live.
1 0 hours
Q37
How many hours have you done the following in the past 30 days - Been involved in personal growth activities.
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-9 hours
5 10 hours or more

Q38
How often do you do the following - Pray or meditate, other than at church or before meals.
1 Never
2 Less than once a month
3 About once a month
4 2 or 3 times a month
5 About once a week
6 Several times a week
7 Once a day or more

Q39
How often do you do the following - Watch religious programs on television.
1 Never
2 Less than once a month
3 About once a month
4 2 or 3 times a month
5 About once a week
6 Several times a week
7 Once a day or more

Q40
How often do you do the following - Listen to religious programs on the radio.
1 Never
2 Less than once a month
3 About once a month
4 2 or 3 times a month
5 About once a week
6 Several times a week
7 Once a day or more

Q41
How often do you do the following - Read the Bible when you are alone.
1 Never
2 Less than once a month
3 About once a month
4 2 or 3 times a month
5 About once a week
6 Several times a week
7 Once a day or more

Q42
How often do you do the following - Read religious magazines, newspapers, or books other than the Bible.
1 Never
2 Less than once a month
3 About once a month
4 2 or 3 times a month
5 About once a week
6 Several times a week
7 Once a day or more

Q43
How much money did you contribute to the following in 1987 - To my church.
1 $0
2 $1-$50
3 $51-$100
4 $101-$500
5 $501-$1000
6 $1001-$2000
7 More than $2000

Q44
How much money did you contribute to the following in 1987 - To other religious groups or religious organizations.
1 $0
2 $1-$50
3 $51-$100
4 $101-$500
5 $501-$1000
6 $1001-$2000
7 More than $2000

Q45
How much money did you contribute to the following in 1987 - To a TV evangelist.
1 $0
2 $1-$50
3 $51-$100
4 $101-$500
5 $501-$1000
6 $1001-$2000
7 More than $2000

Q46
How much money did you contribute to the following in 1987 - To charities or social service organizations.
1 $0
2 $1-$50
3 $51-$100
4 $101-$500
5 $501-$1000
6 $1001-$2000
7 More than $2000

Q47
How much money did you contribute to the following in 1987 - To peace or social justice groups.
1 $0
2 $1-$50
3 $51-$100
4 $101-$500
5 $501-$1000
6 $1001-$2000
7 More than $2000

Q48
How much do you agree or disagree with the following statement - Spiritually, I gain more within the church than outside it.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q49
How much do you agree or disagree with the following statement - Human nature is basically good.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q50
How much do you agree or disagree with the following statement - We ought to worry about our own country and let the rest of the world take care of itself.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q51
How much do you agree or disagree with the following statement - I would like to see more women pastors.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q52
How much do you agree or disagree with the following statement - The poor have only themselves to blame for their poverty.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q53
How much do you agree or disagree with the following statement - In our country too much emphasis is placed on individualism.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q54
How much do you agree or disagree with the following statement - A good way to improve the world is to bring the Gospel to more people.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q55
How much do you agree or disagree with the following statement - The way many people in the U.S. buy and use things is one of the reasons poverty exists in other parts of the world.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q56
How much do you agree or disagree with the following statement - I would favor a good plan to help the poor even if it costs me money.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q57
How much do you agree or disagree with the following statement - Public schools should require religious expression, such as saying the Lord's prayer, reading Bible verses, or saying prayers.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q58
How much do you agree or disagree with the following statement - I believe in reincarnation.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q59
How much do you agree or disagree with the following statement - For me, religious insight comes more from my own personal experiences than from what I learn through the teachings of the church.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q60
How much do you agree or disagree with the following statement - Part of God's plan is that some will be rich and some will be poor.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q61
How much do you agree or disagree with the following statement - I believe in astrology.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q62
How much do you agree or disagree with the following statement - I believe that God has chosen the U.S. to show the world about freedom and democracy.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q63
How much do you agree or disagree with the following statement - A good way to improve the world is to change economic and social policies in many countries.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q64
How much do you agree or disagree with the following statement - I believe that the Holy Spirit is at work in my life.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q65
How much do you agree or disagree with the following statement - I think our government should spend less money on the military.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q66
How much do you agree or disagree with the following statement - Through meditation and self-discipline I come to know that all spiritual truth and wisdom is within me.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q67
How much do you agree or disagree with the following statement - Poverty in the U.S. is mainly due to discrimination and unfair laws and policies.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q68
How much do you agree or disagree with the following statement - I think that sometimes God should be referred to as "she".
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q69
How much do you agree or disagree with the following statement - I would be willing to eat less meat and more grains and vegetables if it would provide food for starving people.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q70
How much do you agree or disagree with the following statement - I am in charge of my own life; I can be anything I want to be.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q71
How much do you agree or disagree with the following statement - It is possible to communicate with people who have died.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q72
How much do you agree or disagree with the following statement - An individual should arrive at his or her own religious beliefs independent of any church.
1 I definitely disagree
2 I tend to disagree
3 I'm not sure
4 I tend to agree
5 I definitely agree

Q73
How right or wrong is the following statement - Efforts by one racial group to keep people of another race form moving into their neighborhood.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q74
How right or wrong is the following statement - Efforts by parents to keep children with AIDS from attending public school.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q75
How right or wrong is the following statement - Abortion when a doctor says the baby is likely to be born with a serious handicap.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q76
How right or wrong is the following statement - Sexual intercourse by two unmarried adults who love each other.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q77
How right or wrong is the following statement - A company paying women employees less than men employees for similar work.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q78
How right or wrong is the following statement - The U.S. using nuclear weapons to win a war against the Soviet Union.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q79
How right or wrong is the following statement - Taxing the wealthy to help raise the standard of living for poor people.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q80
How right or wrong is the following statement - Sending U.S. military aid to central America to fight communism.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q81
How right or wrong is the following statement - Sexual intercourse by unmarried 17 year-olds who love each other.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q82
How right or wrong is the following statement - Homosexual relations between two adults of the same sex who choose to be in that relationship.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q83
How right or wrong is the following statement - Passing laws to make it illegal to discriminate against women or minorities.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q84
How right or wrong is the following statement - The United States and other countries demanding that South Africa end its apartheid policies.
1 Always right
2 Often right
3 Not sure
4 Often wrong
5 Always wrong

