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Parental Influence Factors Affecting Christian Faith Maturity of

Children through Adolescence

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Master of Arts in Education--Leadership

Augsburg College, Minneapolis, Minnesota

May 13, 2000

MASTER OF ARTS IN LEADERSHIP
AUGSBURG COLLEGE
MINNEAPOLIS, MINNESOTA

CERTIFICATE OF APPROVAL

This is to certify that the Master's Thesis (or) Leadership Application Project (whichever applies) of

James W. Anderson

has been approved by the Review Committee for the Thesis (or) Leadership Application Project (whichever applies) requirement for the Master of Arts in Leadership degree.

Date of Oral Defense: Tuesday, May 2, 2000

Committee: _____
Advisor

_____
Reader

_____
Reader

ABSTRACT OF THESIS/LEADERSHIP APPLICATION PROJECT

TITLE

PARENTAL INFLUENCE FACTORS AFFECTING CHRISTIAN FAITH MATURITY of CHILDREN through ADOLESCENCE

STUDENT'S NAME

JAMES W. ANDERSON

DATE
TUESDAY, MAY 2, 2000

__X__Thesis

_____ Leadership Application Project

Abstract: 150 words or less.

The role that parents play in the faith formation of their children is and has been historically significant. Modeling their religious beliefs as well as verbalizing them play an important part in the child's view of God. It has also been found as this paper will articulate, that participation in the church life of the congregation and service projects are also an integral part of the development of the child's faith development into the adolescent years. This paper will review the importance of the parents as the primary participants of their own child's faith destiny and give applicable results for church leaders based from the findings of the research given.

Acknowledgments

This paper is dedicated to my parents who have been the model and inspiration of faith in my growing years. My father's patience and his loving, gentle spirit helped me to understand the gentleness and love of Christ as well as His patience with our sometimes stubborn will. My mother's willingness to give everything she had whenever she saw a need was an example to me of how Christ gave everything He had to us, including His life.

I will always cherish these memories in my heart and hope the insights of this paper will be an inspiration to you the reader about the importance of faith (which is our hope for eternity in heaven) and the beautiful way that it can be lived out in families and as a way to continue to serve His kingdom. Also, a special thanks to Professor Joe Erickson for his expertise and for all of his support and advice.

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Chapter One

Introduction

It has been no surprise that historically, parents exert a tremendous influence on their children in many aspects of maturation and development. "The home produces the most consistent influence in the development of these outcomes" (Wolf, 1964, p.96). Research has also indicated that in the area of Christian faith maturity, (that is, the degree to which an individual is committed to a lifestyle of their faith), parents continue to have a significant effect on which outcomes as well. The areas of faith maturation vary however, according to how the individual families practice and live out their faith-life. The variables, which influence the outcome of faith maturity, can enhance or discourage the child's eventual inward and outward belief system.

Fathers in particular, play an important role in the faith maturation process of their children. Some research has indicated that they even play a more influential role than the mother (Bengston and Acock, 1976). "Unfortunately, fathers have for the most part, historically neglected this vital role of development and have relinquished this responsibility to the mother as part of this nurturing process (Argyle and Beit-Hallahmi" (1975, p. 30).

This study, of The Lutheran Church - Missouri Synod (LCMS) respondents, was conducted in 1994 as a 387-item survey, which was completed by both adults and youth. The research instrument developed by Search Institute, Minneapolis,

Minnesota was given to over 1,816 adults and 486 youth. There were 682 male adults with a 36 percent response and 1, 134 women adults with a 64 percent response. Of the 486 youth involved, 172 males reported with a 35 percent response and 314 female youth surveyed with a reported 65 percent response. These ranged in ages 13-19 years of age (Congregations at Crossroads). This paper and my own secondary analysis from my findings of Search Institute's 1994 study will address the question of how fathers as well as mothers influence the faith development and maturity of their children. It unfolds helpful information that shows faith, beliefs and behaviors as well as their strengths and weaknesses. The study will examine children and adolescents and the influence parents have in their faith development.

This thesis will attempt to answer the following questions:

1. How does the transmission of faith from parent to child occur?

2. What parental factors contribute to the development of their child's faith maturity?

3. What are the factors that undermine or inhibit faith maturity of the child?

4. How does verbalization of faith, church participation, consistent lifestyle of the faith, and service to the community affect the faith maturity of the child from the modeling of the parents?

This study will show the indicators of the parent's role in faith development and maturation of their children. It will discuss the positive and negative factors that influence this faith maturation.

The literature review in Chapter Two will:

1. Examine the concepts of faith as understood by the age groups of children through adolescence.

2. Seek to broaden the understanding of the overall impact that parents have in religious influence.

3. Look at measurable indicators of how faith development occurs as well as the factors that are needed to produce the results of faith maturity.

Chapter Three will discuss how this investigation was designed. Chapter Four will elaborate on the results with a summary disclosure. Chapter Five will discuss implications and the future impact for a constructive design that will be applicable in a church educational program.

This study will hopefully provide valuable insights of the importance of the influence that parents have with their children. Although this paper addresses the importance and the faith influence that parents have with their children, we also need to take a close look at how this factors into other areas of our family culture. For example, the role modeling of parents in other areas of their lives is such an important role as well because children will learn to copy the behaviors of the parent's lifestyle. From violence we've seen recently in the shootings at Columbine and in other schools, it may seem necessary to look into the parental role models and how much of an influence (or lack thereof) in parental attention with their children.

These findings though not exhaustive, provide a helpful insight for parents on how church members of the LCMS can better educate, equip and provide Christian instruction in regards to the faith influence they have with their children. If changes need to occur in families toward helping the faith maturation process with their children, fathers and mothers can be better equipped in helping themselves in regards to this process

Chapter Two

Review of Related Literature

<u>An examination and definition of faith</u>

Martin Luther considered "Families to be "classrooms" where faith and values were taught and "laboratories" where faith and values were practiced" (1962, vol. 45).

"Systems theorists understand families—no matter what their form or level of functioning, no matter what their cultural context—to be intergenerational units of primary life that generate their own ethos and mythos. In this view, there is not a family that does not shape a child's or adult's values and faith in some way or another. Because children work out their earliest years of greatest dependency in these formative relationships, their family's ethos (way of life) and their family's mythos (perspective on life) will profoundly mold the values and faith of the child" (Martinson, 1994, p. 401).

As we examine the formation and influence of faith from parent to child, we need to understand the Christian relevance of faith maturity and formation and look at the definitions of faith itself as a reality. Fowler, (1981) has given the following the definition of faith:

"Faith is: the process of constitutive-knowing, underlying a person's composition and maintenance of a comprehensive frame (or frames) of

meaning, generated from the person's attachments or commitments to centers

of supra-ordinate value which have power to unify his or her experiences of

the world and thereby endowing the relationship, contests, and patterns of

everyday life, past and future, with significance" (pp. 25-26).

To Fowler, faith means neither religious faith, nor creed or belief. He claims that

faith is "A generic term that describes a person's way of moving into the force field

of life" (p. 67).

"Faith is a way of living, not just adherence to doctrine and dogma. It is a lived

reality with a belief conviction, a trusting relationship and a love-filled life. Faith is

life transforming and has a dramatic, lasting impact on the believer. It involves

conversion and sanctification—a change of heart" (Roehlkepartain, 1993, p. 34).

"Faith is the intentional participation in the redemptive activity of God. This involves

change and growth that can progress or regress. Sincere worship, study and service

are vehicles, which require cognitive, social and emotional capacities. Faith has to do

with the making, maintenance, and transformation of human meaning. It is a mode of

knowing and being. In faith, we shape our lives in relation to more or less

comprehensive convictions or assumptions about reality. Faith composes a felt sense

of the world as having character, pattern, and unity. Faith in short, is the description

of a relationship with God, and it derives its meaning from the object of that

relationship—God" (p.15). From scripture we also have the definition about faith

from Hebrews: "Faith is being sure of what we hope for and certain of what we do

not see....and without faith it is impossible to please God, because anyone who

comes to him must believe that he exists and that he rewards those who earnestly seek him" (11:1, 6). In Luther's Apology of the Augsburg Confession, he maintains that the nature of faith is not just knowledge but "…to have faith means to want and to accept the promised offer of forgiveness of sins and justification" (p.114).

Images play a great role in Fowler's theory: "I maintain that virtually all of our knowing begins with images and that most of what we know is stored in images" (1981 p. 25). Concepts and belief systems are narrations of what the images seem to "know." These narrations can take the forms of stories, poems, songs, hymns, and symbols. Faith, according to Fowler (1981), is *relational*, not merely cognitive. Faith development occurs in various stages according to the age and development of the child to adult life. It must be understood that these stages are not steps towards salvation, but rather they may be described as frameworks with which to better understand people and their own personal limitations or strengths in their own belief system of their world. As we approach the hypothesis of the areas of influence of the parental role in faith development of their children, it is important to understand Fowler's theory of stages of faith development and the way that this relates to this thesis.

Fowler's 1981 book, *Stages of Faith: The psychology of human development and the quest for meaning* offers a definition of structural stages of faith development that includes the following:

Primal Faith - (pre-stage 0-2 years)

In this stage faith begins with a pre-language arena of trust and loyalty toward the environment that takes form in the closeness of relationship with those providing consistent primary care. During infancy the child forms a sense of self. The parent's sense of self and life affect the child and thus it is important to celebrate with them in ways that make him or her feel like a child of God at home in the world. The mother may prove to be a faithful presence in the infant's environment because of her timely returns and her connectedness in verbal and physical relationship. This helps the infant to begin to perceive a healthy centeredness in relating to the mother so that they begin to form a feeling of difference between themselves and their world. This is the beginning of an unconscious understanding of love and being connected with God" (p.91).

Intuitive-Projective Faith - (Stage One - early childhood)

Starting at about age two or so and ending at about age seven, the child uses speech and symbols to organize sensory experience in meaningful ways. Before this stage, according to Fowler, sounds were unrelated to thoughts since the infant only mimicked or babbled sounds. Whats and whys become the main gesture of activity since they are trying to compare their experience with perception within their own world of their own. Imagination is the only way that they can form associations. A sort of magical thinking becomes predominate. Examples, moods, actions and stories of faith from parents can powerfully and permanently influence their image of their environment. It is important to remember that at this stage Bible stories that talk about good and evil (possibly at bedtime) enhance values and beliefs. Fowler views

this stage as highly influential in the formation of lasting images of the ultimate

environment, and gives some accounts of how stories told to children actually shaped

their adult lives.

"The structures of an emotional and perceptual ordering of experience, which

result from the relations and events of earliest childhood hold the power to give

meanings to experience. Deep and long lasting images can be formed which can

impress a permanent cast on the emotional and cognitive funding of faith. This stage

begins about the time the child learns to speak and use language. It's the stage when

the child's imagination, perceptions, and feelings govern his or her view of the world.

The child is strongly influenced by the stories and images of faith we provide. These

stories affirm important truths like the sovereignty of God and love of Jesus Christ"

(Fowler, 1981, p. 28).

Mythic-Literal Faith- (Stage Two - school years)

Typically starting between ages six and eight, the child begins to associate the

stories and beliefs to the practices that symbolize the belonging to a faith community.

New logical operations make possible more stable forms of conscious

interpretation and shaping of experience and meaning. Cause and effect relations are

now clearly understood (goodness is rewarded, badness is punished). These children

think far more logically and clearly about their experiences and Christian faith. They

are beyond sorting out the real from the make-believe, and use biblical stories to

conserve their own meanings and communicate them to others in the community. The

child of four or five will hear stories with appreciation but won't be able to repeat

them to you. But mythic-literal children have developed the ability to take the

perspective of others and thus repeat and tell stories themselves. It is at this stage that

they are beginning to be concerned about where they belong: "I'm a member of this

family, I'm a member of this religious community, I go to this school," are a few

examples. It is important to share both biblical stories and the story of our particular

family of the Christian tradition. Worship is another vital and important part of this

formation. "The nonverbal dimension affects both the child's conscious awareness of

what's going on and the unconscious. The attitudes of the adults around them, the

prayers, the visual symbols in the sanctuary are factors that children are extremely

receptive toward" (Fowler, p.1981, p.91).

Synthetic-Conventional Faith - (Stage Three - Adolescence)

Values, commitments, and relationships are seen as central to identity and worth

at a time when *worth* is heavily keyed to the approval and affirmation of significant

others. From this stage of about age eleven, the person begins to develop the ability to

reflect on one's feelings and thoughts and starts to see oneself through the eyes of

others. It is at this stage that faith is part of the interpersonal and relational inter-

connectedness of life and it's surroundings. "Faith derives its meaning from

significant others (mainly parents) and the relationships they have acquired. They

have developed a sense of past, present, and future, and struggle to find the continuity

between the self I have been, the self I seem to be and the self I will become" (Fowler

1984, p.63). From Fowler's book, *Becoming Adult, Becoming Christian: Adult*

Development and Christian Faith he writes that, "During this stage, young people begin synthesizing -- putting together pieces of their self-concept, their values, and their stories. Their faith is conventional in that the beliefs are drawn from others in the young person's life. During this time, we expect some ups and downs in faith as young people test limits, experiment, doubt and question. These realities are natural and healthy parts of owning the faith" (1984, p. 64).

Individuative-Reflective Faith-(Stage Four - Young adulthood)

"Roles and relationships, which now being chosen, become expressions of identity. It critically examines symbols and mythos and converts their "meanings" into conceptual formulations" (1981, p. 30). Symbols, creeds, and stories are translated into conceptual meanings. This faith stage is where they begin to "own" their faith and can express it in verbalization and active response. They also begin to "demythologize" the mystery of symbols and critically examine these in order to convert their meanings into conceptual formulations.

Conjunctive Faith - (Stage Five - mid-Life)

Most people, according to Fowler's 359 constituents he interviewed in his research, did not reach this stage before mid-life. Only one out of every six respondents over the age of 31 fit the criteria for this category. Faith learns to be receptive, and balances initiative and control with waiting and seeking to be part of the larger movement of the spirit or being. "This stage must allow some flexibility without struggling to bring under consciousness and control as in the previous stage.