Q85
How true is the following statement - I am concerned that our country is not doing enough to help the poor.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q86
How true is the following statement - I know that Jesus Christ is the son of God who died on a cross and rose again.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q87
How true is the following statement - My faith shapes how I think and act each and every day.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q88
How true is the following statement - I help others with their religious questions and struggles.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q89
How true is the following statement - I tend to be critical of other people.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q90
How true is the following statement - In my free time, I help people who have problems or needs.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q91
How true is the following statement - My faith helps me know right from wrong.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q92
How true is the following statement - I do things to help protect the environment.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q93
How true is the following statement - I devote time to reading and studying the Bible.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q94
How true is the following statement - I have a hard time accepting myself.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q95
How true is the following statement - Every day I see evidence that God is active in the world.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q96
How true is the following statement - I take excellent care of my physical health.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q97
How true is the following statement - I am active in efforts to promote social justice.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q98
How true is the following statement - I seek out opportunities to help me grow spiritually.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true
Q99
How true is the following statement - I take time for periods of prayer or meditation.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q100
How true is the following statement - I am active in efforts to promote world peace.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q101
How true is the following statement - I accept people whose religious beliefs are different from mine.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q102
How true is the following statement - I feel a deep sense of responsibility for reducing pain and suffering in the world.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q103
How true is the following statement - As I grow older, my understanding of God changes.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q104
How true is the following statement - I feel overwhelmed by all the responsibilities and obligations I have.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q105
How true is the following statement - I give significant portions of time and money to help other people.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q106
How true is the following statement - I speak out for equality for women and minorities.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q107
How true is the following statement - I feel God's presence in my relationships with other people.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q108
How true is the following statement - My life is filled with meaning and purpose.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q109
How true is the following statement - I don't understand how a loving God can allow so much pain and suffering in the world.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q110
How true is the following statement - I believe that I must obey God's rules and commandments in order to be saved.
1 Never true
2 Rarely true
3 True once in a while
Q111
How true is the following statement - I am confident that I can overcome any problem or crisis no matter how serious.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q112
How true is the following statement - I care a great deal about reducing poverty in the U.S. and throughout the world.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q113
How true is the following statement - I try to apply my faith to political and social issues.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q114
How true is the following statement - My life is committed to Jesus Christ.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q115
How true is the following statement - I talk with other people about my faith.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q116
How true is the following statement - My life is filled with stress and anxiety.
Q117
How true is the following statement - I go out of my way to show love to people I meet.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q118
How true is the following statement - I have a real sense that God is guiding me.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q119
How true is the following statement - I do not want the churches of this nation getting involved in political issues.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q120
How true is the following statement - I like to worship and pray with others.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q121
How true is the following statement - I think Christians must be about the business of creating international understanding and harmony.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true
Q122
How true is the following statement - I am spiritually moved by the beauty of God's creations.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q123
Which of the following best describes your belief about the Bible?
1 The Bible was written by persons who were motivated by a deep faith in God and who tried their best to describe and interpret their understanding of God and God's activity in the world.
2 The Bible is Word of God. It was inspired by God and recorded by writers who interpreted God's message in the context of their times. It speaks truth on matters of faith and practice, but it may contain some historical and scientific errors.
3 The Bible is the Word of God. It was dictated by God word for word and recorded by writers who were not influenced by their times. Everything in the Bible is true - historically, scientifically, and in matters of faith and practice.
4 The Bible records the stories, legends, and myths that people developed to understand the mysteries of life. It contains a great deal of wisdom and insight into the human experience.
5 The Bible contains no more truth or wisdom than do the religious books of other world religions.

Q124
How true is the following about the church you attend - It feels warm.
1 Not at all true
2 Slightly true
3 Somewhat true
4 Quite true
5 Very true

Q125
How true is the following statement - I learn a lot.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q126
How true is the following statement - It accepts people who are different.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q127
How true is the following statement - Most members want to be challenged to think about religious issues and ideas.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q128
How true is the following statement - It is friendly.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q129
How true is the following statement - It challenges my thinking.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q130
How true is the following statement - It encourages me to ask questions.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q131
How true is the following statement - It is boring.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q132
How true is the following statement - Strangers feel welcome.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q133
How true is the following statement - It tries out new ideas.
1 Never true
2 Rarely true
Faith Maturity

3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q134
How true is the following statement - It expects people to learn and think.
1 Never true
2 Rarely true
3 True once in a while
4 Sometimes true
5 Often true
6 Almost always true
7 Always true

Q135
Which of the following best represents your belief about how God is related to the world?
1 God and the world are one.
2 The world is part of God, but God is greater and larger than the world.
3 Human beings are part of God.
4 God set the world into motion but does not play an active role in the world.
5 God transcends the world, entering the world infrequently.
6 God transcends the world but is actively involved in the world.

136
How true is the following statement - God is active in the lives of individual persons.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q137
How true is the following statement - God works through social and economic systems to bring about social change.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q138
How true is the following statement - My faith guides me on how to show love to other people.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q139
How true is the following statement - My faith helps me when I feel sad or lonely.
1 Absolutely false
Q140
How true is the following statement - Salvation refers to the attainment of justice and peace throughout the world.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q141
How true is the following statement - Salvation refers to eternal life for those who believe.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q142
How true is the following statement - God is a close personal friend who guides and protects me.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q143
How true is the following statement - God is a force in the world working to make societies more just and fair for all people.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q144
How true is the following statement - Christians should be about the work of telling others about Jesus.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true
Q145
How true is the following statement - Christians should be about the work of changing society.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q146
How true is the following statement - Only Christians will be saved by God.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q147
How true is the following statement - The good Christian never criticizes his or her country.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q148
How true is the following statement - My religious faith is at the center of my life.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q149
How true is the following statement - My religious faith gives me comfort.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q150
How true is the following statement - My religious faith causes me to care about other people.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true
Q151
How true is the following statement - My ultimate responsibility as a person of faith is to love and worship God.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q152
How true is the following statement - My ultimate responsibility as a person of faith is to devote my life to helping other people.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q153
How true is the following statement - The purpose of the Church should be to help reduce pain and suffering in the world.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q154
How true is the following statement - The purpose of the church should be to strengthen faith in God.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q155
How true is the following statement - My faith helps me feel good about myself.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q156
How true is the following statement - My faith causes me to pay less attention to myself.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q157  
How true is the following statement - I am certain that God exists.  
1 Absolutely false  
2 Mostly false  
3 Somewhat false  
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q158  
How true is the following statement - I believe in life after death.  
1 Absolutely false  
2 Mostly false  
3 Somewhat false  
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q159  
How true is the following statement - The Bible is about how God saves those who believe.  
1 Absolutely false  
2 Mostly false  
3 Somewhat false  
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q160  
How true is the following statement - The Bible is about the kind of world God wants us to create.  
1 Absolutely false  
2 Mostly false  
3 Somewhat false  
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q161  
How true is the following statement - I often pray for God's help when I have problems.  
1 Absolutely false  
2 Mostly false  
3 Somewhat false  
4 I'm not sure  
5 Somewhat true  
6 Mostly true  
7 Absolutely true

Q162  
How true is the following statement - I often pray that God will help other people.  
1 Absolutely false  
2 Mostly false
Q163
How true is the following statement - Jesus to me is a teacher who shows me how to love and serve.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q164
How true is the following statement - Jesus to me is a friend who cares for me each day.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q165
How true is the following statement - My faith teaches me how to sacrifice for the good of others.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q166
How true is the following statement - My faith teaches me how to find true happiness.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q167
How true is the following statement - The good Christian should pay attention to spiritual matters.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q168
How true is the following statement - The good Christian should pay attention to politics.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q169
How true is the following statement - When I am successful at something, I know God is with me.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q170
How true is the following statement - When a person trusts me enough to share his or her pain with me, I know God is present.
1 Absolutely false
2 Mostly false
3 Somewhat false
4 I'm not sure
5 Somewhat true
6 Mostly true
7 Absolutely true

Q171A
How do you describe yourself?
1 American Indian
2 Asian or Pacific Islander
3 Black
4 Latino or Hispanic
5 White
6 Bi-racial or bi-cultural

Q171B
IF THE RESPONDENT MARKED ASIAN OR PACIFIC ISLANDER FOR 171A - Which of the following applies?
1 Chinese
2 Filipino
3 Indian, Pakistani, or other South Asian
4 Japanese
5 Korean
6 Cambodian
7 Laotian
8 Thai
9 Vietnamese
10 Pacific Islander
11 Other

Q171C
IF THE RESPONDENT MARKED LATINO OR HISPANIC FOR 171A - Which of the following applies?
1 Cuban
2 Mexican, Mexican-American or Chicano
3 Puerto Rican
4 Other Latin American
Q171D
IF THE RESPONDENT MARKED BI-RACIAL OR BI-CULTURAL FOR 171A - Which of the following applies, 1?
1 1 American Indian
2 Asian or Pacific Islander
3 Black
4 Latino or Hispanic
5 White

Q171E
IF THE RESPONDENT MARKED BI-RACIAL OR BI-CULTURAL FOR 171A - Which of the following applies, 2?
1 1 American Indian
2 Asian or Pacific Islander
3 Black
4 Latino or Hispanic
5 White

Q172
How old are you?
1 11-14
2 15-20
3 21-24
4 25-29
5 30-39
6 40-49
7 50-59
8 60-69
9 70-79
10 80 or older

Q173
Where do you live?
1 On a farm
2 In the open country, not on a farm
3 On an American Indian reservation
4 In a small town or village (under 2,500 in population)
5 In a town (2,500 to 9,999)
6 In a small city (10,000 to 49,999)
7 In a medium size central city (50,000 to 250,000)
8 In a suburb of a medium size central city
9 In a large central city (over 250,000)
10 In a suburb of a large central city

Q174
To how much of a degree have you changed in the last 2 to 3 years - The degree to which my faith shapes how I think and act.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q175
To how much of a degree have you changed in the last 2 to 3 years - The effort I make to get involved in activities that help me grow spiritually.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q176
To how much of a degree have you changed in the last 2 to 3 years - The time I spend talking to others about my faith.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q177
To how much of a degree have you changed in the last 2 to 3 years - The amount of time I spend working for peace and social justice.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q178
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I accept people who believe differently than I do.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q179
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I apply my faith to political or social issues.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q180
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I apply my faith to political or social issues.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q181
To how much of a degree have you changed in the last 2 to 3 years - The amount of time I spend reading and studying the Bible.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q182
To how much of a degree have you changed in the last 2 to 3 years - The time I spend worshiping and praying with others.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q183
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I show love to people I meet.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q184
To how much of a degree have you changed in the last 2 to 3 years - The sense of personal responsibility I feel for reducing pain and suffering in the world.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q185
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I feel that God is guiding me.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q186
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I care about hunger and poverty in the world.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q187
To how much of a degree have you changed in the last 2 to 3 years - The amount of time and money I give to help other people.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q188
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I am convinced that God is active in the world.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
Faith Maturity

Q189
To how much of a degree have you changed in the last 2 to 3 years - The degree to which I let God into my life.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q190
To how much of a degree have you changed in the last 2 to 3 years - The importance of my spiritual life.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q191
To how much of a degree have you changed in the last 2 to 3 years - The amount of stress and anxiety in my life.
1 Much less now
2 Somewhat less now
3 About the same as 2 or 3 years ago
4 Somewhat greater now
5 Much greater now

Q192
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR CONGREGATION: How much do you agree with the following statement - If I had to change churches, I would feel a great sense of loss.
1 Strongly disagree
2 Disagree
3 Not sure
4 Agree
5 Strongly agree

Q193
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR CONGREGATION: How much do you agree with the following statement - I feel at home in this church.
1 Strongly disagree
2 Disagree
3 Not sure
4 Agree
5 Strongly agree

Q194
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR CONGREGATION: How much do you agree with the following statement - I would change churches if my church developed major leadership or financial problems.
1 Strongly disagree
2 Disagree
3 Not sure
4 Agree
5 Strongly agree

Q195
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How much do you agree with the following statement - The church I attend matter a
great deal to me.
1 Strongly disagree
2 Disagree
3 Not sure
4 Agree
5 Strongly agree

Q196

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: Which of these most helps you find meaning and purpose in life?
1 Religious TV and radio programs
2 My own private religious experiences, such as prayer and meditation
3 My church
4 Religious groups or events outside of my church

Q197

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: Which of these gives you the most help with moral questions?
1 Religious TV and radio programs
2 My own private religious experiences, such as prayer and meditation
3 My church
4 Religious groups or events outside of my church

Q198

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: Which of these most helps you grow spiritually?
1 Religious TV and radio programs
2 My own private religious experiences, such as prayer and meditation
3 My church
4 Religious groups or events outside of my church

Q199

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How important to you is belonging to a church?
1 Very important
2 Important
3 Somewhat important
4 Not too important
5 Not at all important

Q200

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How often do you attend worship services at your church?
1 Never
2 A few times a year
3 About once a month
4 Two or three times a month
5 About once a week
6 More than once a week

Q201

ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How many hours during the past month did you attend programs or events at your
church (other than worship)?
1 0 hours
2 1-2 hours
3 3-5 hours
Q202
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How many hours during the past month did you give volunteer time at your church to
teach, lead, serve on a committee, or help with some program or event?
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-10 hours
5 11-20 hours
6 More than 20 hours

Q203
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How many hours during the past month did you participate in religious events,
programs, or groups outside of your church?
1 0 hours
2 1-2 hours
3 3-5 hours
4 6-10 hours
5 11-20 hours
6 More than 20 hours

Q204
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: With which denomination is your church affiliated?
1 Christian church
2 Evangelical Lutheran Church in America
3 Presbyterian church
4 Southern Baptist convention
5 United Methodist church
6 United Church of Christ
7 I don't know

Q205
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How important is it to you to attend a church of the denomination you marked above?
1 It's extremely important to me
2 It's important to me
3 It's somewhat important to me
4 It's not too important to me
5 It's not important at all

Q206
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: How satisfied are you with the denomination you marked in question 204?
1 Very satisfied
2 Satisfied
3 Somewhat satisfied
4 Dissatisfied
5 Very dissatisfied

Q207
ASKED ONLY OF THOSE RESPONDENTS WHO ARE NOT ON THE PAID STAFF OF THEIR
CONGREGATION: If you moved to another city that had many churches from which to choose, would you
attend a church of the same denomination you now attend?
1 Yes, absolutely
2 Yes, probably
3 Maybe
4 Probably not
5 No

Q208
ASKED ONLY OF THOSE RESPONDENTS WHO ARE 18 YEARS OR OLDER: What is the highest level of education you have completed?
1 Completed some grade school
2 Completed grade school
3 Took some high school
4 Completed high school
5 Went to vocational school
6 Took some college
7 Completed college
8 Did some graduate or professional degree work
9 Completed a graduate or professional degree

Q209
ASKED ONLY OF THOSE RESPONDENTS WHO ARE 18 YEARS OR OLDER: How much did your family or household earn in 1987?
1 Less than $7,000
2 $7,000 - $12,000
3 $12,000 - $16,000
4 $16,001 - $20,000
5 $20,001 - $25,000
6 $25,001 - $38,000
7 $38,001 - $50,000
8 $50,001 - $75,000
9 $75,001 - $100,000
10 More than $100,000