Faith, in this stage, uses multiple names and metaphors for understanding the things

we consider holy. While they may know that symbols are symbols and are capable of

reducing them to abstract meanings, it has learned that truth, must be utilized if it is

going to correct and transform us" (1986, p. 31).

Universalizing Faith -(Stage Six - Post Mid-Life)

This stage is very rare. It may exist in about two to three individuals per one

thousand which would translate to about half million people in the United States.

People in this stage live sacrificial lives, for the change of humankind. Among those

persons Fowler identifies as representing this stage are Gandhi, Mother Teresa,

Martin Luther King, Jr., and Dietrich Bonhoeffer. This is stage is described as a

"radical process of decentration from self as the epistemological and valuational

reference point for construing the world" (p. 31). This is an emptying of self. "There

is identification with or participation in the Ultimate, which brings a transformation in

which one begins to love and value from a centering, located in the Ultimate" (p. 31).

These last two stages are our least concern in this thesis. The formation of child-to-

adolescent in the area of faith development will concern us with the first five stages.

Parents help form these dimensions in the integrated process of learning about their

concept of world-view, societal aspects, and the meaning of religious context.

"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. This definition places the focus

on indicators of faith rather than on faith itself" (Benson, Donahue, & Erickson,

(1993, p.3).

In this same article, Benson, Donahue and Erickson propose eight considerations

in their development of a faith maturity scale of measurement:

1. Faith maturity occurs along a continuum, with measurement based on the
   degree to which it's indicators are present.

2. There are multiple core dimensions of faith maturity. A mature faith assumes
   the integration of multiple dimensions.

3. The core dimensions of a mature-faith measure should prominently reflect the
   theological territory covered by two themes found in most faith traditions, both
   Christian and non-Christian. One is about self, including one's personal
   relationship with God in what might be called vertical, agentic, or "love of
   God" faith. The second has to do with the obligation and action on the human
   plane. It has to do with heeding the call to social service and social justice. This
   is called the horizontal, communal, or "love-of-neighbor" faith. Faith maturity
   is understood as a balanced integration of these two themes.

4. The scale should have heuristic value to allow its use in educational settings as
   a method for explaining and discussing the nature of faith maturity.

5. The length of the instrument and its response format should make it useful for
   evaluation purposes, to detect change following program interventions.

6. The scale should minimize economic, educational, and racial-ethnic specificity.

7. The indicators of faith maturity should not presume an institutional attachment
   or involvement.

8. The core dimensions and their sampled indicators should focus on common understandings within multiple denominations, thereby minimizing denominational specificity (p. 5).

These dimensions provide an understanding assumption that faith develops in multiple ways which is formed in the influence of how integration of faith occurs. Faith then, is developed through an understanding of the outside influences in the horizontal dimension of the relationship between church, society in general and the parental role.

Faith Foundations

Westerhoff (1980) suggests that faith is a gift from God given to adults and children. We are not responsible to give our children faith, but we are called to live faithfully with them so that they may know the gift of faith and live in its grace.

Faith formation according to Westerhoff, is "...the practice of and participation in the Christian way of life. It's the way you acquire faith, character, consciousness and it's therefore a conforming, transforming process, nurturing and converting. The other way to explain it is to say it's like an apprenticeship system. That's indeed how the early church converted people, they became apprentices to the community as they came and lived in the community. By living in the community their lives were transformed" (1992, p. 96).

Ritual is the primary source of formation for children. That is, the repetitive, symbolic actions that goes on in this community. Play and liturgy are a part of this

experience in forming imaging concepts of God and neighbor. Fowler, alludes to the

stage of toddlerhood as "...the element of the judicious to ritualization. It comes with

the emergence of a sense of law and lawfulness and is the beginning of the emerging

sense of the prohibited. The ritualization of this stage is the experience of a judicious

authority who has set limits and judges in accordance with them, but who does so on

the basis of love, protection, and out of the desire for righteousness, for right-

relatedness in relationships" (1981, p. 28).

Thus, it is important that modeling behavior and gestures of faith, such as meal-

time prayers, kneeling to pray at bedtime, liturgical experiences and giving gifts, all

shape the perceptions of the child. This environment becomes a nurturing process that

builds into the family system and leaves lasting memories for the child at various

ages. It is an impressionable process of consistency of religious behavior that shape a

child's view of the reality of God and the daily structure which defines, molds and

shapes the faith growth and discipleship process.

Parental Impact

What is the overall impact that parents have in religious influence? In a study of

college students in the United States and Canada, sociologists at the University of

Calgary found young people were more likely to keep their religious beliefs if they

attended church at age 10 and first experienced doubts later in their teen-age years.

Their findings state that parents who want their children to keep the faith would do

well to lead by example, attend worship services as a family and live up to religious

principles in their lives (Brinkerhoff and Mackie, 1993). "Parental transmission of religious practices and values is found to be influenced both by the consistency and content of the parental messages" (Benson, Donahue, & Erickson, 1970 to1986, p.153).

In their 1975 review, Argyle and Beit-Hallahmi asserted, "There can be no doubt that the attitudes of parents are among the most important factors in the formation of (adolescent) religious attitudes" (p. 51). They also concluded that females tend to show greater religiousness than males. This is also true in areas of religious behavior, worship attendance, prayer or religious convictions.

The Social Cognitive Learning Theory by Bandura (1986) suggests that youth learn through modeling behaviors. During family worship, parents may model prayer and witnessing, and through storytelling or narratives of their own experience. Symbolically this modeled behavior is more likely to be learned when it is repeated, when modeled by both parents. "Thus, if both parents and their youth are involved in frequent family worship, reading devotional material, praying, as well as talking about their own faith together, then we might expect that their attention would be more engaged and that they would reproduce at least with some behavior modeled by their parents. This would lead them to endorse active faith attitudes and behaviors" (Lee, Rice, and Gillespie, 1997, p. 373).

From his analysis of data for 8 to 13 year olds in the *Boys Town Survey of 1975,* Potvin and colleagues found that "Loving parental images facilitate the development

of a personal God image in some adolescents and that parental control and non-permissiveness are related to an image of a punishing God" (Potvin, Hoge, and Nelsen, 1976, p. 18). This is also a consistent with Fowler's stage one of faith development. These researchers suggest that the link between loving images of parents and God may derive either from the projection of children's images of parents or from loving parents' success in socializing their children to view God as loving. Hoge et al. (1982) found that transmission of faith was strongest in families where the parents had definite religious beliefs, agreed on them and carried out conscious religious socialization in the home. Transmission was also strongest in families where parent-child overall disagreements were small.

There are also factors of the closeness of religious sentiment of children toward their parents. French (1991) found a differential pattern of parental influence. The "highs" in his study, "...tended to feel closer to their mothers than to their fathers during childhood and then to shift to the father as the closer parent in adulthood. The "less highs" more often felt equally close to both parents in childhood. These relational patterns changed very little during the ensuing years...it was without exception the father's that theirs were said to resemble" (p. 585). Cornwall (1988, p.226) and Erickson (1989), argue that "Parental influence is not direct, but is mediated by intervening variables that include integration into a social network. Even Myers (1996), one of the few to argue for the predominant effect of parental religiosity on adult offspring religiosity, finds that social involvement (number of organizational memberships) and social integration (involvement in community and

political organizations) are also strong predictors of religiosity, and that parental

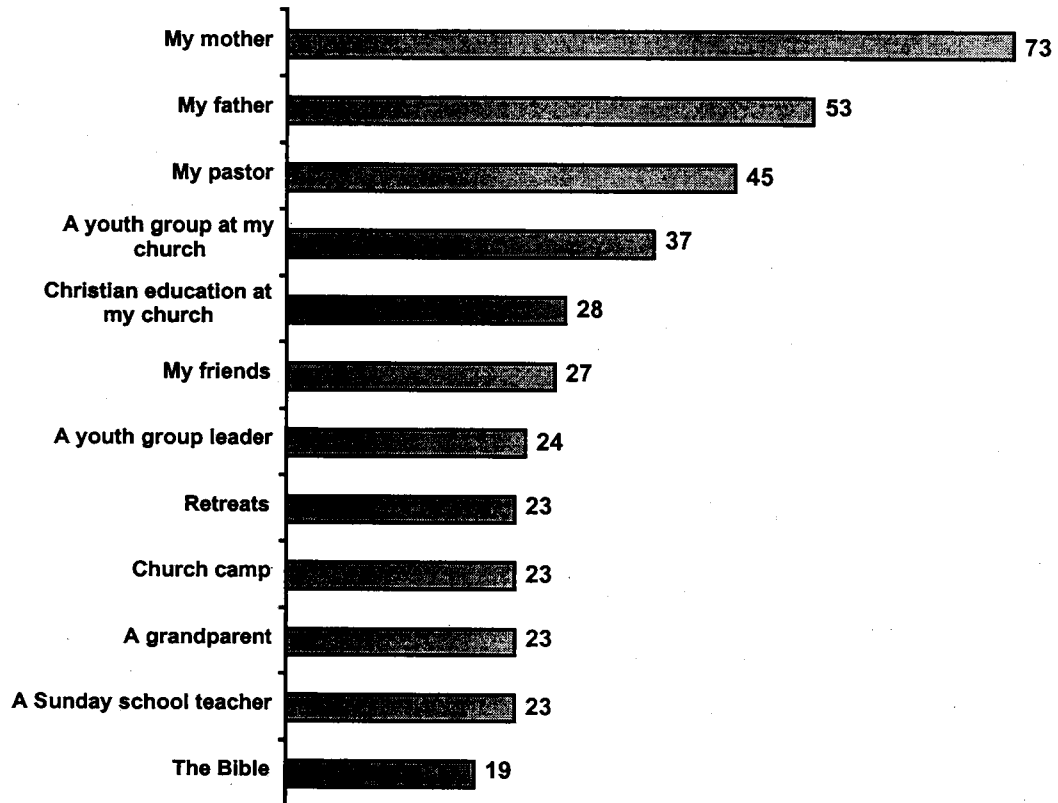religiosity has strong interaction and indirect effects" (p. 310).

Parenting Styles

Parenting styles also have an effect on faith outcome. Luft and Sorell (1986)

found that fathers who practice a parenting style characterized by behavioral

modeling and nurturance generated greater transmission of values, but that mothers

maximized their influence by displaying a parenting style of control and

communication. In the *Effective Christian Education: A National Study of Protestant*

Congregations (Benson et al., 1990) found that key factors in nurturing faith maturity

were missing from most families in main line churches:

- Two-thirds of families rarely or never have family devotions.

- More than half of the teenagers do not talk to their fathers about faith or God. One third of them do not talk to their mothers.

- Two thirds of the families do not participate in doing family projects to help others.

The following figure taken from Roehlkepartan's book, *The Teaching Church,*

augment these facts.

Figure 2.1: Positive Faith Influences on Youths*

Influence	Percent
My mother	73
My father	53
My pastor	45
A youth group at my church	37
Christian education at my church	28
My friends	27
A youth group leader	24
Retreats	23
Church camp	23
A grandparent	23
A Sunday school teacher	23
The Bible	19

Teenagers were asked to choose the top five positive influences on their faith. Out of a possible list of 28, here are their top 12 choices, ranked in order of perceived influence (in percent).

* Roehlkepartan (1993)--Figure 24 on p.171

Again, we see that the mother has the greatest positive influence on the teenager's faith with 73%. The father has 53% and interestingly enough, the pastor has 45% of an influence. The pastor inevitably plays a strong part as a role model to his/her congregation since they are looked upon as the leader and visionary of the congregation. Parents may do well to spend time with their children or teenagers through "teachable moments." For example, meal times can become important times to discuss faith issues or decisions that will be made that concern value judgments.

One of the possible reasons that fathers are a far second to the mother is that they may be dealing with their own issues of mid-life and fail to discuss matters that they need to discuss. Fathers tend to spend less time with their children as well. According to Roehlkepartin's book, *The Teaching Church,* "While 62 percent of teenagers say they talk to their mothers about religious faith, only about 40 percent say they talk to their fathers. Furthermore, 93 percent see their moms doing religious things, while 80 percent report such observations about their dads" (1993, p. 172). Thus, there needs to be a more concerted effort by the church professionals to assist parents in their teaching roles and in fostering faith and a deeper family spirituality within their homes.

What kind of impact do fathers have in regards to their uninvolvement of parenting and modeling a faith lifestyle? Studies have found that an absence of father's involvement affects behavioral, emotional, cognitive, spiritual and gender identity development (Johnson, 1993, pp.300-311). Cultural assumptions have yielded the responsibility of child-care to mothers as primary parents (Lamb, 1980, pp.11-26). Fathers may also use their work roles to evade responsibilities as fathers out of fear that they lack the necessary skills to parent (Price-Benham & Skeen, 1979).

Search Institute conducted a study in 1990 of Protestant congregations, which entailed a summary report on faith, loyalty and congregational life (Benson et al., 1990). Search found that lower levels of faith maturity among adults "traveled" with the younger generations. Gender was also a distinguishing factor. Adult women they

found, have a more developed faith than adult men. "While 38 percent of women

have an integrated faith, only 21 percent of men do. Men seem to have particular

difficulty in the vertical theme—the relationship with God. Seventy-three percent of

men have either an undeveloped or horizontal faith, (undeveloped is no relationship

with God and horizontal is the use of faith to community) to 49 percent of women. It

shouldn't come as a surprise then, that only 21 percent of women (compared to 52

percent of men) say that their spouse is one of the top five positive influences on their

faith" (Benson et al., p. 42).

The following figure is taken from Roehlkepartain's book, "The Teaching

Church" which supports the data in graph form.