Q210
ASKED ONLY OF THOSE RESPONDENTS WHO ARE 18 YEARS OR OLDER: Which of the following best applies to you?
1 Single and never married
2 Single, but living with someone in a committed relationship
3 Married
4 Divorced, now single
5 Divorced and remarried
6 Widowed, now single
7 Widowed and remarried
8 Separated

Q211
ASKED ONLY OF THOSE RESPONDENTS WHO ARE 18 YEARS OR OLDER: What is your political party preference?
1 Strong democrat
2 Not very strong democrat
3 Independent, close to democrat
4 Independent, no preference
5 Independent, close to republican
6 No very strong republican
7 Strong republican

Q212
Which of the following best describes your political orientation?
1 Extremely liberal
2 Liberal
3 Slightly liberal
4 Moderate
5 Slightly conservative
6 Conservative
7 Extremely conservative

Q213
How many people belong to your church?
1 Less than 100
2 100-200
3 201-500
4 501-999
5 1000 or more

Q214
In which state do you live?
1 Alabama
2 Alaska
3 Arizona
4 Arkansas
5 California
6 Colorado
7 Connecticut
8 Delaware
9 District of Columbia
10 Florida
11 Georgia
12 Hawaii
13 Idaho
14 Illinois
15 Indiana
16 Iowa
17 Kansas
18 Kentucky
19 Louisiana
20 Maine
21 Maryland
22 Massachusetts
23 Michigan
24 Minnesota
25 Mississippi
26 Missouri
27 Montana
28 Nebraska
29 Nevada
30 New Hampshire
31 New Jersey
32 New Mexico
33 New York
34 North Carolina
35 North Dakota
36 Ohio
37 Oklahoma
38 Oregon
39 Pennsylvania
40 Rhode Island
41 South Carolina
42 South Dakota
Faith Maturity

43 Tennessee
44 Texas
45 Utah
46 Vermont
47 Virginia
48 Washington
49 West Virginia
50 Wisconsin
51 Wyoming

Q215
How well do you think your church does at making a difference in the lives of the following - Children (grades 1-6)
1 Poor
2 Fair
3 OK
4 Good
5 Very good
6 Excellent
7 Outstanding

Q216
How well do you think your church does at making a difference in the lives of the following - Teenagers?
1 Poor
2 Fair
3 OK
4 Good
5 Very good
6 Excellent
7 Outstanding

Q217
How well do you think your church does at making a difference in the lives of the following - Adults?
1 Poor
2 Fair
3 OK
4 Good
5 Very good
6 Excellent
7 Outstanding

Q218
How old are you?
1 12
2 13
3 14
4 15
5 16
6 17
7 18
8 19

Q219
What grade are you in?
1 7th
2 8th
3 9th
4 10th
5 11th
Q220A
Does the following person live in your home with you - I don't live with my family.
1 Yes
2 No

Q220B
Does the following person live in your home with you - My natural mother.
1 Yes
2 No

Q220C
Does the following person live in your home with you - My natural father.
1 Yes
2 No

Q220D
Does the following person live in your home with you - The father that adopted me.
1 Yes
2 No

Q220E
Does the following person live in your home with you - The mother that adopted me.
1 Yes
2 No

Q220F
Does the following person live in your home with you - My stepfather.
1 Yes
2 No

Q220G
Does the following person live in your home with you - My stepmother.
1 Yes
2 No

Q220H
Does the following person live in your home with you - My foster mother.
1 Yes
2 No

Q220I
Does the following person live in your home with you - My foster father.
1 Yes
2 No

Q220J
Does the following person live in your home with you - My aunt(s).
1 Yes
2 No

Q220K
Does the following person live in your home with you - My uncle(s).
1 Yes
2 No

Q220L
Does the following person live in your home with you - A brother(s).
Q220M
Does the following person live in your home with you - Sister(s).
1 Yes
2 No

Q220N
Does the following person live in your home with you - Grandmother.
1 Yes
2 No

Q220O
Does the following person live in your home with you - Grandfather.
1 Yes
2 No

Q220P
Does the following person live in your home with you - Another man I'm not related to.
1 Yes
2 No

Q220Q
Does the following person live in your home with you - Another woman I'm not related to.
1 Yes
2 No

Q221
What is the highest level of education your mother has completed?
1 Completed some grade school
2 Completed grade school
3 Took some high school
4 Completed high school
5 Went to vocational school
6 Took some college
7 Completed college
8 Did some graduate or professional degree work
9 Completed a graduate or professional degree
10 I don't know, does not apply

Q222
What is the highest level of education your father has completed?
1 Completed some grade school
2 Completed grade school
3 Took some high school
4 Completed high school
5 Went to vocational school
6 Took some college
7 Completed college
8 Did some graduate or professional degree work
9 Completed a graduate or professional degree
10 I don't know, doesn't apply

Q223
How many times in the last 30 days have you had a one-to-one conversation with an adult (other than your parents) that lasted for more than 10 minutes?
1 0
2 2
3 3-5
4 6 or more times

Q224
Are the parents who gave birth to you divorce or separated?
1 Yes
2 No
3 I don't know

Q225
How many adults in your church do you think know you well?
1 0
2 1
3 2-3
4 4-5
5 6-9
6 10 or more

Q226
If you had an important question about your life, how many adults in your church would you feel comfortable going to for help?
1 None
2 1
3 2-3
4 4-5
5 6-9
6 10 or more

Q227A
Who would you go to for help or advice if you had an important question about you life, 1st choice?
1 My mother, stepmother, or female guardian
2 My father, stepfather, or male guardian
3 A grandparent
4 A brother or sister
5 An aunt or uncle
6 A friend my age
7 A pastor or other adult (not a relative) in my church
8 A teacher, coach, or counselor at school
9 A neighbor man or woman
10 A leader of a youth group or organization that is not part of my church
11 A parent of one of my friends
12 A doctor or nurse
13 Some other adult in my community

Q227B
Who would you go to for help or advice if you had an important question about you life, 2nd choice?
1 My mother, stepmother, or female guardian
2 My father, stepfather, or male guardian
3 A grandparent
4 A brother or sister
5 An aunt or uncle
6 A friend my age
7 A pastor or other adult (not a relative) in my church
8 A teacher, coach, or counselor at school
9 A neighbor man or woman
10 A leader of a youth group or organization that is not part of my church
11 A parent of one of my friends
12 A doctor or nurse
13 Some other adult in my community
Q227C
Who would you go to for help or advice if you had an important question about your life, 3rd choice?
1 My mother, stepmother, or female guardian
2 My father, stepfather, or male guardian
3 A grandparent
4 A brother or sister
5 An aunt or uncle
6 A friend my age
7 A pastor or other adult (not a relative) in my church
8 A teacher, coach, or counselor at school
9 A neighbor man or woman
10 A leader of a youth group or organization that is not part of my church
11 A parent of one of my friends
12 A doctor or nurse
13 Some other adult in my community

Q227D
Who would you go to for help or advice if you had an important question about your life, 4th choice?
1 My mother, stepmother, or female guardian
2 My father, stepfather, or male guardian
3 A grandparent
4 A brother or sister
5 An aunt or uncle
6 A friend my age
7 A pastor or other adult (not a relative) in my church
8 A teacher, coach, or counselor at school
9 A neighbor man or woman
10 A leader of a youth group or organization that is not part of my church
11 A parent of one of my friends
12 A doctor or nurse
13 Some other adult in my community