Figure 2.2: Mature Faith Among Men and Women*
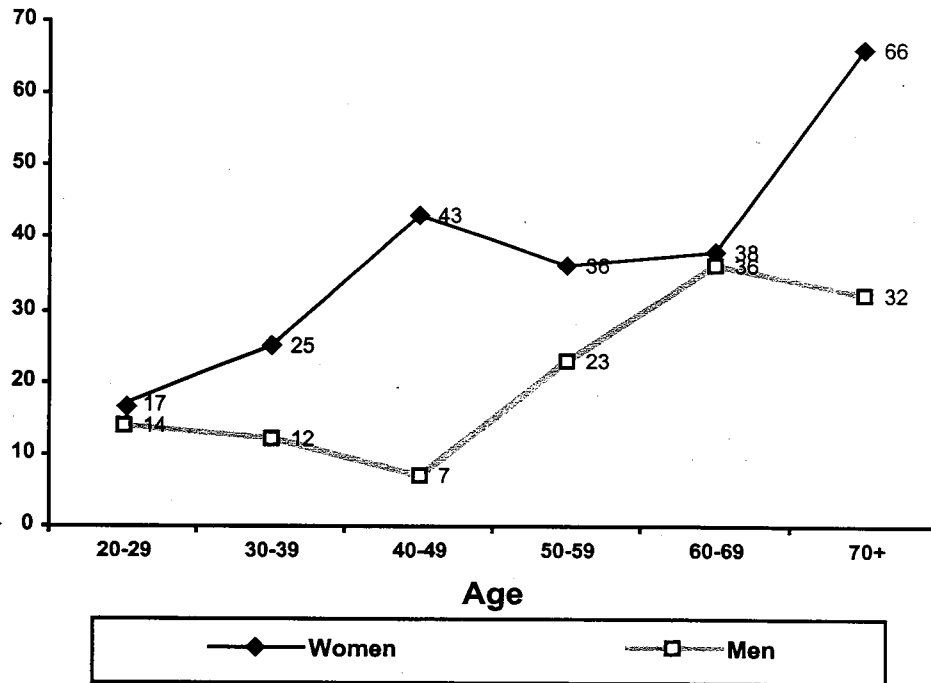
* Roehlkepartan (1993)--Figure 4 on p.43

These findings are also consistent with other studies given by other researchers. In

The Restructuring of American Religion, Wuthnow (1988) notes that, in national

polls, only half as many women (6%) as men (11%) claim not to be religious. Women

also are more likely to report attending church, reading the Bible, and thinking about

their faith. Furthermore, Wuthnow adds that after analyzing data on education,

employment, and income, "Gender differences in religious commitment seem

remarkably immune to the changing roles that women have begun to play" (p. 266).

Distinctively, fathers have not distinguished themselves as responsible Christian role

models towards their children as seen from Figure 2.2.

This study has identified so far the importance of both parents in being involved with the faith development of their children. However, fathers have basically failed in this area. In Canfield's book (1992), *The 7 Secrets of Effective Fathers,* begins with the premise that effective fathers have no more special fathering instruction than anyone else. The differences are that effective fathers "...go beyond the basic bread-and-butter issues of fathering-spending time with the kids, being physically nuturant, and exercising discipline-and reach a deeper level of relationship with their children. They practice, perhaps intuitively, the seven secrets of effective fathers" (pp. 5-6). Their pool of data has research and input from over four thousand fathers over various backgrounds and fathering experience. The initial instrument sought to identify twenty-seven aspects relating to fathering that the literature and experts in the field had identified as important. Efforts were made to include all types and persuasions of fathers: minority, incarcerated, military, step, non-custodial, and cross-cultural fathers. Currently more than four thousand fathers have provided data from their own experiences for analysis. This material has been collected through interviews, responses to open-ended questions, and scales developed to assess a father's fathering.

The seven secrets are:

1. Commitment

Real fathering commitment is expressed in day-to-day activities. Commitment literally means to give, hand over, or entrust. It can be compared to a bank deposit.

Fathers need to make regular deposits into the lives of their children. These deposits are time, energy and resources. Teaching them to pray, and telling them your beliefs in God, are only a few examples. Statistics show that children in the United States spend less time with their parents than children in any other country in the world. In the former Soviet Union, fathers on average spend more than two hours a day with their children. "In the United States, fathers spend as little as thirty-seven seconds a day with their young kids" (Nicholi & Rekers, 1985, p.52). Spending time with their children is probably the most important indicator of commitment. Canfield relates, "Effective dads view the word *father* as a verb, not just a noun. It is possible "to father." You would be surprised how new this concept is. We've always talked about "mothering," but "fathering" is a new term on the block" (p. 40).

2. Knowing your child

"There are two components to an effective father's knowledge of his child. One is a general knowledge of how *all* children grow and change. The other is a specific knowledge of who *his* children are as individuals. In other words, an effective father knows children (in general), but also knows his own children (in particular). The technical term for a *general* knowledge of how children grow and change is *developmental awareness*. A developmentally aware father can tell you what to expect of children as they pass through different ages, stages, and phases. This developmental awareness might seem like so much book knowledge- something best left to child psychologists. But effective fathers actively seek out such knowledge" (p.52).

3. Consistency

Consistency, briefly defined is *regularity* and *predictability*. An effective father is consistent in his person and in his actions. He governs his behavior. He practices what he preaches. One of the four factors I mentioned in chapter one relates to the influence of a Christian lifestyle as consistent with the father's belief system. There will be an attempt to show this as a factor in the survey instrument. Children need consistent fathers. Canfield relates in his research to several ways that an effective father is consistent: "In his mood swings, in his presence with the family, in his keeping of promises, in his morality and ethics, in his daily schedule, in his hobbies and interests" (p. 174). These alone, coupled with the influence he has in the arena of spiritual faith formation are only a few of the many aspects of influence.

Canfield states that "Strong fathers have relationships with other fathers, (p. 86)." Effective fathers seek out wisdom, encouragement and support with other men as well as Christian nurturing. Since this is somewhat difficult for men, Canfield suggests getting together with other men centered around a task in order to provide a reason and an environment to meet. This helps to build consistency in a man's life. He will discover that other men have similar struggles in parenting and in their own life. Consistency with your children is important in their development of trust with the father. Canfield states that there should be a regularly scheduled family time, as well as hobbies or activities that the family enjoys doing. This holds true and is especially needed for fathers who are separated from family due to divorce (p. 90).

4. Protecting and Providing

In North America culture at large, the father's role as protector against danger and financial provider has not disappeared but rather it has become less visible. Even though the common complaints about fathers is that they only contribute to the family in one way: a paycheck. What this section was concerned about is how the children *perceive* their father's priorities. Years ago, it was easier to see tangible evidence of how the father protected and provided for the family. In an agrarian society, children could watch the father butchering the cow, haul in wood for the warmth of the home, or shoot a predator. Today, it is more difficult to visibly distinguish these areas of provision and protection. However, in the light of the stress factors in our society today, Canfield suggests that the father as protector and provider can be effective in how they handle crises and how they view their male identity in providing for the material needs of the family (p.96).

5. Loving Their Mother

Despite the arguments that children in single-parent homes can succeed in the same ways children in two-parent families can, the best researchers will readily point out that children of divorce suffer significantly for it (Wallerstein, 1989, p. 297-300). In this chapter, Canfield offers the premise that fathers *and* mothers are important in order to be effective parents. However, being happily married doesn't necessitate making you an effective parent. He implies that in order to be an effective father you will need to also devote your energy to becoming a better husband, too. "But the

family is more than just an *organization;* it is an *organism* where husband and wife have become one and where the children are our flesh and blood. This makes the relationship all the more crucial. What would happen to our entire body if our brain and our heart decided not to interact with each other in a healthy manner? What if the brain decided not to remind the heart to pump anymore? What if the heart chose not to feed blood to the brain? What hope would there be for any of the other parts of the body, regardless of how committed the brain and heart might be to their own well-being? If the atmosphere of the marriage is love, the whole family will absorb that love. Children who have two parents who love each other have great soil in which to take root. Their house radiates with a sun that nurtures growth. A strong marriage breeds security" (p.125). Fathers who have relinquished their parenting role to the mother will sacrifice their influence to their children. So, not only is the mother an important role model for children, but the combination of a healthy marriage in which both parents divide the tasks create an important impact to them as well.

6. Active Listening

The purpose of active listening is to achieve understanding of what your children are thinking and feeling. One of the best ways to be an active listener is to ask thoughtful, open-ended questions. The goal is empathy. Gain an understanding of how your child perceives the situation.

In their research they also found that the one trait with the highest correlation to fathering satisfaction is verbal interaction. The father who talks with and listens to his

children gets the most satisfaction as a dad. Children watch their parents in how they give attention when they are speaking to see if they are connecting and communicating their thoughts and feelings. My hypothesis will seek to determine if verbal interaction and verbalizing of faith, "God or faith talk," do indeed have an influence of the child's faith development.

7. Spiritual Equipping

"In 1988, Clark conducted research among families in which the parents were committed to transmitting their religious beliefs to their children. As the focus of her study, she isolated firstborn, early adolescent sons to evaluate how each parent influenced his religious beliefs. Clark found that mothers influenced their sons' practical application of religion—the day-to-day moments where faith touches life. What did the fathers in the study influence? Church attendance. The implication is that fathers focus on their comfort zone, outer religious activity and neglect, perhaps due to feelings of inadequacy, the practical aspects of a deep, everyday spiritual commitment (pp.463-472)." "Typically, women are more relationally driven, while men are more task oriented. This could explain why Christian women seem to have a more natural intimacy with Christ while Christian men seem more drawn to religious duties. God may have blessed us with some very faithful wives, but the temptation that comes with that blessing is to consider our wives *too* spiritual to justify *our* taking the leading role in guiding our family in spiritual matters. After all, isn't the most spiritual person the best choice to equip our children" (Canfield, 1992, p.p.166-167)?

Figure 2.3: Spiritual Equipping

Maximum score: 100
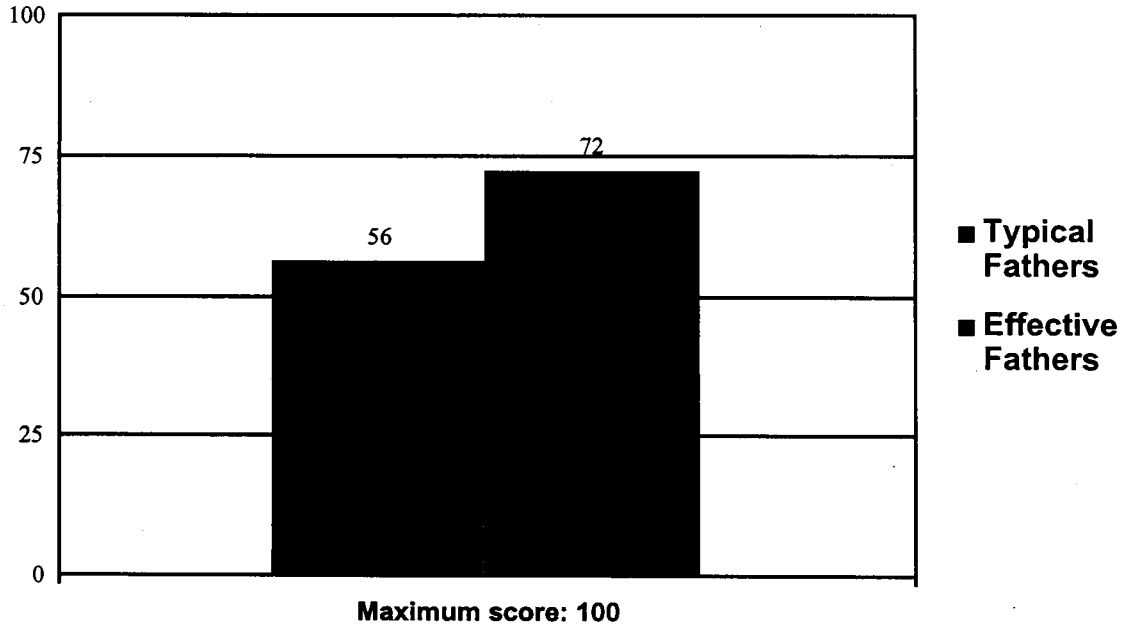
The effective fathers surveyed showed they felt strongly about teaching Christian values by reading the Bible with their children, having a time of worship at home, and modeling godly behavior.

Of the seven secrets, spiritual equipping had the second largest difference, following commitment. Effective fathers scored 72% of the maximum score, which was 28% higher than the typical fathers' score of 56%.

*Canfield (1992)-- p.167

There is a significant historical pattern that established the father as a spiritual leader in the home. For God's chosen people in the Old Testament times, there wasn't a church as we know it. There was a nation, and at certain times, that nation was made up of tribes, and the tribes were made up of families as well as communities. The most important creed among the Hebrews was the *Shema*, which is named after the first word of the creed (found in Deut.6:4-5): "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength." The *Shema* embodied the greatest truth: that YHWH was

God; the greatest distinctive: that Judaism is monotheistic and the greatest

commandment was that the Israelites were to love God with their total beings. In the

use of the *Shema,* these great truths were followed by God's instructions on how to

teach them: "Impress them on your children. Talk about them when you sit at home

and when you walk along the road, when you lie down and when you get up"

(Deut.6:7). "God intended his instruction to be part of the day-in-and-day-out routine

of community life. The responsibility for introducing the children to the mysteries of

the faith fell primarily upon the communities, and only secondarily on the temple, and

much later on the synagogue. The manner of instruction seems largely informal:

Fathers taught as the opportunity presented itself in the daily walk of life" (Canfield,

1992, p. 170). In other words, the father's role with the church is to have the church

equip him so that they in turn can equip the child.

Some writers are quite adamant about this. William Barclay knew the value of the

father's involvement in shaping the spiritual values of the home. He writes from

Merrill's book, *Together at Home,* " The New Testament knows nothing about the

religious education and nothing about schools, for the New Testament is certain that

the only training which really matters is given within the home, and that there are not

teachers so effective for good or evil as parents are" (p. 32).

There are plenty of fathers who are active in church life, but not spiritually active

in their homes. The assumption might be that what the wife does with the children is

sufficient for their spiritual growth. This is simply not true. Children need their

father's spiritual guidance as well. There is evidence that spiritual instruction that

comes from a father is more likely to "take," or be effective in his child's life, than that coming solely from the mother. For example, one study looked at church attendance among adolescents and adult children. "In families where only the mother went to church and took the children with her, a certain percentage of the children continued to attend church even into adulthood. In families where the father and kids went to church (but the mother did not), a *greater* percentage of the children continued to be regular church attendees. But of course, the greatest percentage of all was found in the children who grew up with *both* parents attending church" (Canfield, 1992, p. 174).

Canfield, (1992) writes, "Don't underestimate the power of living a holy life. Spiritual equipping means teaching, but teaching does not necessarily mean preaching. The most effective teaching that a father provides for his son or daughter is his modeling of the truth. The household may be the place for eradicating "little" sins such as lying, cheating, or deceiving, but don't be naive and think you can get away with acting any way you want outside of the home. Few things will damage your children more than observing you not practicing what you preach" (p.180).

In *Bringing Up Children in the Christian Faith,* Westerhoff (1980), acknowledges that parents play the most essential role in shaping the faith of children. But, he notes, that task is so complicated and so demanding that in order to fulfill this responsibility parents need the assistance of the whole church, as the community of faith, to support the family (p.78). We can also add from Deuteronomy chapter six, "Hear O Israel: The Lord is one. Love the Lord your God with all your heart and with all your soul

and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when sit at home and when you walk along the road, when you lie down and when you get up" (Concordia Study Bible, 1986).

Again in the earlier statements, consistent faith lifestyle will be another measurement in my survey instrument to show whether or not this has a significant influence on the child from the father.

The church therefore, can help both parents in developing and facilitating supportive programs with childcare, family recreation and education, marital and child-parent enrichment experiences and peer support. Further mechanisms are needed to reinforce (recognize and reward) parental involvement in family life. One of the most powerful ways the church can help parents and children to grow in their faith by learning and practicing it is through small group ministry. "Thus, the church of the future, though far bigger than the typical parish of today, will not be known for its central meeting spot, but for its small-group-ministry "franchise" (George, C. p.22). Programs can take on a relational element that help to deepen friendships, provide service projects, teach both adults and children how to pray, read the Bible, and discuss it, as well as creating a support system within their group. Small group ministry has become the epitome of healthy congregations that are growing inwardly as well as outwardly. Examples of how this can be accomplished will be answered in chapter five.

Chapter Three

Design and Procedures

Overview

This chapter outlines the primary research of Search Institute's Lutheran Church Missouri Synod (LCMS) national study of adults and youth of the in 1994 in partnership with the LCMS Conference of Congregational Services (See Appendix A for the survey instrument). This study is a secondary analysis of the data collected by Search Institute as part of this 1994 national study. In this study we examine parental influence on children's faith development as well as define other significant factors in faith development.

Selection of Data for Secondary Research

The request was made to Search Institute to provide raw data from the "Congregations at the Crossroads" research study. As noted below, specific data was requested that pertained with my questions for this paper.

Location, Study and Data Analysis

As cited in footnote number one in the appendix notes in this study by Search Institute, "In January of 1993, a nationally representative sample of 283 LCMS congregations were invited to participate in the study. The first stage included 15 regions that were selected in order to ensure geographical representation. In the second stage, congregations were randomly selected in each region with sampling

proportionate to congregational size (under 200, 200-499, 500 or more) and with an

adequate representation of those with parochial schools. Letters of invitation were

sent to pastors of 283 congregations from Search Institute. One hundred sixty-three

accepted the invitation and participated in the study. This represents a cooperation

rate of 58 percent. No particular geographical or congregation size bias was evident in

the congregations choosing to participate.

Instructions were then sent to a study coordinator in each congregation. Following

detailed guidelines each then selected a random sample of adults ages 19 or older and

a random sample teenagers (13-18). These random samples were drawn from

alphabetical lists of members. The number of adults and teenagers randomly selected

was proportionate to congregation size, following these rules:

Table 3-1: Study Subjects

Size of Congregation	Number of adults randomly selected	Number of teenagers randomly selected
0-199	10	5
200-499	20	10
500 or more	30	15

The pastor in each congregation then sent a letter of invitation to each person in

the adult and teen random samples. The letter stated that the recipient had been

randomly chosen to participate in an important national study, encouraged support

and participation with endorsement of the parish pastor and the Reverend Dr. Alvin

Barry, President.

Survey forms with 387 items were mailed to home addresses from Search Institute in

March through November 1994. The package included an invitation letter, a survey,

a stamped return envelope and a letter of endorsement from President Al Barry and

Dr. H. James Boldt, Executive Director of the Board of Parish Services. Of the 163

congregations, surveys were mailed to 3,270 adults and 1,511 teenagers. From these

nationally representative samples, completed surveys were received from 1,816 adults

(56%) and 486 teenagers (33%). Of the LCMS subjects surveyed 1,816 adults were

the numbers sampled with 682 male adults with a 36 percent response and 1,134

women adults with a 64 percent response. There were 486 youth surveyed of which

172 male were reported with a 35 percent response. There were 314 female youth

surveyed with a reported 65 percent response. These ranged from 13 to 19 years of

age (see Appendix A).

"We have considerable confidence that people's responses were honest - that they

did not just tell us "what we wanted to know." There is considerable information in

the survey that is uncomplimentary, which people shared freely. In addition, the

findings in this study are congruent with the patterns we have found in other

denominational studies across the past 35 years" (p.59, Congregations at Crossroads).

As in all studies of this type, the final data set over-represents active members and

under-represented inactive members. Note that 70 percent of the respondents report

that they worship regularly. Others who are far less active also responded, and we can

compare their responses to the more active members" (Benson, Roehlkepartain, &

Andress, 1994, p. 59).

Summary of findings from the survey

Most of discussion here is taken from this national survey and pertains to

Questions #167-175 with discuss: verbalization of faith from parent to child,

community service, observed worship and prayer as well as devotional life in the

home. These data lend themselves to new interpretations, insights and patterns that go

beyond the findings of the original investigation. My goal is that this will lead toward

a greater understanding of faith transmission and service between parent and child in

order to provide practical applications that will be discussed in chapter five.

Chapter Four

Results and Discussion

Introduction

This chapter will examine the fourth question that was originally proposed in chapter

one by comparing these new analyses with the findings from Search Institute, which

include:

"How does verbalization of faith, (parents talking about their faith with their

children); church participation, (attending worship on a regular basis);

consistent lifestyle of faith, (when behavior matches the belief of faith); and

church-to-community of the parents (getting involved in service or

community projects) to the child correlate to the dimensions of "faith types?"

These questions are the heart of this study.

Definition of Survey Terms

As indicated in *Congregations at the Crossroads*, "...there are two basic

dimensions of the Christian faith. The *vertical dimension* indicates a life-transforming

relationship with a loving God. People express this dimension of faith through

worshipping God, praying, and seeking opportunities for spiritual growth. The

horizontal dimension indicates a consistent devotion to serving others in the world.

People express this dimension of faith by sharing their faith with others, helping

people in need, and getting involved in social issues" (p.4, Congregations at

Crossroads).

When brought together, these two dimensions create four experiences of faith (or "faith types"). Using statistical analysis, each person's self-description fits into one of these four types: Having a low in the horizontal dimension and a low in the vertical indicates an undeveloped faith in both areas of a relationship with God and low understanding of serving others. A high rating in the horizontal and low in the vertical means that the subject has an understanding of serving others, but a low understanding of the relationship with God. A low rating in the horizontal but a high rating in this dimension indicates that the subject has a low understanding of service to others but has a high understanding of their relationship with God. A high in both areas indicates an understanding in both areas, which is called an integrated faith. This is the area that families need to strive for in order to deepen their level of faith

Table 4-1: Faith Types

Faith Type	Horizontal Dimension	Vertical Dimension
Undeveloped Faith	Low	Low
Horizontal Faith	High	Low
Vertical Faith	Low	High
Integrated Faith	High	High

"Of these faith types, *integrated faith* is the one that best reflects a mature Christian faith, blending a life-transforming relationship with God and a consistent devotion to serving others in the world. It is this kind of faith that congregations seek to nurture in children, youth, and adults" (p.4, Congregations at Crossroads).

As shown in Figures 4.1a and b, from *Congregations at the Crossroads,*

(1995), (the basis of my secondary analysis), 43 percent of LCMS adults exhibit an

integrated faith. That is, almost half of the adults have a deeper relationship with God

and also are involved in service to others. Twenty-nine percent of adults give

evidence of an undeveloped faith. So, almost a third of the LCMS adults show a low

relationship with God and low in service to others. Among youth, 25 percent show an

integrated faith. In comparison with the almost half of the adults, the youth were only

at a 25 percent rate. As will be shown later, developing an integrated faith is a

lifelong process. The youth were close in comparison to the adults with 38 percent

showing an undeveloped faith. "Although there is strength in the experience of faith

in LCMS congregations, a majority of LCMS youth and adults do not evidence the

kind of integrated, life-transforming faith that congregations seek to nurture"

(Benson, Roehlkepartain, & Andress, 1995, p. 4).

Figure 4.1a: Faith Types of Adults*
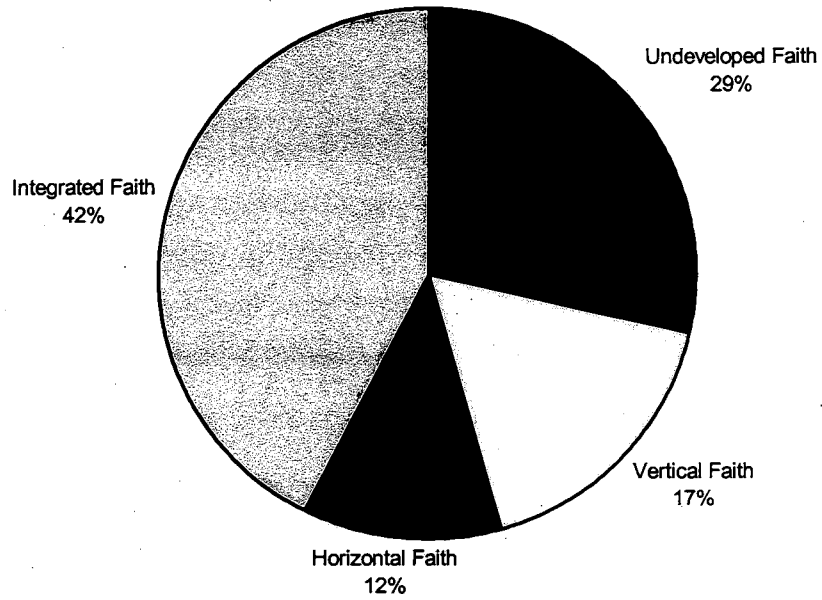
* Benson, Roehlkepartain, & Andress (1995)--Figure 3, p. 5

Figure 4.1b: Faith Types of Youth*
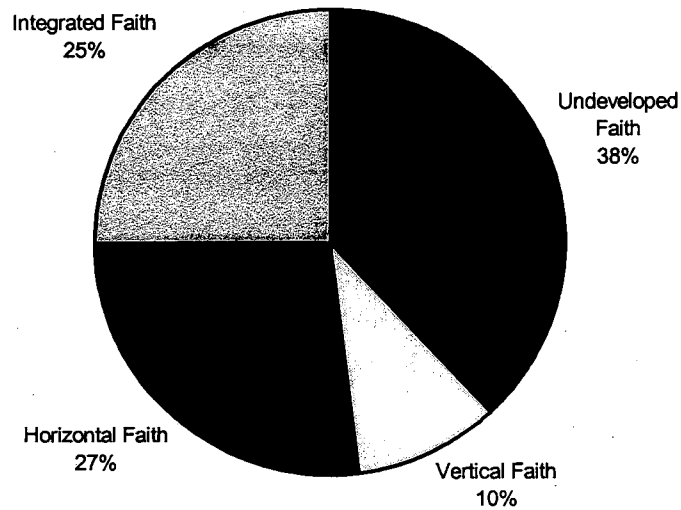
* Benson, Roehlkepartain, & Andress (1995)--Figure 3, p. 5

As these figures indicates, the youth exhibit a 27 percent rate in the area of

horizontal faith development compared to only 12 percent of the adults. Apparently,

youth grasp a greater understanding of service to others than the adults. This suggests

that adults need to be more involved in service projects as well as an involvement

with their children. In the area of undeveloped faith we see that both adults and youth

fared to one third to more than one third in low dimensions in the horizontal and

vertical. This would also suggest that the church has much to do in both helping

adults and youth in their relationship with God and service to others. Again, in the

vertical dimension, adults were at 17 percent and youth at 10 percent. This may

indicate that there is a lack of understanding of their relationship with God, but

overall, this figure shows us that LCMS adults and youth need to develop the horizontal dimension of service to others.

This survey of *Congregations at Crossroads* did not attempt to be a comprehensive analysis of the findings from the 387 items that youth and adults completed. But rather it puts together major findings that have practical application for congregations. This thesis will examine faith, beliefs, and behaviors of LCMS youth and adults as well as elements of congregational life that involve the faith life of these youth and adults.

The following percentages are the heart of this study. These percentages were taken from questions Q167, 168,170,171,172,173,174,175 (Q is questions) and developed into a grid (4-2). The questions taken from youth between two groups of ages 5-12 and 13-18 regarded questions surrounding their observations of parents in talking about faith, worship, prayer, service projects, peer influence and parental lifestyle. Taken from raw data, there were three areas of response of undeveloped, vertical, horizontal and integrated faith. The grids of raw data combined the responses from the "Never/rarely," and combined "Sometimes," and "Often." I combined from the two grids of "Sometimes" and "Often" to give us an indication of those that have some involvement of faith life with parents and peers. QA indicates the response from the youth in ages 5-12 and QB indicates the group of 13-18 years of age.

Here are the results:

Table 4-2: Verbalization of Faith--Faith Types by Q167-168*

When you were growing up, how often, if ever, did each of the following occur in your life.