Q228
How many times during the last 12 months have you done the following - Felt very happy.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q229
How many times during the last 12 months have you done the following - Felt very sad or depressed.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q230
How many times during the last 12 months have you done the following - Thought about killing yourself.
1 0
2 1-2
3 3-5
4 6-9
Q231
How many times during the last 12 months have you done the following - Learned something important at your church.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q232
How many times during the last 12 months have you done the following - Drank alcohol while alone or with friends.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q233
How many times during the last 12 months have you done the following - Used marijuana.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q234
How many times during the last 12 months have you done the following - Used cocaine.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q235
How many times during the last 12 months have you done the following - Been to a party where kids your age were drinking.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q236
How many times during the last 12 months have you done the following - Cheated on a test at school.
Q237
How many times during the last 12 months have you done the following - Had five drinks or more in a row.
1. 0
2. 1-2
3. 3-5
4. 6-9
5. 10-19
6. 20-39
7. 40 or more

Q238
How many times during the last 12 months have you done the following - Felt the care and support of an adult in your church.
1. 0
2. 1-2
3. 3-5
4. 6-9
5. 10-19
6. 20-39
7. 40 or more

Q239
How many times during the last 12 months have you done the following - Hit or beat up someone.
1. 0
2. 1-2
3. 3-5
4. 6-9
5. 10-19
6. 20-39
7. 40 or more

Q240
How many times during the last 12 months have you done the following - Had a conversation with someone of a different race than you are.
1. 0
2. 1-2
3. 3-5
4. 6-9
5. 10-19
6. 20-39
7. 40 or more

Q241
How many times during the last 12 months have you done the following - Taken something from a store without paying for it.
1. 0
2. 1-2
3. 3-5
4. 6-9
5. 10-19
Q242
How many times during the last 12 months have you done the following - Felt really proud of yourself.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q243
How many times during the last 12 months have you done the following - Gotten into trouble at school.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q244
How many times during the last 12 months have you done the following - Done something nice for someone at your school.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q245
How many times during the last 12 months have you done the following - Felt like no one loved you.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q246
How many times during the last 12 months have you done the following - Needed help but had no one to turn to.
1 0
2 1-2
3 3-5
4 6-9
5 10-19
6 20-39
7 40 or more

Q247
When you are 21, do you think you'll be active in church?
1 No chance
2 Small chance
3 Fair chance
4 Good chance
5 Excellent chance

Q248
When you are 40, do you think you'll be active in church?
1 No chance
2 Small chance
3 Fair chance
4 Good chance
5 Excellent chance

Q249
Have you ever had sex?
1 Never
2 Yes, once
3 Yes, 2-5 times
4 Yes, 6 times or more

Q250
During an average week, how many hours do you spend doing the following - Work in a paid job.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q251
During an average week, how many hours do you spend doing the following - Do homework.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q252
During an average week, how many hours do you spend doing the following - Watch TV.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q253
During an average week, how many hours do you spend doing the following - Listen to music.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q254
During an average week, how many hours do you spend doing the following - Participate in a band, choir, orchestra, music lessons, or practicing voice or an instrument.
1 0
Q255
During an average week, how many hours do you spend doing the following - Participate in clubs and organizations at school.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q256
During an average week, how many hours do you spend doing the following - Play sports on school or community teams.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q257
During an average week, how many hours do you spend doing the following - Go to church.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q258
During an average week, how many hours do you spend doing the following - Participate in clubs or organizations (not at school or church).
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 More than 20

Q259A
During your life how often did you do the following in this age group - 5-12 years - Talk with your mother about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q259B
During your life how often did you do the following in this age group - 13-15 years - Talk with your mother about religious faith.
1 Never or rarely
2 Sometimes
3 Often
Q259C
During your life how often did you do the following in this age group - 16-18 year - Talk with your mother about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q260A
During your life how often did you do the following in this age group - 5-12 years - Talk with your father about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q260B
During your life how often did you do the following in this age group - 13-15 years - Talk with your father about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q260C
During your life how often did you do the following in this age group - 16-18 year - Talk with your father about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q261A
During your life how often did you do the following in this age group - 5-12 years - Talk with other relatives about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q261B
During your life how often did you do the following in this age group - 13-15 years - Talk with other relatives about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q261C
During your life how often did you do the following in this age group - 16-18 year - Talk with other relatives about religious faith.
1 Never or rarely
2 Sometimes
3 Often

Q262A
During your life how often did you do the following in this age group - 5-12 years - See your mother go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q262B
During your life how often did you do the following in this age group - 13-15 years - See your mother go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q262C
During your life how often did you do the following in this age group - 16-18 year - See your mother go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q263A
During your life how often did you do the following in this age group - 5-12 years - See your father go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q263B
During your life how often did you do the following in this age group - 13-15 years - See your father go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q263C
During your life how often did you do the following in this age group - 16-18 year - See your father go to church, pray, or do other religious things.
1 Never or rarely
2 Sometimes
3 Often

Q264A
During your life how often did you do the following in this age group - 5-12 years - Have family devotions, prayer, or Bible reading at home.
1 Never or rarely
2 Sometimes
3 Often

Q264B
During your life how often did you do the following in this age group - 13-15 years - Have family devotions, prayer, or Bible reading at home.
1 Never or rarely
2 Sometimes
3 Often

Q264C
During your life how often did you do the following in this age group - 16-18 year - Have family devotions, prayer, or Bible reading at home.
1 Never or rarely
2 Sometimes
3 Often

Q265A
During your life how often did you do the following in this age group - 5-12 years - Have family projects to help other people.
1 Never or rarely
2 Sometimes
3 Often
Q265B
During your life how often did you do the following in this age group - 13-15 years - Have family projects to help other people.
1 Never or rarely
2 Sometimes
3 Often

Q265C
During your life how often did you do the following in this age group - 16-18 year - Have family projects to help other people.
1 Never or rarely
2 Sometimes
3 Often

Q266A
During your life how often did you do the following in this age group - 5-12 years - Attend worship services at a church.
1 Never or rarely
2 Sometimes
3 Often

Q266B
During your life how often did you do the following in this age group - 13-15 years - Attend worship services at a church.
1 Never or rarely
2 Sometimes
3 Often

Q266C
During your life how often did you do the following in this age group - 16-18 year - Attend worship services at a church.
1 Never or rarely
2 Sometimes
3 Often

Q267A
During your life how often did you do the following in this age group - 5-12 years - Participate in a church youth group.
1 Never or rarely
2 Sometimes
3 Often

Q267B
During your life how often did you do the following in this age group - 13-15 years - Participate in a church youth group.
1 Never or rarely
2 Sometimes
3 Often

Q267C
During your life how often did you do the following in this age group - 16-18 year - Participate in a church youth group.
1 Never or rarely
2 Sometimes
3 Often

Q268A
During your life how often did you do the following in this age group - 5-12 years - Attend church school, Sunday school, Bible studies, or other classes at church.
1 Never or rarely
2 Sometimes
3 Often