	Faith Type			
	Undev.	Vert.	Horiz.	Integrated
QA167 (age 5-12)-Talked w/mother about faith/rel.	27%	8%	21%	24%
QB167 (age 13-18)-Talked w/mother about faith/rel.	27	10	29	24
QA168 (age 5-12)-Talked w/father about faith/rel.	18	6	14	19
QB168 (age 13-18)-Talked w/father about faith/rel.	19	7	12	18

*Combining from response options "Sometimes and Often"

As you can see, between both age groups and between mothers and fathers, mothers talked with both age groups more often than with the father. Even with those with undeveloped faith, the numbers were higher. However, in looking at the vertical area of faith, both mothers and fathers faired quite close. Horizontal faith however is more effective since it involves conversations, which include application of faith to life. It is in this area that mothers ranked higher with the 13-18 year old group. This may be explained in several ways: mothers tend to verbalize more often about their faith than fathers even with those with a higher percentage of maturity of faith. There is a similarity in numbers between those with undeveloped faith and integrated faith. Both figures were as high as each other and very close. This may be explained that this is all that the teenagers can be at this stage in life. It would be fascinating to follow-up on these same teenagers later on to see if they moved from undeveloped to more of an integrated faith. Argyle and Beit-Hallahmi (1975), found that females consistently demonstrated greater religiousness than males. This is more in evidence

when they were seen demonstrating this in worship attendance, prayer or

verbalization of their own convictions (p. 30). This is also in evidence across the

areas in not only religious beliefs, but exist in other communication as well. Luft and

Sorell (1986) report that "...mothers maximized their influence by displaying a

parenting style of control and communication." Mothers also tend to spend more time

with their children, thus there are more interactions and opportunities to discuss faith

matters. According to Nock and Kingston (1988), "Mother's greater role in religious

socialization can be attributed to women being more religious than men and to the

continued greater commitment of women, even when employed full-time outside of

the home, to such traditional home duties as housework and child-care."

Search Institute's research in 1990 from the *Effective Christian Education: A*

National Study of Protestant Congregations, concluded that mothers and fathers are

reportedly the two most significant influences for youth from seventh to twelfth

grade, with the pastor third most influential. According to his paper, "Statistically,

mothers, fathers, and pastors were clearly the primary influence on these youth"

(p.84).

According to Clark, Worthington, and Danser, (1988), "The transmission of

religious beliefs and practices from parents to adolescents is affected by three classes

of variables: demographic, religious, and family relationship variables." So it appears

that there is a complexity of faith transmission.

Benson, Williams & Johnson (1987), observe, "Both the parental modeling and

the family atmosphere have a measurable impact on what young adolescents value,

believe and do. For example, when a parent tells a child that church and Sunday

School are important, yet simply drops the child off at church on Sunday mornings

and returns home to read the Sunday paper, conflicting messages are given regarding

the value of church and the religious life" (p. 11). Again, from the same resource

they write, "There are two main factors that link adolescents with a favorable

impression of the church: parents who believe religion to be important and, more

importantly, parents who talk about their faith in the home" (p. 174).

This next group of findings relates to the observation of parents in worship,

praying and involvement in religious things. These are combinations taken from the

"Sometimes and Often as developed from my secondary analysis.

Table 4-3: Church Participation--Observation of church attendance, prayer and religious involvement*

	Undev.	Vert.	Horiz.	Integrated
QA170 (age 5-12)-Saw mother @church/pray/rel.things	34%	10%	25%	26%
QA170 (age13-18)-Saw mother @church/pray/rel.things	35%	10%	24%	24%
QA171 (age 5-12)-Saw father @church/pray/rel.things	27%	9%	20%	23%
QA171 (age 13-18)-Saw father @church/pray/rel.things	28%	9%	18%	20%

*Combining from response options "Sometimes and Often"

Once again, the vertical aspect is low in all areas simply because in observation of

faith activity, the vertical isn't measurable as compared to horizontal or integrated

faith types. However, in this category, both mothers and fathers ranked rather close in

all areas with the most discrepancy in the undeveloped faith area. The undeveloped

area ranked the highest as this "observation question" is more obvious to answer from

a person who has an undeveloped faith. This is an important question since observation of worship and prayer appears to have an influence of child-faith development. If you notice the horizontal areas and integrated areas appear to be close and consistent with both father and mother groups. This is where the children and adolescents observe them "walking the talk."

Cornwall (1988) writes when discussing about her study with the members of the Church of the Latter Day Saints, "When frequency of parental church attendance is high, the teenager attends church more frequently. And when home religious observance is high, teenagers are also more likely to associate with LDS friends. Family religious socialization affects adult religiosity to the extent that it influences intervening variables: church and seminary attendance, and integration into a network of LDS peers" (p. 226).

The Social Cognitive Learning Theory by Bandura (1986) suggests that youth learn through modeling behaviors. During family worship, parents may model prayer and witnessing and through storytelling or narratives of their own experience. Symbolically, this modeled behavior is more likely to be learned when it is repeated and modeled by both parents. "Thus, if both parents are involved in frequent family worship, and the youth is actively involved in the worship process, by reading devotional material, praying, and talking about their own faith, then we might expect that their attention would be more engaged and that they would reproduce some

behavior modeled by their parents. This would lead them to endorse active faith

attitudes and behaviors" (Lee, Rice and Gillespie p. 373).

Benson, Donahue and Erickson (1989) also concluded, "Parents are among

the strongest influences on adolescent behavior" (e.g., Potvin et al., 1976; Hoge and

Petrillo, 1978; Benson et al., 1986). "Parental influence is manifested directly by

socialization and indirectly by the way parents relate to their children and the forces

in their environment" (Potvin et al., 1976). "Parents have their greatest influence on

their children's church attendance, but peer influence may be more salient with regard

to youth program attendance" (Hoge and Petrillo, 1978). In fact, Hoge and Petrillo

found in their study of Maryland high school students that parents had almost no

influence on their children's attitude toward church and church youth programs,

suggesting the importance of peer influence. These researchers also found that

consistency between parents with regard to their religious messages and behavior

improved parents' success in communicating their values to their children" (p. 164).

Hoge and Petrillo also found that, "Direct influence refers to behavior patterns passed

on directly from parent to child, while indirect influence is the case in which parents'

influence is filtered through the other socializing agents to which the parent

introduces the child (i.e., church, school)." Their analysis suggests a direct parental

effect, while later re-analysis looking at denomination effects on parental values

found that membership in one denomination or another predicted children's values

more than did their parents' values" (p. 569). They also stated that, "Overall, the

directness of parental influence is dependent upon the topic area being measured:

parents are more influential in areas of observable behavior, especially ritual

attendance, and peers' influence is more salient in youth group attendance and some

forms of attitude formation" (p. 569).

In a study researching "The influence of home, church, and school among

sixteen-year-olds than for eleven-year-olds in England," Francis and Brown (1991)

found that the direct influence of the church on prayer is more important for sixteen-

year-olds than for eleven-year-olds. At the same time, the direct influence of parents

is less important for the sixteen-year-olds than for eleven-year-olds. Also, while

parental influence was found still to be strong in determining church attendance

among sixteen-year-olds, it was found to be considerably weaker in determining the

practice of private prayer and the attitudinal predisposition to prayer among sixteen-

year-olds than among eleven-year-olds (Francis & Brown, 1991, p. 119).

At this next set of items, from the development of secondary analysis of the raw data,

we could not compare mothers or fathers, but rather whether the religious beliefs

match the lifestyle in the home.

Table 4-4: Consistent Religious Lifestyle--Devotions and Prayer at Home*

	Undev.	Vert.	Horiz.	Integrated
QA172 (age 5-12)-Had family devotions/prayer@home	19%	7%	15%	19%
QA172 (age 13-18)-Had family devotions/prayer@home	17%	7%	12%	17%

*Combining from response categories "Sometimes and Often"

Here the items suggest a very close outcome from both age groups. Apparently, by

combining both mothers and fathers, we see a closer percentage. I find it interesting

that the undeveloped faith percentages and the integrated faith percentages were identical. The possibility exists that overall, in this study, families practice their faith by and large (since this was taken from Christian LCMS families) in vertical, horizontal and with integrated faith types.

Research conducted in 1980 by Search Institute supports distinctions between the role of the family and that of the congregation in the faith life of the child. Researchers Benson, Williams, and Johnson (1987), surveyed families in the faith with children through ninth grade. Families with and without children were polled. Compared to the national population, the sample was slightly skewed. There were a disproportionate number of Christians, Protestants, and Lutherans, due to the thirteen "youth-serving" organizations that participated in the survey. The research team concluded that the difference was slight enough that the "data can be taken as representative of a large segment of the population of young adolescents in America. (pp. 7-8)" The survey asked the children, "How often does your family sit down together and talk about God, the Bible, or other religious things?" The response of "once a week or more" varied from a high of 30 percent for fifth graders and progressively decreased for each grade with a low of 21 percent for ninth graders. It appears safe to say that those figures are disappointingly low from the perspective of those actively involved in the leadership of the church. The percentages are all the more striking since the sample "likely over-represents young adolescents who are active in the church, and whose parents are also active, and under-represents less active youth and those with emotional or behavioral problems" (p.8).

According to Erickson, (1992) there are implications for parents from what researchers currently know. This includes the need to model religiousness at home and to clearly and firmly direct children into activities, which ensure socialization into a similar worldview. This should, also include formal and structured religious education activities.

The next group of items is an area of the gospel-to-community activity where we look at family projects as well as youth observing parents helping others.

Table 4-5: Church-to-Community--Family Projects to Help People*

	Undev.	Vert.	Horiz.	Integrated
QA173 (age 5-12)-Had family projects to help people	12%	5%	14%	16%
QA173 (age 13-18)-Had family projects to help people	10%	5%	13%	16%
QA175 (age 5-12)-Saw parents helping other people	29%	9%	24%	26%
QA175 (age 13-18-Saw parents helping other people	31%	9%	24%	25%

*Combining from response options "Sometimes and Often"

If you compare the age groupings, there will be little difference. However, if you look at the age group of 5-12 and 13-18 year olds of being *involved* with family projects and *seeing* parents helping other people, you will see a difference between *observation* of helping as well as *participating* with them. An assumption here is that between ages from 5 through 18, they are busier than ever with school activities and jobs. They are more inclined to *observe* (caught more than taught) than participate. Again, the horizontal and the integrated areas were similar in their response. These areas had similar findings: That talking about the faith, observing and seeing them

praying in worship and performing others were consistent in the horizontal areas and

integrated areas.

This last set of items focuses on the influence that *peers* have in discussing

religious things.

Table 4-6: Verbalization of Faith--Talking to Peers about Religious Things*

	Undev.	Vert.	Horiz.	Integrated
QA174 (5-12)-Talked w/friends about rel./things	17%	6%	14%	17%
QA174 (13-18)-Talked w/friends about rel/things	21%	8%	19%	23%

*Combined from response options "Sometimes and Often"

Again, discussion of religious things as verbalization of faith with parents

causes the vertical dimension to be low as this area is a community occurrence and

involves other people. As you can see, it is more important and is more often the case,

that as the youth get older, talking to their friends about faith matters is very

important. I found it interesting that if you compare the communication patterns with

the mother of the 13-18 year old age group which we looked at earlier, you will find:

Table 4-7: Verbalization of Faith--13-18 year olds Talking with Mother and Father*

	Undev.	Vert.	Horiz.	Integrated
With mother -	27%	10%	29%	24%
With father -	19%	7%	12%	18%

*Combined from response options "Sometimes and Often"

With the mother, the horizontal dimension was considerably higher, but about the same with those with an integrated faith. What does this suggest? The literature review provides mixed messages. Hoge and Petrillo (1978) found that parents had almost no influence on their children's attitude toward church and church youth programs, suggesting the importance of peer influence. Since this put both sexes together, the only determinant is to compare the mother's influence in verbalization with this percentage. Again, mothers come out on the top of the statistics. Apparently, since the mothers came out ahead in all areas in this part of the study (and also in almost all other areas of the rest of the Search study), it appears that mom is more engaged in conversation about faith matters in both age groups than the father. However, in observing parents in devotions/prayer and family projects, and helping people, we cannot measure between mom and dad in both age groups. But overall, they were in close measurement in the scores.

Conclusion

In the overall report of this section of research, the mother ranked higher in *all* areas that were measured with comparisons between mom and dad. Hertel & Donahue, (1995), also concluded in their study that the mother is the dominant socializer and have more impact on children's religious socialization and should have more impact than father on formation of God image. Dudley's work on *Transmission of Religious Values From Parents To Adolescents* indicated that, "The values of mothers are greater predictors of youth than are the values of the fathers. Even though there is a greater difference between youth and mothers as groups than between youth

and fathers, yet individual youth are somewhat more likely to vary on the traditional

continuum with the mother than they are with the father" (p. 13). Hoge (1982) found

that transmission of faith was strongest in families where the parents had definite

beliefs, agreed on them and carried out conscious religious socialization in the home.

Transmission was also strongest in families where parent-child overall disagreements

were small. When parents are in disagreement between themselves as to religious

values, adolescents are more likely to agree with the father than with the mother. It

does show the indirect influence that parents have as the adolescents gets older that

13-18 year olds talk with friends more about religious things than 5-12 yr. olds.

I found this aspect quite interesting after looking at Cornwall (1988, p.226)

and Erickson's (1992) findings that parents have a direct influence overall, but in the

teenage years, it becomes indirect because intervening variables are included into a

social network. Friendship networks should be the focus of church programs during

this time of adolescence. When children are raised in the church that they later join as

adults, they have a set of friendships within the church that may be more important

than parental background (p. 319).

Both age groups were consistent in talking about faith with mom and dad.

What is begun in early age seems to continue as the "casting is set." Ozorak (1989),

identified a variety of issues for the development of children's spirituality. For

example:

1. Much research identifies parents as the most important source of religious

influence, even into adulthood.

2. Emotional closeness to parents increases an adolescent's conformity to parents' religion.

3. High school students' parents have more influence on beliefs while peers have more influence on practice.

4. Adolescents are less likely to change religious beliefs if there is a strong group identity with faith.

5. Family cohesion seems to limit modification of religious practices but exerts less pressure on beliefs, which become increasingly individual with maturation (pp. 449-461).

Does consistency of areas between verbalization, modeling, and participation of faith life produce a higher integrated faith with involvement of peers and parents? Lee, Rice and Gillespie's article, "Social Cognitive Learning Theory" (Bandura, 1986) suggests that youth learn through modeling behaviors. During family worship, parents may model prayer and witnessing through storytelling or narratives of their own religious experience which symbolically model behavior consistent with their own religious belief. Bandura suggests that actual or symbolically modeled behavior is more likely to be learned when it is repeated and when modeled by multiple sources (e.g. both parents), when attention is high, and when the target of the modeling (in this case the youth) engages in reproduction of modeled behavior. "Thus, if both parents are involved in family worship, and the youth are actively involved in the worship process such as, reading devotional material, praying, and talking about their own faith, then we might expect that their attention would be more

engaged and thus reproduce at least some behavior modeled by their parents. This would lead them to endorse active faith attitudes and behaviors" (Lee, Rice and Gillespie, 1986, p. 373).

As we have seen so far, it is detrimental that both parents need to take an active role in the faith life of their children in both lifestyle, verbalization of their beliefs and involvement in the congregational life as well as in the community.

Chapter Five

Discussion and Implications

An orchestra practices together with all the instruments playing their own individual parts, which in the end produce a beautiful sounding musical piece. Similarly, the church, family and peers also must work together in their own individual way as a team to produce integrated faith. It comes as no surprise that when one of these or all of these three areas are not in participation, faith development is low in both dimensions. Families and the church need to work together so that as a team, they may align themselves and work toward an improvement in how to verbalize the faith, have involvement in family church participation, live in consistency in belief and lifestyle and participate in church-to-community events.

The discussion earlier in this paper examined how important it is for both parents to be involved in the faith as well as the faith development of their children. As noted in the research, mothers were ahead in most areas of faith development with their children. Fathers, as noted in chapter two, need to take the initiative and be involved as well. From chapter two, there were seven secrets that fathers can initiate. They are:

1. Commitment – spending time with their children by praying, reading, telling them about their beliefs and making the effort to be there for them.

2. Knowing your child – developmental awareness of their children or knowing what to expect as they pass through stages of age.

3. Consistency – keeping promises, presence with the family, in morality, ethics, daily schedule, hobbies and interests.

4. Protecting and Providing – handling crisis and a healthy view of their male identity.

5. Loving their mother – to be an effective father, he needs to be an effective husband by devoting time and energy to the marriage relationship.

6. Active Listening – knowing what your child is thinking and feeling. It's empathy and verbal interaction.

7. Spiritual Equipping – Being active in church life and participation. Role modeling the Christian faith.

Proctor (1996) joins the above initiative when he wrote, "Despite contemporary affirmations about the importance of parental influence in shaping the faith of the next generation, most contemporary church school curriculum materials and the prevalent practice of Christian religious parishes would suggest that they operate under the assumption that religious education is primarily the domain of formal congregational programs and not the responsibility assigned foremost to the family" (p.41). Unfortunately, this has often been the attitude among pastors and church educators for decades. We need to turn this around and give the responsibility back to

the family as well as equip and partnership with the parents in order for the body of

Christ to operate as a functional part of the faith process and development.

As we saw earlier in the findings, fathers were behind in all four areas we

examined but not too far behind those with youth who had an integrated faith. It

showed us that families with integrated faith had a balance of both fathers and

mothers discussing their faith with mothers slightly higher in percentage. There was

also a nice balance in the other areas of church participation, consistent lifestyle and

belief as well as community service. This is a positive finding and needs further

examination in order to help churches to provide tools to equip and support parents

and their relationships with children.

When looking at the data, there is an important truth that is upheld; that both

parents need to work together by making these areas a priority. When Jesus was

approached with the question about which commandment was more important in

Mark 12:30-31, He replied, "Love the Lord with all your heart and with all your mind

and with all your strength. The second is this: 'love your neighbor as yourself. There

is no greater commandment than these." Here Jesus set as a priority the importance of

the relationship with God (vertical dimension of faith) and the relationship with

humankind (horizontal dimension of faith). We would do well if churches and

families would team together to accomplish this command. Congregations need to

equip parents and empower them to do ministry in the home. In the 1950's, the

Lutheran churches welcomed families to bring their children to church for "faith up-

bringing." As a result, parents acclimated to the idea that it was the church's

responsibility to help their children in faith development. Just as we drop off our

children for flute lessons, or soccer practice and expect the coaches to teach them the

skills of the instrument or game, so became the mind-set of parents toward the

church's role about faith development. We must turn this mind-set over from the past

and begin to teach and equip the parents of Luther's original intent of writing

Luther's Small Catechism, that "The responsibility of the head of the household is to

teach the truths of scripture in the home" (p. 13). This was revolutionary and yet it

was the best workable solution for parishioners who needed to be in God's Word

through the help of the catechism (God's Word taught in simple doctrinal summary)

which involved the instruction of their children.

Parents are the first educators of their children since they provide the foundation

for everything that follows in education and experience. As we've seen from these

findings, both parents play a significant role in modeling lifestyle and behavior.

Likewise, it is important that the family is a vital part of the process of life-long

formation and education at all stages of faith development. Faith conversations,

devotions, and service projects that are done together as a family deepen the vertical

and horizontal dimensions of the child's faith.

The church needs to look upon itself as a training and learning center to especially

equip parents in areas of scriptural understanding, parenting skills, devotional

resources, teaching them how to pray, etc. Small groups accomplish many of these

that are listed, but the training originates from the church leaders.

These are my following reflections from these findings:

◆ It is imperative that the child/adolescent has a strong peer connection in the

area of faith development. This is also important in the four areas of faith

development. It further extends the maturity of this development for the true

arena of community faith-living. For without it, it doesn't complete the design

of these dimensions. The signs of Christian faith growth maturity can vary

according to life situation or environmental influences.

◆ The central characteristic of adolescent maturity is a developing and

deepening relationship with Jesus Christ. During the early years of

adolescence, this is characterized by accepting Jesus as someone I can talk to

about the growing questions of self. During the middle and late adolescent

years, this relationship takes on a more profound expression that is manifested

through a deepening level of commitment. There is a need to have an affective

experience of the Lord, and an evaluative stance in which the person of Jesus

becomes the guiding principle for the adolescent's moral decision and

choices. The process of selecting from among various choices, whether the

choices involve careers, relationships, or personal beliefs, is an experience

that will enable the adolescent to personally understand what it means to be with Jesus and what life with Him is all about.

Since it is the churches' responsibility to initiate this role, there must be a strategy that it needs to implement. Here is a strategy I suggest in order to help church members to develop in their faith dimension:

◆ Every person or family goes through life-stages, which are opportunities for congregations to help in faith maturity. For example, if they have been lax in attendance at church for some time as young adults, they tend come back if they want to marry. In many cases, churches have policies that if you are to be married in their church, you must be a member. This is good protocol, as the pastor can minister to their needs simply because he or she has information about them and their lives and can have the rapport and influence to minister to them. Here is an opportunity for a pre-marriage class that teaches them the fundamentals of communication, working through problems and being centered in Christ. At this time, there could be hands-on instruction on how to do devotions and pray together. As for single young adults, who aren't in the arena of marriage, small groups and single young adult events also help to bring them along in the faith journey, which will be the next item of recommendations for this paper.

◆ If they decide to have children and produce a newborn child, the parents may bring their child to be baptized. At this time, there could be a class that they attend for several sessions which not only explains the sacrament of baptism, but instruction on how to pray and sing with their new child. When the child is two years old there could be offered a two-year-old Sunday school class where the parents have time to just simply play with them and also a time of parental instruction. The instruction might include how to do devotions at home, praying outloud, and setting faith goals for the family for the years to come. There is an abundance of curriculum that is available for this type of class.

◆ During the elementary years, the Sunday school may want to use the parents as helpers or teachers for the classroom of their child using them in small team groups. Field trips and service projects may be included in the curriculum planning.

◆ Once they reach the age for Confirmation classes, congregations could provide mentors or parents again in the classroom who are assigned to certain students to not only teach the faith, but to take them on field trips to do service projects, community events or youth retreats. This helps the students to not only see how the faith is modeled, but they can take what they learned in the classroom out to the community. This greatly enhances the realm of increasing an integrated faith. During this time of pre-adolescence (assuming

Confirmation is for children ages 11-14), parents may attend pre-adolescent

and adolescent classes on parenting.

♦ Pre-college classes involving both students and parents can also be offered.

This is a time for them to establish financial goals and talk about spiritual

lifestyles as well.

♦ Grandparents can also play a critical role. Although this research did not seek

answers in this area, grandparents can also model the faith. They can pray

with them and speak about their faith to their grandchildren. They can be with

them for extended periods of time if the parents decide to take a trip or get

away for awhile. Grandparenting classes can be offered at the church in order

to encourage and teach them how to model the faith through creative ideas

and skill training.

What needs to occur early on, is a systematic approach so that parents begin

modeling, verbalizing, and serving in the home and community so that it becomes

part of the routine in their lives. Again, the emphasis is on consistency and teamwork

between both parents and the congregation.

Small group ministry has become a vital part in transforming lives and leaders in

our churches today. "The churches that will survive in the future, though far bigger

than the typical parish of today, will not be known for its central meeting spot, but for

its small-group-ministry "franchise" (p.22 George, C.). They will need to be

relationship-based rather than program-based. What this means is that for every

existing program, there should be a small group time for sharing personal

problems/celebrations and prayer. Sunday school, Confirmation, adult groups, task

teams and nurture groups need to have this small group element included each time

that they meet. Small groups in the home for youth and adults are also vital for the

health of a congregation. This is where fellowship, bible study, sharing personal

stories and prayer, increases the growth and development of faith dimensions. For

those home based adult small groups that have children, there could be a time at the

end of the meeting when the children join for sharing and prayer time with the adults

(after the adults have shared and prayed about their own personal concerns). Men's

and women's groups are also quite important in helping each other in being

accountable to each other as husbands, fathers or wives and mothers as well as single

women's and men's groups.

By utilizing small group ministry, both vertical and horizontal faith dimensions

are accomplished. Vertical faith dimension is having a strong relationship with God,

but has little to do with implementation. Horizontal faith is having relationships with

other as a Christian, but lack of knowledge or understanding of God and His Word.

First of all, the vertical dimension is used because of the bible study, which is part of

the small group meeting. Second, the horizontal dimension is used because they

discuss their understanding of God's Word as well as plan and implement service

projects on a periodic basis. As we saw in the data, adults were only at 12% in the

area of horizontal faith and 17% in vertical faith dimensions. This style of small

group ministry could enhance these two areas. The youth were 27% in horizontal

faith dimension but only 10% in the vertical. So, biblical understanding and prayer

life would need to improve. Small group ministry could also enhance this area.

The largest church in the world is in Seoul, Korea led by Pastor Paul Yunge Cho.

This 700,000-member church grows approximately 50,000 to100, 000 members per

year all through the method of small groups. The largest church in the United States is

Willow Creek in Chicago led by Pastor Bill Hybels. This church which has a worship

attendance of 14,000 people each week, also began through the method of small

groups. Much can be learned about the importance of small groups and church

growth. But small group ministry can be just as effective in the average or smaller

church as well. In either case, what builds and bonds the church together as a

community is relationships. Jesus taught that we need each other in order to serve and

build His church. He taught and modeled for us to "wash feet." The early church in

Antioch shared their food, clothing and resources as a community of faith. They met

regularly in their homes and shared among themselves. Accordingly, they would meet

as a congregation in temple courts for worship and praise in gratitude for what God

had done for them. Many, in fact thousands of people were converted as the body of

Christ grew through the method of small groups within their community. With new

converts, relationships were established and many came to know the living God

through Christ Jesus. Through this model we come to learn how important the method

of small group ministry can be effective. Church professionals need to cast this vision for small group ministry in the methods of training and raising up leaders in the church.

The task of church professionals (not just the pastor), is to develop leaders and parents through proper training in order to empower them to do ministry. This is the role that church professionals need to employ in today's church. The harvest is plentiful but workers are few. So, to find and train leaders according to their gifts is essential in our culture today. As most of us can see today, a large majority of our current members feel inadequate in not only biblical knowledge, but in servanthood as well. Search Institute findings indicated that we do well in teaching the faith through scriptures, but lack in deployment of the faith through service to the community. Congregations need to discover creative ways to encourage faith conversations in the natural flow of family life. According to Roehlkepartain's book, (1993), *The Teaching Church,* he suggests:

◆ "Have family-oriented classes that train families to talk together. By brining families together and giving them structured opportunities to talk about faith, they may become comfortable talking about faith in their everyday home lives. A Lutheran church in Minnesota plans parent/child experiential learning experiences each year, to parallel developmental needs as well as church tradition. For example, kindergartners and their parents learn about prayer. Then during the year when the church gives children their first Bible, families learn about Bible study together.

◆ Give homework to children and youths to take home and discuss with parents. These discussion-starters can be helpful tools for parents who "don't know where to begin."

♦ Coordinate themes of study across generations. So parents and young people will have common faith issues to discuss.

♦ Use teachable moments to point out faith's influence. A death in the family, graduation, loss of a job, a birth, divorce, a wedding – all these transitions can be times when families reflect on life and faith. By encouraging these conversations, we encourage growth in faith.

♦ Structured opportunities can take many different forms, depending on family styles. For example, prayers of thanksgiving before meals may be recited, spoken, sung, or said silently. Bedtime prayers give quiet reassurance to children, as well as family traditions to celebrate special events such as birthdays, entering school, vacation, graduation and so forth.

♦ Churches can promote family devotions by providing resources and teaching parents skills for leading these and other structured family devotional activities" (p. 174).

What are some questions or issues that still need to be addressed?

• Are there gender issues involved in faith development? In other words, what kind of influence does a father have with a son or daughter as well as a mother to her son or daughter. Is there a special bonding taking place that can be measured as well as faith influence?

• At what age do peers actually become more of a direct influence in regards to faith influence and development?

• What kind of faith influence do youth programs have as a significant faith factor?

• What kind of faith influence do youth retreats and servant events have on the adolescent?