Q268B
During your life how often did you do the following in this age group - 13-15 years - Attend church school, Sunday school, Bible studies, or other classes at church.
1 Never or rarely
2 Sometimes
3 Often

Q268C
During your life how often did you do the following in this age group - 16-18 year - Attend church school, Sunday school, Bible studies, or other classes at church.
1 Never or rarely
2 Sometimes
3 Often

Q269A
During your life how often did you do the following in this age group - 5-12 years - Go to a church camp or work camp.
1 Never or rarely
2 Sometimes
3 Often

Q269B
During your life how often did you do the following in this age group - 13-15 years - Go to a church camp or work camp.
1 Never or rarely
2 Sometimes
3 Often

Q269C
During your life how often did you do the following in this age group - 16-18 year - Go to a church camp or work camp.
1 Never or rarely
2 Sometimes
3 Often

Q270A
During your life how often did you do the following in this age group - 5-12 years - Go to religious revivals or rallies.
1 Never or rarely
2 Sometimes
3 Often

Q270B
During your life how often did you do the following in this age group - 13-15 years - Go to religious revivals or rallies.
1 Never or rarely
2 Sometimes
3 Often

Q270C
During your life how often did you do the following in this age group - 16-18 year - Go to religious revivals or rallies.
1 Never or rarely
2 Sometimes  
3 Often  

Q271A  
During your life how often did you do the following in this age group - 5-12 years - Experience the feeling that adults in a church cared about.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q271B  
During your life how often did you do the following in this age group - 13-15 years - Experience the feeling that adults in a church cared about.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q271C  
During your life how often did you do the following in this age group - 16-18 year - Experience the feeling that adults in a church cared about.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q272A  
During your life how often did you do the following in this age group - 5-12 years - Help to lead programs, classes, or events at a church.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q272B  
During your life how often did you do the following in this age group - 13-15 years - Help to lead programs, classes, or events at a church.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q272C  
During your life how often did you do the following in this age group - 16-18 year - Help to lead programs, classes, or events at a church.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q273A  
During your life how often did you do the following in this age group - 5-12 years - Participate in youth organizations such as Boy Scouts, Girl Scouts, Campfire, 4-H, etc.  
1 Never or rarely  
2 Sometimes  
3 Often  

Q273B  
During your life how often did you do the following in this age group - 13-15 years - Participate in youth organizations such as Boy Scouts, Girl Scouts, Campfire, 4-H, etc.  
1 Never or rarely  
2 Sometimes  
3 Often
Q273C
During your life how often did you do the following in this age group - 16-18 year - Participate in youth organizations such as Boy Scouts, Girl Scouts, Campfire, 4-H, etc.
1 Never or rarely
2 Sometimes
3 Often

Q274A
During your life how often did you do the following in this age group - 5-12 years - Participate in a religious youth organization or group that was not part of a church.
1 Never or rarely
2 Sometimes
3 Often

Q274B
During your life how often did you do the following in this age group - 13-15 years - Participate in a religious youth organization or group that was not part of a church.
1 Never or rarely
2 Sometimes
3 Often

Q274C
During your life how often did you do the following in this age group - 16-18 year - Participate in a religious youth organization or group that was not part of a church.
1 Never or rarely
2 Sometimes
3 Often

Q275A
During your life how often did you do the following in this age group - 5-12 years - Participate in projects to help other people.
1 Never or rarely
2 Sometimes
3 Often

Q275B
During your life how often did you do the following in this age group - 13-15 years - Participate in projects to help other people.
1 Never or rarely
2 Sometimes
3 Often

Q275C
During your life how often did you do the following in this age group - 16-18 year - Participate in projects to help other people.
1 Never or rarely
2 Sometimes
3 Often

Q276A
During your life how often did you do the following in this age group - 5-12 years - Talk with your best friends about God or faith.
1 Never or rarely
2 Sometimes
3 Often

Q276B
During your life how often did you do the following in this age group - 13-15 years - Talk with your best friends about God or faith.
1 Never or rarely
2 Sometimes
3 Often

Q276C
During your life how often did you do the following in this age group - 16-18 year - Talk with your best friends about God or faith.
1 Never or rarely
2 Sometimes
3 Often

Q277A
During your life how often did you do the following in this age group - 5-12 years - Read the Bible or pray by yourself.
1 Never or rarely
2 Sometimes
3 Often

Q277B
During your life how often did you do the following in this age group - 13-15 years - Read the Bible or pray by yourself.
1 Never or rarely
2 Sometimes
3 Often

Q277C
During your life how often did you do the following in this age group - 16-18 year - Read the Bible or pray by yourself.
1 Never or rarely
2 Sometimes
3 Often

Q278A
During your life how often did you do the following in this age group - 5-12 years - Participate in a church choir or musical group.
1 Never or rarely
2 Sometimes
3 Often

Q278B
During your life how often did you do the following in this age group - 13-15 years - Participate in a church choir or musical group.
1 Never or rarely
2 Sometimes
3 Often

Q278C
During your life how often did you do the following in this age group - 16-18 year - Participate in a church choir or musical group.
1 Never or rarely
2 Sometimes
3 Often

Q279A
During your life how often did you do the following in this age group - 5-12 years - Experience the feeling that other youth at your church cared about you.
1 Never or rarely
2 Sometimes
3 Often
Q279B
During your life how often did you do the following in this age group - 13-15 years - Experience the feeling that other youth at your church cared about you.
1 Never or rarely
2 Sometimes
3 Often

Q279C
During your life how often did you do the following in this age group - 16-18 year - Experience the feeling that other youth at your church cared about you.
1 Never or rarely
2 Sometimes
3 Often

Q280A
During your life how often did you do the following in this age group - 5-12 years - Watch religious programs on TV or listen to religious programs on the radio.
1 Never or rarely
2 Sometimes
3 Often

Q280B
During your life how often did you do the following in this age group - 13-15 years - Watch religious programs on TV or listen to religious programs on the radio.
1 Never or rarely
2 Sometimes
3 Often

Q280C
During your life how often did you do the following in this age group - 16-18 year - Watch religious programs on TV or listen to religious programs on the radio.
1 Never or rarely
2 Sometimes
3 Often

Q281A
During your life how often did you do the following in this age group - 5-12 years - Participate in church plays or dramas.
1 Never or rarely
2 Sometimes
3 Often

Q281B
During your life how often did you do the following in this age group - 13-15 years - Participate in church plays or dramas.
1 Never or rarely
2 Sometimes
3 Often

Q281C
During your life how often did you do the following in this age group - 16-18 year - Participate in church plays or dramas.
1 Never or rarely
2 Sometimes
3 Often

Q282A
During your life how often did you do the following in this age group - 5-12 years - Go to your church after school or no weekends just to have fun.
1 Never or rarely
2 Sometimes
3 Often

Q282B
During your life how often did you do the following in this age group - 13-15 years - Go to your church after school or no weekends just to have fun.
1 Never or rarely
2 Sometimes
3 Often

Q282C
During your life how often did you do the following in this age group - 16-18 year - Go to your church after school or no weekends just to have fun.
1 Never or rarely
2 Sometimes
3 Often

A283A
During your life how often did you do the following in this age group - 5-12 years - Go to church programs or events that included children and adults together.
1 Never or rarely
2 Sometimes
3 Often