• When do children or adolescents form a firm perception about their faith and feel they are "grounded" in their faith. Does it happen after age 18?

- When is verbalization less of an influence and when is consistent lifestyle with belief a stronger factor?

- What kind of faith type evolves if the mother is the only one involved in the faith process with her children? Do the children still develop an integrated faith? Or do they develop more of an undeveloped, vertical or horizontal faith?

Both John Calvin and Martin Luther held families in high esteem, considering them to be "classrooms" where faith and values were taught and "laboratories" where faith and values were practiced. Luther was particularly outspoken concerning the role of families in nurturing faith. In his treatise *The Estate of Marriage,* (Luther, 1522) he writes: "Most certainly father and mother are apostles, bishops, and priests to their children, for it is they who make them acquainted with the gospel. In short, there is no greater or nobler authority on earth than that of parents over children, for this authority is both spiritual and temporal. Whoever teaches the gospel to another is truly his apostle and bishop" (p. 46).

I started out in this paper with the premise that both parents are needed to help in the role of faith development with their children. Fathers unfortunately need to raise the bar of influence in this spiritual task. It requires work for this awesome task, but the end result may help their children to carry on a spiritual legacy.

Faith, like a ship on ocean water needs God, who is the compass who gives through His Word the proper direction for the ship. The parents act as the captain, who give the proper instruction to the sailors or rather, the children, to learn how to

run the ship of faith towards the proper destinations of their eternal destiny. For

without this proper instruction of modeling, verbalizing and living out the faith, the

sailors will flounder about and become lost because they have no guide or instruction

for their faith development. But with training and instruction by the captain as

parents, the children will gain the skills, knowledge and faith development knowing

that the ship will take them to their destination, which is ultimately, heaven. The

community of faith can act as the sails to help them on their way.

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A National Study of Lutheran Church - Missouri Synod Adults and Teenagers

This national project, sponsored by the Lutheran Church-Missouri Synod in partnership with Search Institute and Lutheran Brotherhood, will provide important insights about the beliefs, values, interests, and needs of Lutheran Church-Missouri Synod adults and teenagers.

To make sure that this project provides accurate information, a random sample of Lutheran Church-Missouri Synod congregations in the United States has been invited to participate. Your congregation is one of 250 selected.

In each congregation, small numbers of youth and adults have been randomly chosen to share their perspectives on faith, the church, and education. You are one of those persons selected to take part, and your cooperation is very important. Your answers will help to give an accurate portrait of Lutheran Church-Missouri Synod congregations nationwide. We are very appreciative of your extremely important contribution.

If you are not active in your church, or if you do not participate in any educational programs at your church, we still need your help. Only in this way can we be sure that this study represents all the people in LCMS congregations.

What you say in this survey will be strictly confidential. No one will ever be able to connect your answers to your name. We do not ask for your name, and there are no secret codes that can identify you. When you have finished the survey, you will place it in an envelope, seal it, and mail it. It will be opened at Search Institute, and your answers will be combined with many others. Thereafter, all survey forms will be destroyed. Thus no one at your church will ever see your answers.

Please answer all questions as honestly as possible. Do not ask anyone else how they think you should answer. We want to know your feelings, your beliefs. and your opinions.

Do not spend much time on any one question. Give every question your best and first reaction, then move quickly to the next.

Again, our sincere thanks for your time.

IMPORTANT MARKING INSTRUCTIONS

- Use a soft black lead pencil only.
- Do NOT use ball point or felt tip pen.
- Erase cleanly any answer you change.
- Make no stray marks on the survey.

Answer with this mark:
○ ● ○ ○

DO NOT use these marks:
⊘ ⊗ ⊙ ⊖

(continued)

Choose from these responses:

7. Always true
6. Almost always true
5. Often true
4. Sometimes true
3. True once in a while
2. Rarely true
1. Never true

30. I am thrilled when I see a person's life changed because of Jesus Christ. 1 2 3 4 5 6 7

31. I take time for periods of prayer or meditation. 1 2 3 4 5 6 7

32. I am active in efforts to promote world peace. 1 2 3 4 5 6 7

33. I accept people whose religious beliefs are different from mine. 1 2 3 4 5 6 7

34. I feel a deep sense of responsibility for reducing pain and suffering in the world. 1 2 3 4 5 6 7

35. As I grow older, my understanding of God changes. 1 2 3 4 5 6 7

36. I feel overwhelmed by all the responsibilities and obligations I have. 1 2 3 4 5 6 7

37. I give significant portions of time and money to help other people. 1 2 3 4 5 6 7

38. I speak out for equality for women and minorities. 1 2 3 4 5 6 7

39. I feel God's presence in my relationships with other people..... 1 2 3 4 5 6 7

40. My life is filled with meaning and purpose. 1 2 3 4 5 6 7

41. Telling people that Jesus Christ died for their sins is one of the most important things in my life. 1 2 3 4 5 6 7

42. I do not understand how a loving God can allow so much pain and suffering in the world. 1 2 3 4 5 6 7

43. I believe that I must obey God's rules and commandments in order to be saved. 1 2 3 4 5 6 7

(continued)

Choose from these responses:

7. Always true
6. Almost always true
5. Often true
4. Sometimes true
3. True once in a while
2. Rarely true
1. Never true

44. I am confident that I can overcome any problem or crisis no matter how serious. 1 2 3 4 5 6 7

45. I care a great deal about reducing poverty in the United States and throughout the world. 1 2 3 4 5 6 7

46. I try to apply my faith to political and social issues................. 1 2 3 4 5 6 7

47. My life is committed to Jesus Christ. 1 2 3 4 5 6 7

48. I spend a lot of time helping people in my town or city. 1 2 3 4 5 6 7

49. I talk with other people about my faith. 1 2 3 4 5 6 7

50. My life is filled with stress and anxiety. 1 2 3 4 5 6 7

51. I go out of my way to show love to people I meet. 1 2 3 4 5 6 7

52. I have a real sense that God is guiding me. 1 2 3 4 5 6 7

53. I do not want the churches of this nation getting involved in political issues. 1 2 3 4 5 6 7

54. I like to worship and pray with others. 1 2 3 4 5 6 7

55. I am active in making my community a better place to live.... 1 2 3 4 5 6 7

56. I think Christians must be about the business of creating international understanding and harmony. 1 2 3 4 5 6 7

57. I am spiritually moved by the beauty of God's creation........... 1 2 3 4 5 6 7

- 3 -

92. How well would you say you know and understand the Bible?
   - Not at all
   - Not very well
   - Somewhat
   - Quite well
   - Very well

93. If you were to grade yourself on your knowledge of the Bible, what grade would you give yourself?
   - A (Outstanding)
   - B (Good)
   - C (Average or fair)
   - D (Poor)
   - E (Failing)

Have you changed in the last 2 or 3 years? For each of the following, tell whether it is true to a greater or lesser degree for you than it was 2 or 3 years ago. Give your best answer for each.

Choose from these responses:

5. Much greater now
4. Somewhat greater now
3. About the same as 2 or 3 years ago
2. Somewhat less now
1. Much less now

94. The degree to which my faith shapes how I think and act. 1 2 3 4 5

95. The time I spend talking to others about my faith. 1 2 3 4 5

96. The degree to which my life has meaning and purpose. 1 2 3 4 5

97. The amount of time I spend reading and studying the Bible. 1 2 3 4 5

98. The time I spend worshiping and praying with others. 1 2 3 4 5

99. The degree to which I show love to people I meet........................... 1 2 3 4 5

100. The sense of personal responsibility I feel for reducing pain and suffering in the world. 1 2 3 4 5

101. The degree to which I feel that God is guiding me. 1 2 3 4 5

102. The degree to which I care about hunger and poverty in the world. 1 2 3 4 5

103. The degree to which I am convinced that God is active in the world. 1 2 3 4 5

(continued)

Choose from these responses:

5. Much greater now
4. Somewhat greater now
3. About the same as 2 or 3 years ago
2. Somewhat less now
1. Much less now

104. The degree to which God influences my daily life. 1 2 3 4 5

105. The importance of my spiritual life. ... 1 2 3 4 5

106. My personal commitment to Jesus as my Lord and Savior. 1 2 3 4 5

107. The amount of time I spend helping other people. 1 2 3 4 5

For each of the following, indicate how much you agree or disagree.

Choose from these responses:

5. Strongly agree
4. Agree
3. Not sure
2. Disagree
1. Strongly disagree

108. If I had to change congregations, I would feel a great sense of loss....... 1 2 3 4 5

109. I feel at home in this congregation. ... 1 2 3 4 5

110. I would change congregations if the one I now attend developed major leadership, financial, or theological problems............................ 1 2 3 4 5

111. The congregation I attend matters a great deal to me. 1 2 3 4 5

112. I could easily change congregations if I found one I liked better. 1 2 3 4 5

113. My congregation worries too much about theological correctness. 1 2 3 4 5

114. I feel appreciated by people in my congregation. 1 2 3 4 5

115. I'm thinking of joining a congregation that is not in the Lutheran Church-Missouri Synod. 1 2 3 4 5

116. I am satisfied with the times worship is held in my congregation. 1 2 3 4 5

137. How often, during the last year, have you encouraged someone to believe in Jesus?
- ○ Never
- ○ Once
- ○ 2 - 5 times
- ○ 6 - 9 times
- ○ 10 - 19 times
- ○ 20 times or more

138. How often, during the last year, have you invited someone to a worship service with you?
- ○ Never
- ○ Once
- ○ 2 - 5 times
- ○ 6 - 9 times
- ○ 10 - 19 times
- ○ 20 times or more

139. How often, during the last year, have you told others about the work of God in your life?
- ○ Never
- ○ Once
- ○ 2 - 5 times
- ○ 6 - 9 times
- ○ 10 - 19 times
- ○ 20 times or more

140. How often, during the last year, have you participated in the Lord's Supper?
- ○ Never
- ○ Once
- ○ 2 - 5 times
- ○ 6 - 9 times
- ○ 10 - 19 times
- ○ 20 times or more

141. On the average, how often do you attend worship services in your church?
- ○ Never
- ○ A few times a year
- ○ About once a month
- ○ 2 or 3 times a month
- ○ About once a week
- ○ More than once a week

In a typical month, how many hours do you do each of the following?

142. Attend programs or events at your church (other than worship services):
- ○ 0 hours
- ○ 1 - 2 hours
- ○ 3 - 5 hours
- ○ 6 - 10 hours
- ○ 11 - 20 hours
- ○ More than 20 hours

143. Volunteer your time at church to teach, lead, serve on a committee, or help with some program or event:
- ○ 0 hours
- ○ 1 - 2 hours
- ○ 3 - 5 hours
- ○ 6 - 10 hours
- ○ 11 - 20 hours
- ○ More than 20 hours

144. Participate in religious events, programs, or groups outside of your congregation:
- ○ 0 hours
- ○ 1 - 2 hours
- ○ 3 - 5 hours
- ○ 6 - 10 hours
- ○ 11 - 20 hours
- ○ More than 20 hours

If you are a teenager, skip to the instructions for question 149 and continue.

145. During 1993, how much money did your household contribute to your congregation (do not include the cost of LCMS school tuition)? If you are not sure, mark your best guess.
- ○ $0
- ○ $1 - $50
- ○ $51 - $100
- ○ $101 - $200
- ○ $201 - $300
- ○ $301 - $400
- ○ $401 - $500
- ○ $501 - $1,000
- ○ $1,001 - $1,500
- ○ $1,501 - $2,000
- ○ $2,001 - $3,000
- ○ $3,001 - $4,000
- ○ $4,001 - $5,000
- ○ $5,001 - $10,000
- ○ $10,001 - $15,000
- ○ $15,001 - $20,000
- ○ More than $20,000

146. During 1993, how much money did your household contribute to organizations and programs of the LCMS, not including contributions to your congregation? Include here contributions to LCMS colleges, universities and seminaries, World Missions, Lutheran high schools, Lutheran World Relief, ILLL, ILWML, etc. (Do not include the cost of LCMS school tuition.)
- ○ $0
- ○ $1 - $50
- ○ $51 - $100
- ○ $101 - $200
- ○ $201 - $300
- ○ $301 - $400
- ○ $401 - $500
- ○ $501 - $1,000
- ○ $1,001 - $1,500
- ○ $1,501 - $2,000
- ○ $2,001 - $3,000
- ○ $3,001 - $4,000
- ○ $4,001 - $5,000
- ○ $5,001 - $10,000
- ○ $10,001 - $15,000
- ○ $15,001 - $20,000
- ○ More than $20,000

147. During 1993, how much money did your household contribute to religious organizations and programs that are not affiliated with your congregation or the LCMS?
- ○ $0
- ○ $1 - $50
- ○ $51 - $100
- ○ $101 - $200
- ○ $201 - $300
- ○ $301 - $400
- ○ $401 - $500
- ○ $501 - $1,000
- ○ $1,001 - $1,500
- ○ $1,501 - $2,000
- ○ $2,001 - $3,000
- ○ $3,001 - $4,000
- ○ $4,001 - $5,000
- ○ $5,001 - $10,000
- ○ $10,001 - $15,000
- ○ $15,001 - $20,000
- ○ More than $20,000

When you were growing up, how often, if ever, did each of the following occur in your life? Please mark one answer for ages 5 - 12 (Column A) and one answer for ages 13 - 18 (Column B). If it's hard to remember, please give your best guess. Remember that for each question, both columns A and B should have an answer.

	A Ages 5 - 12			B Ages 13 - 18		
	Never or rarely	Sometimes	Often	Never or rarely	Sometimes	Often
167. Talked with my mother about religious faith	1	2	3	1	2	3
168. Talked with my father about religious faith	1	2	3	1	2	3
169. Talked with other relatives about religious faith	1	2	3	1	2	3
170. Saw my mother go to church, pray, or do other religious things	1	2	3	1	2	3
171. Saw my father go to church, pray, or do other religious things	1	2	3	1	2	3
172. Had family devotions or prayer at home	1	2	3	1	2	3
173. Had family projects where we helped other people	1	2	3	1	2	3
174. Talked with my friends about religious things	1	2	3	1	2	3
175. Saw my parents helping other people	1	2	3	1	2	3

If you are a parent and have one or more children in your family between the ages of 3 and 18, continue with the next questions. If you are not a parent or have no children between the ages of 3 and 18, skip to the instructions for question 182.