Q283B
During your life how often did you do the following in this age group - 13-15 years - Go to church programs or events that included children and adults together.
1 Never or rarely
2 Sometimes
3 Often

Q283C
During your life how often did you do the following in this age group - 16-18 year - Go to church programs or events that included children and adults together.
1 Never or rarely
2 Sometimes
3 Often

Q284A
During your life how often did you do the following in this age group - 5-12 years - Assist in worship services at a church.
1 Never or rarely
2 Sometimes
3 Often

Q284B
During your life how often did you do the following in this age group - 13-15 years - Assist in worship services at a church.
1 Never or rarely
2 Sometimes
3 Often

Q284C
During your life how often did you do the following in this age group - 16-18 year - Assist in worship services at a church.
1 Never or rarely
Q285A
During your life how often did you do the following in this age group - 5-12 years - Read and study about the Christian faith.
1 Never or rarely
2 Sometimes
3 Often

Q285B
During your life how often did you do the following in this age group - 13-15 years - Read and study about the Christian faith.
1 Never or rarely
2 Sometimes
3 Often

Q285C
During your life how often did you do the following in this age group - 16-18 year - Read and study about the Christian faith.
1 Never or rarely
2 Sometimes
3 Often

Q286A
During your life how often did you do the following in this age group - 5-12 years - Try to bring the Gospel of Jesus to non-believers.
1 Never or rarely
2 Sometimes
3 Often

Q286B
During your life how often did you do the following in this age group - 13-15 years - Try to bring the Gospel of Jesus to non-believers.
1 Never or rarely
2 Sometimes
3 Often

Q286C
During your life how often did you do the following in this age group - 16-18 year - Try to bring the Gospel of Jesus to non-believers.
1 Never or rarely
2 Sometimes
3 Often

Q287A
During your life how often did you do the following in this age group - 5-12 years - Participate in local or national efforts to promote social justice or peace.
1 Never or rarely
2 Sometimes
3 Often

Q287B
During your life how often did you do the following in this age group - 13-15 years - Participate in local or national efforts to promote social justice or peace.
1 Never or rarely
2 Sometimes
3 Often
Q287C
During your life how often did you do the following in this age group - 16-18 year - Participate in local or national efforts to promote social justice or peace.
1 Never or rarely
2 Sometimes
3 Often

Q288
When you were between the ages of 3 and 5, how often did you do the following - Go to church services.
1 Never or rarely
2 Sometimes
3 Often
4 I can't remember

Q289
When you were between the ages of 3 and 5, how often did you do the following - Attend church school or Sunday school.
1 Never or rarely
2 Sometimes
3 Often
4 I can't remember

Q290
When you were between the ages of 3 and 5, how often did you do the following - Have religious discussions, prayers, or devotions at home.
1 Never or rarely
2 Sometimes
3 Often
4 I can't remember

Q291
How well do you do in school compared with friends your age?
1 Much above average
2 Above average
3 Average
4 Below average
5 Much below average

Q292
How religious is the following person(s) - Mother.
1 Not at all religious
2 Somewhat religious
3 Very religious

Q293
How religious is the following person(s) - Father.
1 Not at all religious
2 Somewhat religious
3 Very religious

Q294
How religious is the following person(s) - Your 3 or 4 best friends.
1 Not at all religious
2 Somewhat religious
3 Very religious

Q295
How many years have you attended this church?
1 1 year
2 2 years
3 3 years
4 4-5 years
5 6-10 years
6 11 years or more

Q296A
Which of the following have had the most positive influence on your religious faith, 1st mention?
1 Mother
2 Father
3 Grandparent
4 Another relative
5 Brothers or sisters
6 Friends
7 The pastor at my church
8 Church camp
9 A famous movie or musical star
10 Christian education programs at my church
11 A Sunday school or church school teacher I once had
12 A youth group at my church
13 A youth group leader at my church
14 A youth group outside of my church
15 A youth group leader outside of my church
16 The Bible
17 Other books I've read
18 Personal prayer
19 A teacher I've had in school
20 Religious revivals or rallies I've attended
21 A television or radio evangelist
22 Worship services at a church I attend
23 The active presence of God in my life
24 Work camp
25 Mission study tour
26 Retreats
27 A coach on an athletic team
28 Choir or other musical activities at church

Q296B
Which of the following have had the most positive influence on your religious faith, 2nd mention?
1 Mother
2 Father
3 Grandparent
4 Another relative
5 Brothers or sisters
6 Friends
7 The pastor at my church
8 Church camp
9 A famous movie or musical star
10 Christian education programs at my church
11 A Sunday school or church school teacher I once had
12 A youth group at my church
13 A youth group leader at my church
14 A youth group outside of my church
15 A youth group leader outside of my church
16 The Bible
17 Other books I've read
18 Personal prayer
19 A teacher I've had in school
20 Religious revivals or rallies I've attended
21 A television or radio evangelist
22 Worship services at a church I attend
23 The active presence of God in my life
24 Work camp
25 Mission study tour
26 Retreats
27 A coach on an athletic team
28 Choir or other musical activities at church

Q296C
Which of the following have had the most positive influence on your religious faith, 3rd mention?
1 Mother
2 Father
3 Grandparent
4 Another relative
5 Brothers or sisters
6 Friends
7 The pastor at my church
8 Church camp
9 A famous movie or musical star
10 Christian education programs at my church
11 A Sunday school or church school teacher I once had
12 A youth group at my church
13 A youth group leader at my church
14 A youth group outside of my church
15 A youth group leader outside of my church
16 The Bible
17 Other books I've read
18 Personal prayer
19 A teacher I've had in school
20 Religious revivals or rallies I've attended
21 A television or radio evangelist
22 Worship services at a church I attend
23 The active presence of God in my life
24 Work camp
25 Mission study tour
26 Retreats
27 A coach on an athletic team
28 Choir or other musical activities at church

Q296D
Which of the following have had the most positive influence on your religious faith, 4th mention?
1 Mother
2 Father
3 Grandparent
4 Another relative
5 Brothers or sisters
6 Friends
7 The pastor at my church
8 Church camp
9 A famous movie or musical star
10 Christian education programs at my church
11 A Sunday school or church school teacher I once had
12 A youth group at my church
13 A youth group leader at my church
14 A youth group outside of my church
15 A youth group leader outside of my church
16 The Bible
17 Other books I've read
18 Personal prayer
19 A teacher I've had in school
20 Religious revivals or rallies I've attended
21 A television or radio evangelist
22 Worship services at a church I attend
23 The active presence of God in my life
24 Work camp
25 Mission study tour
26 Retreats
27 A coach on an athletic team
28 Choir or other musical activities at church

Q296E
Which of the following have had the most positive influence on your religious faith, 5th mention?
1 Mother
2 Father
3 Grandparent
4 Another relative
5 Brothers or sisters
6 Friends
7 The pastor at my church
8 Church camp
9 A famous movie or musical star
10 Christian education programs at my church
11 A Sunday school or church school teacher I once had
12 A youth group at my church
13 A youth group leader at my church
14 A youth group outside of my church
15 A youth group leader outside of my church
16 The Bible
17 Other books I've read
18 Personal prayer
19 A teacher I've had in school
20 Religious revivals or rallies I've attended
21 A television or radio evangelist
22 Worship services at a church I attend
23 The active presence of God in my life
24 Work camp
25 Mission study tour
26 Retreats
27 A coach on an athletic team
28 Choir or other musical activities at church