How many children do you have who are . . . ? (Be sure to mark one answer for each age group.)

	None	1	2	3	4 or more
176. 12 or younger	1	2	3	4	5
177. 13 - 18 years old	1	2	3	4	5
178. 19 or older	1	2	3	4	5

179. How often do you have devotions with your child or children?
- Never
- Once a month or less
- About once a week
- 2 - 3 times a week
- 4 - 6 times a week
- Every day

180. How often do you talk about your own faith with your child or children?
- Never
- Rarely
- Sometimes
- Often
- Very often

181. In the past year, how much help have you received from your congregation in learning how to nurture the faith of your children?
- None
- A little
- Some
- Quite a lot
- A lot

This section includes 10 questions about the Bible. Choose what you think is the correct answer for each based on what you know. Please do not ask others for help or look at any books or other written material.

182. Is the statement "God helps those who help themselves" in the Bible?
- Yes
- No
- I don't know

183. Which of the following books is not in the Old Testament?
- Daniel
- Isaiah
- Job
- Colossians
- Ruth

(continued)

Choose from these responses:

5. Strongly agree
4. Agree
3. Not sure
2. Disagree
1. Strongly disagree

207. Many people here are afraid to speak their minds. 1 2 3 4 5

208. People have very little say in what goes on here. 1 2 3 4 5

209. People talk a lot about changing the way things are done. 1 2 3 4 5

210. My congregation has a clear vision of what it is trying to do. 1 2 3 4 5

211. People are willing to spend the time necessary to introduce positive change. 1 2 3 4 5

212. People are good at working together as a team. 1 2 3 4 5

213. Leaders in my congregation have a lot of skill in planning. 1 2 3 4 5

214. Our pastor is good at motivating people. 1 2 3 4 5

215. If given a choice, this congregation would rather keep things as they are than change. 1 2 3 4 5

216. Many people are afraid to disagree with the pastor. 1 2 3 4 5

217. There is a lot of enthusiasm for making our congregation as good and strong as it can be. 1 2 3 4 5

218. I can clearly explain my congregation's sense of purpose or mission. 1 2 3 4 5

219. Members are eager to bring the Gospel to the unchurched. 1 2 3 4 5

220. My congregation has a concrete plan for how to reach out to people who are not members. 1 2 3 4 5

221. The leaders of my congregation seek to understand and address the needs of people in our community. ... 1 2 3 4 5

(continued)

Choose from these responses:

5. Strongly agree
4. Agree
3. Not sure
2. Disagree
1. Strongly disagree

222. My congregation meets the spiritual and personal needs of its members. .. 1 2 3 4 5

223. My congregation reaches out to people who are not members. 1 2 3 4 5

224. My pastor expects that our congregation will grow in size. 1 2 3 4 5

225. It is important to me that our congregation grows in size. 1 2 3 4 5

226. My pastor is excited about our congregation and its ministry. 1 2 3 4 5

227. I am excited about our congregation and its ministry. 1 2 3 4 5

228. Women in my congregation are heard and valued. 1 2 3 4 5

229. The pastor and lay leaders in my congregation have a lot of confidence in each other. 1 2 3 4 5

230. I have a lot of confidence in my pastor. 1 2 3 4 5

231. My congregation offers a variety of worship forms on a regular basis. 1 2 3 4 5

232. My pastor likes to involve many people in making important decisions. 1 2 3 4 5

233. Men in my congregation are heard and valued. 1 2 3 4 5

234. Sometimes my pastor seems to have lost his enthusiasm. 1 2 3 4 5

(continued)

A
How much emphasis do you think your congregation SHOULD put on this area?

	No emphasis	Small emphasis	Some emphasis	Strong emphasis	Very strong emphasis

B
How well would you say your congregation is currently doing in this area?

	Poor	Fair	OK	Good	Excellent

250. Reaching out to the poor and hungry in our community .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

251. Nurturing the development of faith and Christian values in our teenagers .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

252. Making Scripture come alive for each member .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

253. Providing excellent Christian education for children .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

254. Helping members apply their faith to daily living .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

255. Helping members be faithful caretakers of the environment .. ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

256. Involving many members in making important congregational decisions .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

257. Giving members the strength and courage to face the stress of everyday life .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

258. Providing excellent preaching on a consistent basis .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

259. Strengthening members' ability to talk about Christ with others .. ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

260. Reaching out to the poor and hungry throughout the world ... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

261. Providing opportunities for adults and children to spend quality time with each other ..... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

262. Providing excellent Christian education for teenagers .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

263. Helping each member grow in the Christian faith .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

264. Helping members view financial giving as central to Christian life .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

265. Dealing with congregational conflict openly and constructively .... ① ② ③ ④ ⑤ | ① ② ③ ④ ⑤

For each grade in school, indicate the kind of school you attended (mark one answer for each grade).

Choose from these responses:

5. Did not attend school
4. Home school
3. Other private school (not Lutheran)
2. Lutheran school
1. Public school

280. Kindergarten 1 2 3 4 5

281. Grade 1 .... 1 2 3 4 5

282. Grade 2 .... 1 2 3 4 5

283. Grade 3 .... 1 2 3 4 5

284. Grade 4 .... 1 2 3 4 5

285. Grade 5 .... 1 2 3 4 5

286. Grade 6 .... 1 2 3 4 5

287. Grade 7 .... 1 2 3 4 5

288. Grade 8 .... 1 2 3 4 5

289. Grade 9 .... 1 2 3 4 5

290. Grade 10 .... 1 2 3 4 5

291. Grade 11 .... 1 2 3 4 5

292. Grade 12 .... 1 2 3 4 5

293. Did you attend college? (If you are in junior high or high school, mark "no.")
    Yes
    No

    If you marked "no," skip to question 298.

What kind of college or university did you attend (mark one answer for each year)?

Choose from these responses:

4. Did not attend
3. Public
2. Other private
1. LCMS

294. Freshman year 1 2 3 4

295. Sophomore year 1 2 3 4

296. Junior year 1 2 3 4

297. Senior year 1 2 3 4

298. Before entering kindergarten, did you attend a preschool (mark one)?
    Yes. I attended a Lutheran preschool
    Yes. I attended preschool. but not a Lutheran preschool
    No

We would like to learn your personal opinion about Lutheran elementary schools. Mark one answer for each.

Choose from these responses:

5. I definitely agree
4. I tend to agree
3. I'm not sure
2. I tend to disagree
1. I definitely disagree

299. I want Lutheran elementary schools to be a top priority in the church. 1 2 3 4 5

300. Lutheran elementary schools are financially healthy.................... 1 2 3 4 5

301. Lutheran elementary schools provide a better academic program than do public schools........................ 1 2 3 4 5

302. Lutheran elementary schools are effective at nurturing Christian faith. .. 1 2 3 4 5

303. Lutheran elementary schools are effective at nurturing responsible values. 1 2 3 4 5

304. Lutheran elementary schools are in need of a great deal of change. 1 2 3 4 5

305. Lutheran elementary schools turn many young people off to the faith. ... 1 2 3 4 5

306. A way must be found to provide financial aid so that any Lutheran student can afford to attend Lutheran schools. 1 2 3 4 5

307. I'd be willing to have more money spent on Lutheran schools even if it meant other programs of the church might suffer. 1 2 3 4 5

308. Without its schools. the future of the Lutheran Church-Missouri Synod would be in jeopardy. 1 2 3 4 5

For each of the following, mark one answer.

Choose from these responses:

3. No
2. I'm not sure
1. Yes

325. Some people think that Protestant churches in the United States have a bias that favors the male point of view in theology and doctrine. Do you think a bias toward the male point of view exists in your church's theology and doctrine? 1 2 3

326. Do you want your congregation to do more to include the experience, wisdom, and insight of women in its theology and understanding of the Bible? 1 2 3

327. Do you want your congregation to do more to include the experience, wisdom, and insight of minorities in its theology and understanding of the Bible? 1 2 3

328. Do you agree that a good Christian will never have doubts about his or her faith? .. 1 2 3

329. Do you agree that a good Christian can often have questions about his or her faith? 1 2 3

330. Do you think it is wrong for a Christian to question the teachings of one's church? ... 1 2 3

Christian education includes classes, Bible studies, retreats, workshops, plays, musical programs, men's and women's groups, youth programs, etc.

331. During a typical month, about how many hours do you spend in Christian education activities at your church?
0 hours
1 - 2 hours
3 - 5 hours
6 - 10 hours
11 - 20 hours
21 - 40 hours
More than 40 hours

332. During the last year, about how many hours have you spent in Christian education activities at your church?
0 hours
1 - 2 hours
3 - 5 hours
6 - 10 hours
11 - 20 hours
21 - 40 hours
41 - 60 hours
More than 60 hours

In your view, to what extent does each of the following apply to Christian education for adults, teenagers, and children in your congregation? If you are unsure, please give your best perception. Complete each of the sections—one for adults, one for teenagers, and one for children.

Choose from these responses:

5. Very true
4. True
3. Somewhat true
2. Not very true
1. Not at all true

Christian education for adults

333. Exciting 1 2 3 4 5

334. Well-planned 1 2 3 4 5

335. Makes adults think 1 2 3 4 5

336. Interesting 1 2 3 4 5

337. Well-led 1 2 3 4 5

338. Many things from which to choose ... 1 2 3 4 5

339. Well-attended 1 2 3 4 5

340. Helps adults grow spiritually 1 2 3 4 5

341. Is Bible-based 1 2 3 4 5

Christian education for teenagers

342. Exciting 1 2 3 4 5

343. Well-planned 1 2 3 4 5

344. Makes teenagers think 1 2 3 4 5

345. Interesting 1 2 3 4 5

346. Well-led 1 2 3 4 5

347. Many things from which to choose ... 1 2 3 4 5

348. Well-attended 1 2 3 4 5

349. Helps teenagers grow spiritually 1 2 3 4 5

350. Is Bible-based 1 2 3 4 5

379. When you are 21, do you think you will be active in a Lutheran Church-Missouri Synod congregation?
   No chance
   Small chance
   Fair chance
   Good chance
   Excellent chance

380. When you are 40, do you think you will be active in a Lutheran Church-Missouri Synod congregation?
   No chance
   Small chance
   Fair chance
   Good chance
   Excellent chance

381. Have you ever had sexual intercourse ("gone all the way")?
   Never
   Yes. 1 time
   Yes. 2 - 5 times
   Yes. 6 times or more

Think about the time you have spent in your life going to things at a church. As you look back over your time at church, how many hours would you say you have spent in total doing the following?

Choose from these responses:

7. More than 40
6. 21 - 40
5. 11 - 20
4. 6 - 10
3. 3 - 5
2. 1 - 2
1. 0

382. Learning about or discussing alcohol and other drugs 1 2 3 4 5 6 7

383. Helping other people in my church 1 2 3 4 5 6 7

384. Doing projects to help people in my town or city 1 2 3 4 5 6 7

385. Learning about or discussing peacemaking 1 2 3 4 5 6 7

386. Learning about or doing something about people who are poor and hungry 1 2 3 4 5 6 7

387. Learning about or discussing sexuality 1 2 3 4 5 6 7

Thank you very much for helping with this important project.

Place the completed survey in the stamped envelope and mail to:

Search Institute
LCMS Project
700 South Third Street, Suite 210
Minneapolis, MN 55415-9756

THE LUTHERAN CHURCH—MISSOURI SYNOD

International Center
1333 S. Kirkwood Road
St. Louis, MO 63122-7295
(314) 965-9000   FAX (314) 822-8307

Board for Congregational Services
Department of Leadership Ministry

April 3, 2000

Jim Anderson
9201 Normandale Blvd.
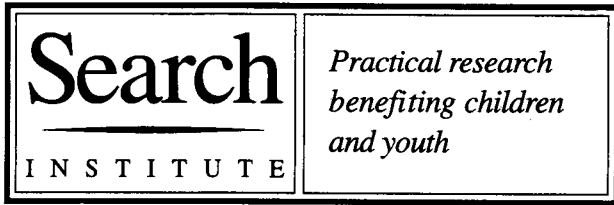Bloomington, MN 55437

Dear Jim:

Greetings in the name of Christ our Lord!

This letter is to confirm that you have the permission of the Lutheran Church-Missouri Synod to use the data from Search Institute's *"Congregations at Crossroads"* as your secondary research for your Master's thesis paper.

In His Service,

Dave Mulder, Director
Adult Ministry/Leadership Development

DP/crm

Search | *Practical research*
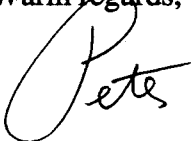INSTITUTE | *benefiting children and youth*

August 22, 1996

Jim Anderson, DCE
Minister of Youth
St. Michael's Lutheran Church
9201 Normandale Boulevard
Bloomington, Minnesota 55437

Dear Jim:

Thanks for keeping me posted on the progress of your research. I'm ready to help facilitate the data analysis. As I recall, you and Joe Erickson are to draw up the analysis needed, and then I'd work with our computer guys to make it happen.

Let me know what you need.

Warm regards,

Peter L. Benson, Ph.D.
President

cc: Dr. Joe Erickson

Return-Path: <tholdren@fathers.com>
From: Terry Holdren <tholdren@fathers.com>
To: "'jander@pclink.com'" <jander@pclink.com>
Subject: Copy Right Permission
Date: Wed, 3 May 2000 16:02:22 -0500

Permission is granted to use the graph on p. 31 of the 7 Secrets of
Effective Fathers for educational purposes.

Terry Holdren
Assistant to the President
National Center for Fathering
913.384.4661

From: Duane Diehl
To: Jim Anderson
Subject: RE: copyright permission

I have received your request and allow permission to copy from "The Teaching Church"
figure 24, page 171 and figure 4, page 43. Any other figures or sentences will need
written permission.

Sincerely,

Duane Diehl
Abingdon Press