Q297
How well does your church do the following - Help you learn how your church is different from other kinds of churches.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q298
How well does your church do the following - Help you discover what is special about you.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent
Q299  How well does your church do the following - Help you learn who God is.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q300  How well does your church do the following - Help you learn about the Bible and its meaning for your life.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q301  How well does your church do the following - Help you get to know adults in your church.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q302  How well does your church do the following - Provide you with opportunities to receive advice and help when you need it.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q303  How well does your church do the following - Help you develop leadership skills.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q304  How well does your church do the following - Provide a place where you can go to relax and have fun after school or on weekends.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent

Q305  How well does your church do the following - Help you learn how to pray and mediate.
1 Poor  2 Fair  3 OK  4 Good  5 Excellent
Q306
How well does your church do the following - Get you to spend time with people of other racial and ethnic groups.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q307
How well does your church do the following - Help you feel good about yourself.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q308
How well does your church do the following - Help you know and love Jesus Christ.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q309
How well does your church do the following - Help you learn how to make friends and be a good friend.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q310
How well does your church do the following - Help you make decisions about what's right and wrong.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q311
How well does your church do the following - Get you involved in helping people in your town or city.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q312
How well does your church do the following - Help you develop responsible values and behaviors in the area of sexuality.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q313
How well does your church do the following - Help you develop concern for other people.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q314
How well does your church do the following - Help you learn how to apply your faith to everyday decisions.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q315
How well does your church do the following - Help you experience God's love and forgiveness.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q316
How well does your church do the following - Help you learn to love life.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q317
How well does your church do the following - Help you learn how to resist pressure from other kids to do things you know are wrong.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q318
How well does your church do the following - Help you do better in school.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q319
How well does your church do the following - Help you understand what is going on around the world.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q320
How well does your church do the following - Help you avoid alcohol or drug abuse.
Q321
How well does your church do the following - Help you talk better with your parents.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q322
How well does your church do the following - Help you gain a sense of purpose in your life.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q323
How well does your church do the following - Get you involved in helping to improve the lives of people who are poor or hungry.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q324
How well does your church do the following - Help you learn how to be a peacemaker.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q325
How well does your church do the following - Help you learn what your church believes about God, Jesus, and the Bible.
1 Poor
2 Fair
3 OK
4 Good
5 Excellent

Q326
How much interest do you have in the following - Learning how my church is different form other churches.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q327
How much interest do you have in the following - Discovering what is special about me.
Q328
How much interest do you have in the following - Learning more about who God is.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q329
How much interest do you have in the following - Learning about the Bible and its meanings for my life.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q330
How much interest do you have in the following - Learning about people of racial and ethnic groups other than my own.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q331
How much interest do you have in the following - Getting to know adults in my church.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q332
How much interest do you have in the following - Getting advice or help when I need it.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q333
How much interest do you have in the following - Developing leadership skills.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q334
How much interest do you have in the following - Having a place to go to relax and have fun after school or weekends.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q335
How much interest do you have in the following - Learning how to pray and meditate.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q336
How much interest do you have in the following - Getting to know people of other racial and ethnic groups.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q337
How much interest do you have in the following - Learning to like myself more.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q338
How much interest do you have in the following - Learning to know and love Jesus Christ.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q339
How much interest do you have in the following - Learning how to make friends and be a good friend.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q340
How much interest do you have in the following - Learning how to make decisions about what is right and wrong.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q341
How much interest do you have in the following - Having opportunities to help people in my town or city.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q342
How much interest do you have in the following - Helping me develop responsible values and behaviors in the area of sexuality.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q343
How much interest do you have in the following - Learning to love life more.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q344
How much interest do you have in the following - Developing more compassion and concern for other people.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q345
How much interest do you have in the following - Learning how to apply my faith to everyday decisions.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q346
How much interest do you have in the following - Helping me to experience God's love and forgiveness.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q347
How much interest do you have in the following - Learning how to resist pressure from kids my age when they want me to do things I know are wrong.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q348
How much interest do you have in the following - Helping me do better in school.
1 I'm not interested in this
2 I'm slightly interested in this
Q349
How much interest do you have in the following - Learning what is going on around the world.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q350
How much interest do you have in the following - Learning how to avoid alcohol and drug abuse.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q351
How much interest do you have in the following - Learning how to talk better with my parents.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q352
How much interest do you have in the following - Gaining a sense of purpose in my life.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q353
How much interest do you have in the following - Having opportunities to improve the lives of people who are poor and hungry.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q354
How much interest do you have in the following - Teaching me how to be a good peacemaker.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q355
How much interest do you have in the following - Learning how to make choices and decisions.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q356
How much interest do you have in the following - Learning how I can make a difference in the world.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q357
How much interest do you have in the following - Helping people in my church, such as those who are sick, handicapped, or in nursing homes.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q358
How much interest do you have in the following - Learning about jobs and careers through which I can express my Christian faith.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q359
How much interest do you have in the following - Learning how to talk about my faith with other people.
1 I'm not interested in this
2 I'm slightly interested in this
3 I'm somewhat interested in this
4 I'm interested in this
5 I'm very interested in this

Q360
How true is the following statement about Christian education - Programs at my church are interesting.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q361
How true is the following statement about Christian education - Programs at my church make me think.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q362
How true is the following statement about Christian education - My teachers or adult leaders know me very well.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q363
How true is the following statement about Christian education - My teachers or adult leaders know me very well.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q364
How true is the following statement about Christian education - I can be myself.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q365
How true is the following statement about Christian education - My teachers or adult leaders care about me.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q366
How true is the following statement about Christian education - I look forward to going to things at my church.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q367
How true is the following statement about Christian education - I wish my church offered more things for kids my age.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q368
How true is the following statement about Christian education - My church feels like a prison.
1 Not at all true
2 Slightly true
3 Somewhat true
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4 True
5 Very true
6 Does not apply

Q369
How true is the following statement about Christian education - I go to things at my church because I want to.
1 Not at all true
2 Slightly true
3 Somewhat true
4 True
5 Very true
6 Does not apply

Q370
Would you recommend your church to a friend looking for a church to attend?
1 Absolutely yes
2 Probably yes
3 Maybe
4 Probably no
5 Absolutely no

Q371
How many hours have you spent in your life going to church doing the following - Learning about or discussing drugs and alcohol.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40

Q372
How many hours have you spent in your life going to church doing the following - Helping other people in my church.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40

Q373
How many hours have you spent in your life going to church doing the following - Doing projects to help people in my town or city.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40

Q374
How many hours have you spent in your life going to church doing the following - Learning about or discussing peacemaking.
1 0
Q375
How many hours have you spent in your life going to church doing the following - Learning about or doing something about people who are poor and hungry.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40

Q376
How many hours have you spent in your life going to church doing the following - Learning about or discussing sex.
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40

Q377
How many hours have you spent in the last 30 days at your church in church school or Sunday school classes, Bible studies, youth programs or events, or other activities for youth your age?
1 0
2 1-2
3 3-5
4 6-10
5 11-20
6 21-40
7 More than 40